

Appeal from Jamaica.

JAMAICA has often appealed to our pity; she now appeals to our sympathy. For many years her history was one of woe and wretchedness, only mitigated by the gentle message of the Cross. The last of her bitter trials, the Disturbances of 1865, seems to have issued in her deliverance from many of the burdens that the evil time of slavery had left, and her people are now looking to the future in a spirit more hopeful than at any former period.

The following paragraphs from the Appeal, addressed to the Committee by the Jamaica Baptist Missionary Society, will best convey the circumstances under which our further aid is claimed; and in reply to which, the Committee, at the large meeting of ministers and friends held at Cambridge on the 20th of September last, has resolved to respond:—

“Difficulties again surround us, and we come to you for aid and counsel. At former periods the pestilence and drought have been our plunders, but at this time our difficulties arise from our successes. After a long season of depression our Heavenly Father has again blessed us. A spirit of hearing and inquiry has been poured out upon the people, so that several of our places of worship are crowded with attentive hearers, and many of our Sabbath - schools are overflowing with children and young people. Nor is the Word to which they listen preached in vain, as will be

seen when we inform you that during the past year 1,260 members and inquirers have been added to our number as nett increase. In addition to this eleven Churches have lately connected themselves with our Union, several of which have been for a long time and still are under native pastors—good men, and useful in the spheres in which they labour.

“With the confidence felt in His Excellency Sir John Peter Grant, the Governor, all interests seem to be improving, and the great mass of the people are contented, happy, and comparatively prosperous.

GREATER RESPONSIBILITIES.

“In the midst of this state of things new and heavy responsibilities have been thrown upon us by the disestablishment and disendowment of the Episcopal Church, an event brought about largely by the long-continued and persistent efforts of members of our own denomination. This freedom of religion from the trammels of the State, has removed obstacles which were previously in the way whenever we attempted to evangelise certain outlying portions of the colony, some of which, as might have been expected, are in a state of great religious destitution. To these districts we have

now the freest possible access, and are most earnestly solicited to occupy them, not only by the people themselves, but in some instances by those who were indifferent to or in active opposition against us. In the eastern part of the island, the seat of the late lamentable outbreak, the labours of our missionaries, Teall and Service, have been most successful. In the short space of six years, nine new stations have been formed in the parishes of Portland and St. Thomas-in-the-East—six of them at or in the neighbourhood of Morant Bay, since the riot and massacre.

GOD'S BLESSING.

“At these stations, not less than 1,700 persons are gathered together Sabbath after Sabbath to listen to the Word of God, whilst nearly 600 have been gathered into Church-fellowship; and five or six more stations could be commenced at once with the most promising hopes of success, had we men to send to break up the ground.

“In St. Elizabeth, and at the extreme western point of the island, old stations nearly abandoned have been reoccupied by our native brethren, Smith and Brown, under the most pleasing auspices, and God everywhere seems to be multiplying our opportunities for usefulness. We are, how-

ever, embarrassed and disheartened from the want both of money and of men. With a membership of nearly 23,000; inquirers, 2,500; and congregations amounting to not less than 50,000—in a country where the people are widely scattered, and where the roads and means of travelling are such as English people cannot understand—there are only seventeen European, and twenty native pastors. Of the Europeans, one is more than three-score and ten, four others are nearly that age, whilst all the others, with three exceptions, have been labouring in the island nearly or quite thirty years.

SOURCES OF SUPPLY.

“The only source to which we can look for a supply of pastors here is the Calabar College. To that institution we are already largely indebted; indeed, it is difficult to know what we should have done but for the supply of useful men with which it has favoured the Mission, nor are we without hope

that in the future its help will be greater and more efficient than in the past; still we feel it will be in vain to expect from it the help we need at the present time.

“We have urged our people to do their utmost, and while we believe that many of them might do more, our

conviction is that, considering our churches are composed almost entirely of labouring people, their givings for religious purposes will compare favourably with those of members of Churches in the mother-country. A reference to the missionary report for the year 1869, and to that of our Union, will show that there has been a considerable increase in our funds during the past year, and with increased prosperity we may confidently expect more. But at present the work which God has put into our hands is more than our

strength and our means, so that, unless aid is afforded from some external source, it must, to our deep regret, and to the dishonour of God, remain undone. Under these circumstances, dear brethren, we appeal to you for help and counsel, feeling confident that your sympathies will be aroused on behalf of a mission to which you have sent some of your best men, and in connection with which you have, through God, gained some of your greatest triumphs."

The following sentences contain the proposals made to the Committee :—

"What we ask for—and if our requests are complied with our wants will only be partially supplied—are :

"1. That a few earnest, self-denying men at once be engaged and sent out by the Society.

2. That the Society obtain for us, in

the way it thinks best, One thousand pounds per annum for a few years, to be devoted to strictly missionary work, according to the suggestion of a correspondent, J. A., in *The Freeman* of the 29th of March."

THE RESOLUTION.

The prolonged deliberation of the Cambridge meeting on this appeal issued in the following resolution :—"That the Appeal laid before the Committee by the missionary brethren in 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." The Committee, therefore, propose that the sum of ONE THOUSAND POUNDS PER ANNUM, for four years, be raised in this country for the more complete evangelisation of those parts of Jamaica which yet need the Gospel. Jamaica has not lost her interest among us, and now that the time has come, in the Providence of God, fully to reap the fruits of past toil, we cannot doubt that means will be abundantly forthcoming to seize the precious opportunity. During the last month, circulars have been widely distributed among the ministers and leading friends in the Churches, and the Committee will be glad of an early and liberal reply. No time should be lost in obtaining and sending out suitable men ; but this must depend on the response this appeal may receive.

The Native Preacher at Work.*

IN December, 1867, having left the Theological Institution, I was appointed as a preacher to Dacca, under the Rev. C. F. Supper. In December, and the first two months of 1868, I worked in the town and villages near Dacca. In March, with Ramchuran Nauth, by boat, I went to the remarkable fair held at Nagolbond at that time. Some other preachers also reached there, and we, having joined with them, preached the Word of God to large assemblies. After a few days those brethren went to other places, but we returned to Dacca, and engaged regularly in our duty. In April, the Rev. Mr. Supper was obliged to go to England, having been attacked with a dangerous disease. In his absence I worked under the Rev. R. Bion.

PREACHING.

In May I, with Ramgopal, preached the Gospel in Sunargai, and several other places, and went to the Rajnogor Fair. On the day of our arrival it rained so hard that we were unable to stand on the road and preach. In the fair there was a school, and, on account of rain, about two or three hundred people gathered together for shelter in the school. We also entered the school, and began to converse, and all the people surrounded us to listen to our conversation. Then we began to preach to them, and they heard us with much attention. On the following day we preached in the fair; when we were preaching some Brahmins came, and disputed with us on their Shastras, gods, and castes. We explained to them the falsehood of their Shastras, gods, and castes. Through this they got angry, and went away; on their going away, they told us to leave the holy place. After that we preached two days more, and many people paid much attention to our preaching. After this we preached in many markets and bazaars at Bickrampore, and returned to Dacca after three weeks.

ANOTHER JOURNEY.

On the last day of May, Ramgopal and myself started for Doorgapore, near Mymensing. On our way we preached in Soergan, Deothan, and Mahongonj. The people of the latter two places seldom heard the Gospel of our Lord; consequently they heard our preaching with much attention, and purchased many tracts and gospels. On our passage we had a storm, through which our luggage got wet and damaged, and the boat injured. However, we arrived at Doorgapore, and, taking an interpreter with us, we went up to the Garo Hills, to see those people who live there, and to know what religion they follow. We found that they are entirely savages—male and female almost naked—and both sexes wear about ten or twelve brass earrings, sometimes

* This paper is written by Ramkanto, native preacher of Dacca: we have only corrected the spelling.

more; their ears hang down to their shoulders, and many of them are torn. These savages cut a bamboo and dig it in the earth, and offer sacrifices to it—pigs and fowls. Their works are as bad as possible; there is one thing good among them—they do not tell an untruth. We came down from the hills before evening, and preached in the bazaar.

THE RAJAH HEARS THE GOSPEL.

There is a Rajah, and his noblemen and officers invited us to hear our address; therefore, on the following day, we went at the appointed time. We arrived there, and saw many people gathered in a big school; they gave me permission to lecture, and I lectured to them, something like this:—"There is one true God above us all; He is holy, just, and righteous, almighty, omnipresent, and merciful. There was no God before Him, equal to Him there is none; He is infinite and powerful. He created the human beings in a holy state, but they failed on account of their sin; sickness, troubles, and death came upon them. God hates the wicked, and punishes them that break His law. At one time He destroyed the worldly sinners by flood, for all the people love sin more than God. They are fond of idolatry, and many other wickednesses, consequently they have lost salvation; but the merciful God so loved sinners, that He sent down His only Son, Jesus Christ, to be their Redeemer." I preached to them all about this, and all the hearers listened to me quietly.

DISCUSSIONS.

Last of all, the schoolmaster and pundit commenced an argument with me. The first argument was that the deluge mentioned in the Bible is false. I proved to them that there was a deluge, from their own Shastras, and from the histories. The second argument was, that Jesus Christ was not the Son of God, but a righteous man. I showed them the works of His miracles, and explained to them that those works which Christ has done, man could not do. The third argument was, that the Bible is not the revelation of God. We informed them that what is written in the Bible man cannot write. The prophecies of the Bible have been fulfilled. After this the meeting broke up, and the people followed us in our boat to purchase tracts and gospels. In my opinion, if a station is established there, then probably many would be baptized. Two days more we preached there in the markets; many of the savages also came and stood to listen, but they could not understand our preaching. We left that place, and preached in many markets of Shooshung, Sherepore, and Junglebary. We used to preach every day, and thousands of people heard about the Saviour of the World. We returned after a month.

ANOTHER JOURNEY.

In July and August, I, with Mr. Bion and Ramjibon, started up for Mymensing. On our passage we preached in many markets and bazaars. We were four days in Mymensing, and preached in the town and markets of Shornboogonj and Baigonbary. After this we went up to Junglebary,

and preached at Keshorganj and many other places. We returned to Dacca after a month. In the month of September Ramchuran and myself proceeded up to Doorgapore. On our passage we preached in many large markets of Junglebarry and Shooshung. One day we went to the deputy magistrate of Kishorganj. A long conversation with him followed, about Christianity and Brahmoism; he purchased an English Bible and "Faith and Victory" from us. We arrived at Doorgapore, and remained there a few days, to preach in markets and daily bazaars. One day we were preaching in the bazaar, when the younger brother of the Rajah came to us on horseback; he stopped quietly for a little time, but when he heard that we were preaching contrary to the Hindoo religion, he drove his horse among the people, and drove away all who stood to listen to us. Then we stopped and came back to the boat. Another day the Rajah invited us, and we went to his court; on our way we saw that he put up some idols for his officers and subjects. We informed him that idol-worship is a great sin before God. When we begged leave of him, he said, "If you establish a station and school here, then most willingly I will give you land, and perhaps I will assist you somewhat." After this we preached in many places of Shooshung, Sherepore, Jamalpore, and Kagmary.

The Gospel in Rome.

RECENT events have necessarily drawn much attention to the spread of the pure Gospel of Christ in Italy, and especially in the city of Rome. On more than one occasion the Society has been urged to enter on this inviting field, and to support the labours of two brethren who had become pioneers in this work. From various causes this course has not commended itself to the Committee; but recently, on the question being again raised, it was resolved that the Committee would become the channel for conveying such contributions as may be entrusted to them, for at least one of the brethren engaged. The following is the resolution:—"That the Treasurer be empowered to receive contributions for the spread of the Gospel in Italy, in connection with the movements of Mr. Wall; and that, under the direction of the Committee, information respecting the work be inserted, from time to time, in the pages of the MISSIONARY HERALD."

Mr. Wall has been labouring for the past seven years in Bologna, Modena, and the adjacent districts, where three Churches have been formed, and several preaching stations opened. Within the last two years, between seventy and eighty converts have been baptised, on the profession of their faith. But now Rome is open! The laws of constitutional Italy have replaced the Papal canons and regulations, and

soon the seat of government will be transferred from Florence to this ancient seat of empire. Freedom of religious profession is secured under the very shadow of the walls of the Inquisition, and the pure worship of the Gospel, freed from traditions and superstitious ceremonies, may be carried on within the hitherto jealously-guarded precincts of the city.

Mr. Wall has entered Rome. The following extracts from the letters with which he has favoured us, will tell our readers how he has fared:—

“*Rome is open to the Gospel*, though public preaching is not yet permitted, and in all probability will not be until after the entrance of the King, and the assembling of the new Parliament.

“The Pope shuts himself up in the Vatican, and does not issue on any

occasion. St. Peter’s seems left desolate. Yesterday I sat under the dome for nearly an hour, and conversed with some individuals, who listened with interest to the Word of Life.”

VISIT TO THE GHETTO.

“I have visited the Ghetto, where the poor Jews reside. It was probably in this same locality that Paul laboured among their ancestors, when by the Appian way he came to Rome. I went to the synagogue, where I found two Israelites, with whom I conversed, on the heavenly seed of Abraham, but they could not see that God had anything better than a carnal people. Coming down from the synagogue, one sees that the Ghetto is the dirtiest part of Rome, which is, perhaps, the filthiest sty in Europe. The Jewish inhabitants number five or six thousand. Soon after the destruction of Jerusalem, there were perhaps a hundred thousand of them; but the calamities which have swept over them have subjected them to periodical decimation. Passing one of their shops—an old-clothes store—at the door of

which the man and wife were sitting, the woman, seeing me looking round, said, ‘Would the gentleman like to find something?’ ‘Yes,’ I replied; ‘I would like to find some one to whom I might speak of One I love.’ ‘Who is that?’ said the woman, with eagerness, while the man solemnly raised his head. ‘His name is Jesus.’ The name of Jesus struck them like a sound from the other world; the woman seemed to soften, but the face of her husband flashed with rage, as he said to me, ‘Have you confessed yourself?’ which signifies, ‘Are you ready to die?’—you may expect the stiletto.’ ‘Oh no, I am not a Papist, to require priestly absolution. I am a Christian, a child of Abraham.’ The old man calmed a little, but my conversation there, and in other parts of the Ghetto, seemed to find their hearts veiled and hardened.

THE FIRST MEETING.

“Last night (November 22nd) I had the first meeting in my own hired room. Not being permitted to print and post invitations in the streets, I

had to invite individuals. I went to a good number. Some made excuse; some said they would come, but did not; a few said they would, and kept

their word. In the evening I prepared my room, and received the few (five in number) who made their appearance. I invited them to pray with me, that the Lord might open their eyes to see His truth. When they rose from their knees, they looked at each other with utter astonishment. Poor people! they, I believe, had never before heard prayer in their own language. When I said I would read out of the very letters of the Apostles,

each one came to look at the book, to handle it, and to read a little himself. After reading Paul's journey to Rome, about which they had never heard, I was about to speak to them, but they desired me to read on, which I did, and then spoke; but they had so many questions to ask, that our evening passed in conversation, at the close of which each expressed a desire to come again, and to procure the book for himself.

THE ANCIENT BAPTISTRIES OF ROME.

“You will be glad to know that the baptistries of the early Roman Church are still in existence. Passing last week by the splendid marble baptistry of Constantine, I entered, and asked the priest within the use to which it was formerly dedicated. Having shown me the level the water rose to when the font was prepared for baptism, and the valve in the marble floor whence it issued—‘When the rite was finished;’ he added, ‘this was anciently used for the immersion

of proselytes.’ ‘May I ask why the Church has fallen from the primitive mode?’—‘The Church,’ he said, ‘has thought well to change it.’ ‘Why does she sprinkle infants?’—‘Because the Scripture commands it.’ ‘Can you point to the passage?’ He then quoted (in Latin) from Gen. i. 28—‘Increase, and multiply, and fill the earth.’ Yes, the wholesale admission of babes into Church communion has filled the earth, but *not with Christians.*

A BAPTISTRY IN THE CATACOMBS.

“This morning (November 24th) I went, with two who came to the meeting last Lord's-day evening, to see the baptistry in the Catacombs. About a mile from the walls of the city, we ascended a hill, from which the view of Rome and its vicinity is magnificent. In the side of this hill is a little cave, filled with beautiful ferns, which, while it indicates, partially obscures the entrance to this most ancient refuge of the persecuted saints of old. The guide opens the gate, and gives a taper to each, and so we leave the lonely scene without, and enter through narrow passages by heaps of bones and skulls, which look dismal in the feeble flickering of our lights,

to the early baptistry. Before descending a flight of steps, the guide directs our eyes to a picture painted above the entrance. It is the head of Jesus, with the cross behind it. This first met the eye of the candidate who came to be mystically buried here with Christ; and the impression made by this picture, on account of the love and tenderness it expresses, must have been great. At the bottom of the stairs, in a small room, is a picture of Our Lord's baptism. John is on one side; an angel, on the other, holds his robe; while Jesus, in the midst, stands to the waist in water, waiting to be immersed. At the foot of this picture, to my great surprise, I

not only saw the ancient baptistry, but found it still *filled with water*, so clear that we could see to the bottom, though about four feet deep, and so sweet that we drank it with pleasure. Rome has scarcely known of the existence of this; it is scarcely ever visited, even by priests; the guide

told me it was almost entirely unknown. He knows where there is another, and some time I hope to visit it with him.

“I have just received 30,000 portions of the New Testament, which I hope to have sent out shortly into all classes of society.”

A Visit to the Mountains of Jamaica

BY THE REV. ELLIS FRAY.

THE following letter from Mr. Fray will give our readers some conception of the missionary work yet to be accomplished in Jamaica.

It is gratifying to hear that our brethren are vigorously endeavouring to overtake the spiritual destitution which prevails, and that the native ministers are doing their full share of this important work:—

“I started early on the morning of the 16th, and reached the Alps about 10 o'clock, where I had a hearty welcome from Mr. and Mrs. O'Meally. After breakfast we started for Ulster Spring, about three miles beyond the Alps, and held a missionary meeting in the new school-house, which Mr. O'Meally is erecting at that place. A great deal of interest was manifested by the people, as it was the first missionary meeting ever held at that place, and the first time the building was used. We had a collection of £6 6s. 7½d. The school-house is in an unfinished state, but the friends are making an effort to finish it by October: it measures 40 ft. by 20 ft. As you are doubtless aware, the people who formerly resided at the Alps have removed farther up into the mountains; and if we do not follow them, we shall lose them, especially as the Wesleyans and Episcopalians have *recently* commenced operations in these mountains. I have therefore advised Mr. O'Meally to enlarge the school-house so as to accommodate at least 500 persons, and to begin at once to conduct regular Sabbath services there. As his residence is still at the Alps, he could give a Sabbath evening service to the few that reside there. Do you know any one who has £20 or £30 to give to a good cause?—please advise him to give it to Mr. O'Meally to assist in this new building.

“The next day we started for Ebenezer, five miles beyond Ulster Spring, and had a tolerably good meeting; collection £2 1s. 3d. The chapel at this place is very small, and needs enlargement.

“The same afternoon we started for the Hector's River district, about five miles further up into the mountains. We were benighted, but, fortunately for us, a number of young men came to meet us with torches, and guided us to

our resting-place for the night. Next day we held a meeting, and the people gave us a warm reception. This is a very destitute district, *and a missionary ought to be sent there at once*. There is a population of at least 1,000 persons, and all the religious instruction they receive is once a month, from Mr. O'Meally, on a Sabbath-day, and once a month on a week day, from an Episcopal minister in the parish of St. Elizabeth. About six miles from this place, towards the Manchester Mountains, is a place called "Craig Hill," with a population of about 500 persons. A missionary residing at Hector's River could also extend his labours to the Craig Hill district, and a mission-station at this place would be a connecting link between our Trelawny and St. Elizabeth stations—it being thirteen miles from the Alps in Trelawny, and ten from Wallingford in St. Elizabeth. I forgot to say that one-third of the population at Hector's River are English immigrants, and their descendants, who came to Jamaica many years ago.

"We continue to have tokens of God's presence in the Churches under my care. On Sabbath, the 31st of July, I had the pleasure of baptising twenty-six at Waldensia, and on the following Sabbath twenty-two here. I only hold the pastorate of the Church at Waldensia *pro tem.*; as soon as they have erected their new chapel they must get a settled pastor. I must not omit to tell you that we have sent Mr. Morris, lately a student in our college, as a home missionary to the parish of St. Mary.

"May the Holy Spirit so direct you all on the 20th of September as to lead you to send help to our beloved mission in this island!"

African Cruelty.

BY THE REV. ROBERT SMITH.

NOTHING can better illustrate the savagery and barbarism among which our brethren labour in Africa, than the following narrative. Scenes of cruelty are less common now than formerly in the neighbourhood of the missionary stations. Nothing but the regenerating power of the Holy Spirit can change the bloodthirsty natives into children of peace and love:—

"Every now and again, some of these heathen people show their thirst for blood, by committing some horrible deed of wickedness. A few days since a slave was seized by a number of free-men, and dragged to the beach, close to our mission; they were about tying his legs together, but when they saw me descending the hill, they hurried

him into a canoe, which was taken out into the middle of the river; the poor fellow was thrown into the water, but, being a swimmer, he tried to hold the canoe, but was beaten across the head with paddles and sticks. When I saw that they wanted to murder the man, I had my boat got ready, and was just rushing off, when Mr. Thomson came

along in his boat. We pulled hard, but the cruel demons of men had broken the skull, and marked the water with the man's blood; the poor fellow sunk just as Mr. Thomson was about to stretch out his hand to rescue. When the men in the canoe saw him sink, and

that we were too late, they gave a savage shout of triumph.

"They landed amongst a large crowd of people on the beach; I followed them, and told them of their sin, and that it would be remembered against them."

In another letter Mr. Smith continues the narrative:—

"The slaves, who are powerful in numbers, were very angry, and banded themselves together the following morning, and made an attack on the town, driving the freeborn and their masters before them. Those who had committed the deed took shelter on mission-ground. The 'country-fashion,' or superstition house, was burnt down; nearly all the plantain-trees were destroyed, and two men wounded. Much consternation and danger prevailed. We were afraid other depredations would occur. Several headmen from A'kwa town, myself, and two or three members, went amongst them, and got them, after much difficulty, to retire to their own quarters. Much inconvenience was felt by prohibiting the wives of the freemen going to their farms and

obtaining food. Many were their threatenings, and it is a mercy no lives were lost; we were amongst them continually, heard their complaints, and sought to satisfy them. In a few days King A'kwa returned home, had a meeting, and settled the serious palaver. Had the freemen been equally willing to hear us as were the slaves, they would have saved much suffering, and the life of the young man would have been saved also.

"Frequently these palavers occupy much of our time, but it is not time lost; for it increases our influence for good amongst them, and often saves greater evils, and the depression and stoppage of trade, both among themselves and between them and the European merchants."

It is cause of gratitude to God that in carrying out these works of mercy, none of our brethren have ever been injured. "Blessed are the peacemakers, for they shall be called the children of God!"

Missionary Notes.

CHEFOO, CHINA.—After an interval of quiet, Mr. Richard reports the renewal of threatening rumours, and in consequence the departure of the American missionaries from Tung-chow. In Chefoo, missionary work proceeds as usual. Mr. Richard has been twice into the country during the six months of his stay, and on the 26th August was able to conduct family worship in Chinese. He also assists the native pastor, Ching-sen-sien, whom he speaks of as a noble worker, and a willing one. In the dearth of missionaries the station at Ki-san-soh has for the present been given up.

CEYLON.—The Rev. H. R. Pigott reports a visit to the station at Medampe, where the work is making satisfactory progress. Some candidates for baptism were accepted, one of whom remembers having heard Mr. Daniell preach. The congregations were good at both the Singhalese and English services.

COLOMBO.—In the girls' school, under the charge of Mr. Waldoek, signs of the Divine blessing are apparent. Several of the girls are not without serious impressions, and two, if not more, have been led to join themselves to the Saviour. On the 30th October four persons were baptised at Makewitte, all of them young people. Others are seeking the same privilege. These are the firstfruits of the ministry of C. Pieris, one of the students who was lately settled at Makewitte.

CAMEROONS, WEST AFRICA.—The work interrupted at John A'kwa's-town, by the plunder of Mr. Fuller's house, has been revived by Mr. Saker. At the first meeting a goodly number of the people were present, and after the service a school was held of sixty children. The next Lord's-day both the service and the school were yet more largely attended, to the encouragement of the native pastor, N'Kwe. Mr. Saker hopes that this auspicious recommencement of the work may lead to the settlement of a teacher on the spot. Though Mr. Saker and his family have suffered much from the bad season, at our last advices they were all well.

HICKORY, OR MORTONVILLE.—Mr. Smith reports that, notwithstanding the wickedness of the people, and much that is unpromising, the meeting-house is sometimes nearly full of hearers. There are five promising inquirers, and some of the children give hopes of future usefulness. From Bell's Town, Mr. Thomson writes that much of his time is spent in the investigation of palavers between the towns, the traders, and the natives.

VICTORIA, AMBOISES BAY.—Mr. Pinnock informs us of the death of one of the first converts baptised by Mr. Clarke at the commencement of the mission. She died at Clarence, whither she had been removed by her daughter, trusting in the Saviour she had so many years loved and served.

JAMAICA, MOUNT HERMON.—The Rev. J. Hume reports that the general condition of the island has certainly improved, but he fears that the churches are not equally so. The facilities afforded by the new courts of law seem, in some cases, to encourage litigation. Mr. Clarke is well, and shares with Mr. Hume the duties of the churches at Mount Hermon and Jericho. The seasons are very favourable, and the crops abundant; but the liberality of the people is not so manifest as is desirable.

MONTEGO BAY.—The Rev. J. E. Henderson reports that the state of things throughout the island continues hopeful, though the people receive very low wages, and the seasonal rains have been very injurious. The applications for admission to the institution at Kingston are rapidly increasing in number, and give hope for a future good supply of ministers and schoolmasters. Mr. Henderson has opened a fourth day-school in connection with his congregations, but stands in great need of £10 a-year to pay the rent. About £50 are also required for the completion of the new chapel at Watford-hill. It is with great regret that we report the death of Mrs. Reid, the wife of the Rev. J. Reid.

HAYTI, JACMEL.—Our native brother, J. M. Lolo, reports that his meetings in the country are largely attended, sometimes by three or four hundred persons. He urgently asks the Committee to send a missionary as soon as possible. Madame Cajoue reports that her Scripture readings are much and widely

welcomed among the people of the town. She has also visited the prison, where she has been permitted to read the New Testament, and to pray with the inmates. Metellus Menard has returned to St. Raphael, and reports the work of God as growing. He had baptised fifteen persons since his return.

BRITTANY.—Mr. Jenkins informs us that Omnes, the colporteur, has been obliged to join the army at the camp of Conlie. Boloch has taken up his work about Morlaix, and has sold some Breton Testaments, besides giving away tracts. The war naturally absorbs all attention, almost to the exclusion of every other subject. At St. Brieuç, Mr. Bouhon has had the pleasure of meeting several pious soldiers from various parts of the country.

Home Proceedings.

THE month of December is not generally available for missionary meetings. It is usually filled up with the claims to which our Churches are liable towards the close of the year. December is commonly the month devoted to benevolent institutions at home, and in which special provision is made for the poor. Our own meetings have therefore been few. Though not numerous, however, they have been encouraging, and the reports we have received concerning them have been in a high degree satisfactory:—

PLACES.	DEPUTATIONS.
Haverfordwest and district	Rev. J. Smith (Delhi).
Isleham, Soham and district, Camden-road, Arthur-street, and Somerleyton }	Rev. J. J. Fuller.
Providence Chapel, Hackney	Rev. W. A. Hobbs.
Sible Hedingham, and East-street, Walworth.	Rev. C. Bailhache.

In all the above places, the resident ministers and other brethren have cheerfully given their valuable aid.

There was a speciality about the above-mentioned meeting at East-street, Walworth, which deserves a passing notice. The meeting was convened under the auspices of the Young Men's Auxiliary, and was intended to be a conference of Sunday-school teachers. The attendance was small, only three schools being represented; but the interest manifested was great. The Rev. W. Alderson presided, and the question discussed was, "Whether home claims should be held a sufficient excuse for relaxed or suspended efforts on behalf of Foreign Missions." Mr. Bailhache opened and closed the discussion, the sense of the meeting on the proposition being in the negative. Wisely conducted, we think this sort of meeting would be very useful. We shall be glad to see the experiment repeated.

SYSTEMATIC EFFORTS.—The pastor of one of our country churches writes as follows:—"Our members are mostly poor, and the amount raised annually is due chiefly to systematic effort—namely, by inducing families to take boxes as 'domestic' boxes, and holding public meetings at our various stations. By these means, for the last ten or twelve years we have raised upwards of £30 per annum *above* the sum formerly sent from our Church. If other Churches will kindly adopt similar plans, the annual income of the society might be easily augmented."

NATIVE PREACHERS' FUND.—The Christmas cards have been 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 New Year's 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.

Our Periodicals.

THIS month, our **MISSIONARY HERALD** is sent—according to a resolution of the Committee—not only to the ministers of contributing Churches, but also to all subscribers of £1 and upwards per annum, and to all those subscribers of 10s. a year who have sent us their names. The Committee have taken this step, and have consented to the additional expenditure which it will involve, in the belief that our friends, generally, were in need of more missionary information, and that, if this could be regularly supplied to them, their practical and prayerful interest in our great work could not fail to grow. Very earnestly do we express the hope that such may be the result. Our effort will be to furnish as much and as varied information as possible. The field for our operations is wide, and is gradually extending, and we have no doubt that we shall be able, from month to month, to provide such details as that no part of the field shall be overlooked. Let us beg our friends to read our **HERALD** regularly and attentively, and also to try to disseminate the facts brought to their notice, by lending the magazine to others.

THE QUARTERLY MISSIONARY HERALD will be published and gratuitously circulated as usual. On behalf of this, as well as the above, we would urge our friends to distribute it as widely as they can. We have the firm conviction that numbers of those who do not unite with us in our efforts, would do so if they were acquainted with the facts of the Society's history from time to time.

A **WORD** too about the **JUVENILE MISSIONARY HERALD**. This is now in the hands of the Association Secretary, who issues his first number this month. In his editorial address to his readers, Mr. Bailhache tells them what his plans and intentions are. "I want," he says "to make the **HERALD** as interesting and as missionary as possible. I also want to make it refer as much as possible to *our own* missionary work in the world. And, moreover, as the young are the people I have more particularly to address, I shall try to select facts which will be interesting to them. I hope frequently to get facts from the missionaries themselves, for this magazine specially; also pictorial illustrations of the countries in which they are labouring, and of the manners, customs, and costumes of the different peoples. That is, my dear young friends, I want to do all I can, so that this little **HERALD** may become a great favourite with you. Will you try and do all *you* can, so that it may become much more widely known and read?"

We commend all these attempts, and the great end they have in view, to the blessing of God, and to the sympathy of the Churches!

Contributions

From November 19th to December 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.		CORNWALL.		NORTHAMPTONSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Edwards, Rev. James...	3 3 0	Helston	10 12 5	Brayfield	4 9 0
Winter, Mr. T. B.....	2 0 0			Denton.....	4 1 4
				Ecton	2 18 6
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Jenkins, Mr. A., for <i>Morlatz Sufferers</i>	0 17 0				11 0 10
McClelland, Mr. H., Belfast, for <i>Mr. Jenkins, Morlatz</i>	2 0 0	ESSEX.		King's Sutton.....	0 3 9
Smith, Mr. Elliott, Cambridge	5 0 0	Earl's Colne	4 10 2	Middleton Cheney	6 16 9
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Henrietta Street	5 14 4	Watford, on account ...	50 0 0	Hardwick	0 2 10
Futney Union Ch. Sunday School, for <i>Mrs. Kerry's School, Calcutta</i>	4 0 0			Lew	0 7 0
Upper Holloway Sunday School	20 0 0	KENT.		Standlake	1 6 10
Walworth Road, on account	12 4 3	Forest Hill	5 12 0	SHROPSHIRE.	
		Sevenoaks	22 17 11	Aston-on-Clun	2 3 9
BEDFORDSHIRE.		LANCASHIRE.		SURREY.	
Biggleswade	22 9 5	Barrow-in-Furness	2 2 2	Sutton	4 14 6
Sandy	3 2 5	Colne	23 10 6	WESTMORELAND.	
		Coniston	0 18 0	Vale of Lune Chapel, for <i>India</i>	5 0 0
Less Expenses	1 7 1	Oldham	20 14 1	WILTSHIRE.	
		Do., King Street	6 5 2	Westbury, West End Ch.	9 5 4
		Do. do., Glodwick Sunday School	7 14 6	YORESHIRE.	
		Preston, Fishergate Ch.	20 6 1	Bramley, on account ...	10 0 0
		Do., Pole Street.....	7 7 1	Leeds, South Parade	10 12 10
		Rochdale—Holland Street Sunday School	1 0 0	Middlesboro'-on-Tees, Park Street.....	6 15 0
		Southport	42 12 2	Rishworth	4 10 7
		Do., for <i>W & O.</i>	3 0 0	Scarboro' Ebenezer Sunday School	0 15 3
		East Lancashire—On account, by Mr. L. Whitaker, jun., Trs.	22 11 11	Sheffield, Townhead St., on account, by Mr. Joseph Wilson, Treasurer	30 0 0
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Do., Tabernacle.....	37 16 10				
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street Sunday School	1 17 6			Wilson, Mr. Joseph,	
Do. do. for <i>N. P.</i>	1 17 6			Clifford, near Sheffield	5 0 0
				Under 10s.	0 4 0

ACKNOWLEDGMENTS.

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

- Mrs. Risdon, Pershore, for Parcel of Clothing, for Mrs. Hewett, Jamaica.
- Mr. Thomas Harvey, Leeds, for a School Bell, for Mr. Duckett, Jamaica.

FOREIGN LETTERS RECEIVED.

AFRICA—	EUROPE—
CAMEROONS, Pinnock, F., Sept. 20	FRANCE—
Saker, A., Oct. 24, 25.	Angers, Marten, A., Nov. 20.
Smith, R., Sept. 20, Oct. 29.	Cotes du Nord, Lecoat, G., Nov. 30.
Thomson, Q. W., Oct. 3.	Morlaix, Jenkins, J., Nov. 16, Dec. 3.
ASIA—	St. Brieux, Bouhon, V.E., Dec. 10.
Ceylon, Colombo, Pigott, H. R., Oct. 17.	ITALY—
Waldock, F. D., Oct. 31.	Rome—Wall, J., Nov. 15, 23, Dec. 4.
CHINA—	Norway—Borgen, Hubert, G., Nov. 24.
Chefoo, Richard, T., Sept. 6.	Sweden—Stockholm, Wiberg, A., Nov. 23.
Ningpo, Baeschlin, C., Oct. 10.	WEST INDIES—
INDIA—	HAYTI—
Allahabad, Evans, T., Oct. 11.	Cajou, M.
Bombay, Bailey, W., Oct. 21.	Michael, S., Nov. 10.
Edwards, E., Oct. 29.	St. Raphael, Menard, M.
Calcutta, Lewis, C. B., Oct. 26, Nov. 9, 16.	JAMAICA—
Leslie, M. A., Nov. 9.	Brown's Town, Clark, J.
Wenger, J., Oct. 26.	Kettering, Fray, E., Nov. 5.
Dacca, Bion, R., Oct. 29.	Montego Bay, Henderson, J. E.
Delhi, Parsons, J., Oct. 28.	Mt. Hermon, Hume, J., Oct. 20.
Intally, Kerry, G., Nov. 16.	Salter's Hill, Dendy, W.
AUSTRALIA—	Spanish Town, Osborn, R., Nov. 8.
Auckland, Cornforth, P. H., Sept. 22.	Phillippo, J. M., Nov. 7, 10.
	Trinidad, Gamble, W. H., Nov. 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. H. 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.



FEBRUARY, 1871

How Missions make Progress in India.

BY SIR BARTLE FRERE, G.C.S.I., K.C.B.*

STILL more potent, if less universally diffused, is the disintegrating agency of our religion, which I mention last because, though most effective of all, it is the agency with which the British Government has least active concern.

The period soon passes by when the villagers of a newly-annexed district believed, as they too often used to do at first, that the "Sahibs" are atheists, without religion; and when the village-matrons hushed their children with threats of making them over to the "Sahib," to be buried alive in the foundations of the court-house or the bridge he was constructing.

Probably, with very few exceptions, the evening conclave of village elders in most hamlets has long since settled, after frequent discussions, not only that the English gentlemen have a religion, but that they think a good deal about it.

All who have visited the head-quarter garrison-station of the province, know that some kind of a place of worship is considered as necessary as a mess-house, a canteen, or a theatre, to a complete set of barracks. They see the European soldiers marched off, with bands playing, every Sunday to one and sometimes to two or three of these churches, whither the gentlemen and ladies drive in their carriages to listen to "Padres" of various kinds. All public work is stopped, and a general holiday is kept.

All this the village elders know from their own observation, or from

* Extracted from "The Church and the Age." Sir B. Frere was thirty-five years in India, and Governor of the Bombay Presidency.

the eyewitness of respectable people, and "have no need to listen to the marvellous tales which are told by some of the low-caste fellows who may have served in the garrison as hewers of wood and drawers of water, as horsekeepers, and in other menial offices under the English."

Religion of some kind is evidently an important business with these white-skinned people. But its exact nature is usually for a long time a puzzle to the villagers.

They do not often learn much in explanation of this mystery from the first Englishmen who visit their village. These busy officials have seldom time for talk except on official subjects. Nevertheless, the villagers observe that many of them cease from official work on Sunday. A few may make it a day of amusement, but there is, generally, something clearly religious about the observance. If a villager makes bold to ask a question or two on the subject from the great man, he sometimes hears a good deal more. But usually the great man is reserved, and advises the querist "to inquire from the first Padre he meets."

Perhaps a "Padre" may visit the village while the great man is there, and then the observant villagers remark that the freest livers among the "Sahibs" pay him marked respect, even though he may be a "Dhurum Padre"—a priest, that is, for the love of God, *i.e.* a missionary, and not a government official.

Such a Padre is pretty sure to extend his walk towards the village, to converse with the elders at their evening conclave, and say a few words to the women who come to draw at the village-well. He gives tracts and books to all who will accept them and promise to read them, and often goes his way with a heavy heart, and a note in his journal, expressive of his still-deferred hopes that some good may follow his efforts in his Lord's service, though so little result is apparent.

But though not apparent to him, his visit is often a most important era in the history of the village, when he least thinks he has made any impression. Like every other visitor of note, he is talked over at the evening meeting of the village elders, and the talk is generally some index to the popular opinion.

A fanatic or two, the bigoted old Brahmin Shastri, and a rather disaffected Mohammedan Moola, are of opinion that "under a well-ordered Government such preaching would be stopped. If it were not for fear of British Courts and British bayonets, it *would* soon be stopped. It is all part-and-parcel of the same insidious design for taking all rent-free lands from temples and mosques, and turning the people into Christians."

Generally, the seniors and well-to-do people in the assembly are very decidedly of opinion, that "every man should stick to the religion in which he was born. Every nation has a religion of its own, and all are true, each for its own nation. Just as there are different sorts of eyes for birds, beasts, fishes, and reptiles, yet all see at the same time, by the same light." "This," they generally believe, "must be the opinion of the Government itself. Else why does Government disclaim all official connection with the missionary? Why does it not order him to teach everyone in the name of the State? At any rate, this sort of preaching is never likely to come to anything. Their ancient gods have lasted too long to be set aside by any newfangled foreign worship."

Probably, as regards both the views of Government and the futility of the Padre's preaching, the feelings of the speakers are less positive than their expressions; and the more sagacious have a sort of instinctive misgiving, that though the Padre is not a "Department," his talk is likely to work more change in the village than all the departments in India put together. But they have no very obvious grounds for their fears, and therefore say little about them.

There are, however, two or three who do not cease to think of the subject when the assembly breaks up.

In every village community will be found some men of naturally devout minds, ill-content with what their ancestral system offers them. Their hearts have been stirred by misfortune or suffering—their consciences awakened, they hardly know how. They have vainly sought rest for their souls by self-inflicted penances, and long pilgrimages, and sacrifices of what they love or value. In this state they hear something from this new religion—some words of St. Paul or St. John, or some saying of our Lord's, which seems to promise them what they have long sought—and they resolve, if possible, to learn more about it.

Then there are members of the "outside" population—the helots and serfs—who, important as they are to the village community, are not admitted to the Council of Elders, but talk among themselves, in a little council of their own, under the tree by their huts outside the village.

Then, whenever they stir out of their own village, some evidence meets them of the equalising, levelling tendencies of the British Government—of its entire disregard for the distinctions of caste which so largely modify the action of every native administration. "At the great public works everyone gets paid according to his work; no one asks what is the workman's caste, or where he comes from. Then what incarnations of

justice, equity, and equality are the roads and railroads! How straight they go!—caring no more for the headman's or rajah's field than for the helot's rubbish-heap; everybody goes together by train, the prince and the peasant—all get accommodated according to what they pay, without distinction of caste or rank, and all arrive at the same time! It is the same with their courts of justice; if you have only money enough, you may sue anybody you please, and get a decree too sometimes, and have it executed against the wealthiest banker in the county-town (though that is a dangerous experiment, by no means to be recommended, for, after all, Lukshmi, the goddess of wealth, has it all her way in this world, and bankers are her special favourites). Then, this 'Lightning-post,' what a wonderful invention it is! It beats even the railway as a manifestation of benevolence, justice, and equality; for everyone's message goes in turn, and all for the same price per dozen words."

Now, this equalising and levelling policy, which at first was a great puzzle to the villagers, seems explained by what this Dhurm Padre says. "He tells of one God over all—of one Saviour for all—and insists that this God made of one blood all mankind—that there is no distinction before Him of Brahmin or 'outsider;' that all will be equal in death, and all be judged by one rule after death."

"If the Sahibs really believe this, no wonder all their doings and inventions have such a levelling tendency." The oldest of the community of outsiders have never heard anything of the kind before, and some of them resolve "to inquire more about what the Padre says, and, if possible, make their children attend some school where they may learn to read these books, which the Padre gives so freely, and which tell such wonderful things, not only of London, and railways, and the electric telegraph, but of new heavens, and a new earth, in which dwelleth righteousness."

Perhaps the profoundest impression, though he says least about it, is made on the young Brahmin—the village schoolmaster, it may be, or vaccinator, or postmaster. He has listened almost in silence to the discussion among the village elders. He was born in the village, and had been taught a little Sanskrit by his father in boyhood; he has received a good education in his own language, and learnt enough of English to wish to learn more, at a government school in the provincial capital. The course of study was carefully secular; and when, as was constantly the case, the scholar's inquiries wandered into fields of discussion more or less connected with religion, the subject was avoided in a manner rather

calculated to pique the inquirer's curiosity. But there was so much to be learnt about the world, and its history and affairs, that the scholar deferred further inquiry, and at length returned to his village as a government *employe* in some department, on a salary superior to all the hereditary allowances of the village magnates put together, and paid punctually in cash monthly. He is a rich, and would be an influential man, but he has got quite out-of-joint with his old playfellows and their parents; he has in his heart the most profound contempt for all that his father, the bigoted old Shastri, and his friends, go on talking about their gods, and the silly and licentious tales of what their gods did, which seem to him fit only to amuse vicious children; he is pained at their open worship of their hideous stone and metal idols, whose legendary acts and attributes appear to his awakened moral sense even more debased than their outward forms.

But this he is forced to keep to himself. He would not willingly vex his father or his kind old mother, and woe be to him if they or their friends suspected half the thoughts that rise in his heart! So he works at his official duties; has a talk now and then with a former class-fellow, who visits the village as a surveyor, tax-assessor, or in some other public "Department," and who, he finds, is as unsettled as himself, and muses often on the inexplicable tangle of human affairs.

He has never been in the way of knowing much directly about the religion of these Sahibs, and is rather glad when he hears that the "Dhurm Padre" has come to the village. He goes to listen, and, maybe, is at first inclined to treat with contempt some apparent want of school-learning. "The 'Padre' is evidently not as profound a Shastri as his own father, nor as great at the differential calculus as the Cambridge professor from whom he heard lectures at the Government College;" but as he listens, one social or moral problem after another, which he had been used to ponder over, and found so difficult to solve, receives new light, and a history of the world, its past and its future, is revealed to him—so simple, so consistent, and so fully explaining many of his doubts and difficulties, that, if he could but believe it, he feels that a great weight would be removed from his mind, and he would be a happier man.

In the simple truths which the "Dhurm Padre" urges so earnestly, with no object but the personal salvation of his hearers, the young Brahmin thinks he sees the secret of that wonderful power which has enabled the people of a remote islet in the Northern Seas to subjugate

the hundred millions of Hindostan, with all its ancient arts, civilisation, and elements of wealth and power.

The few short sentences regarding the unity and brotherhood of mankind—the responsibility of all, emperor as well as peasant, to one God, of infinite power, justice, and mercy—seem to him to form the talisman of that mysterious success which is daily working such miracles before his eyes. If his own race, so rich in the accumulated intellectual power of many nations and many centuries, could only believe and learn this wonderful secret, what a future might yet be in store for India and her children!

And so, as he watches the good Padre mount his pony to leave the village, in doubt whether his day's preaching has produced the slightest permanent effect, the young Brahmin feels that he at least has caught a glimpse of truths, which may not only change his own future, but the future of India. It is but one step on a toilsome and thorny path, but he has resolved to take it, and to inquire further; to get a Bible, and read the books which the Padre says contain all the whole secret of his own faith, and to learn more from some friend who has attended a mission-school. And if the Truth has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues and by their own countrymen among the myriads of India?

In the Himalayas.

BY THE REV. J. PARSONS, OF DELHI.

AS arranged with the Committee, our missionary brother, the Rev. Josiah Parsons, has spent the hot season of last year in the mountains which encircle the northern portion of Hindustan. He has forwarded to us the following interesting incidents of his labours among the inhabitants of that remote region:—

“A Baboo, who was convinced of the truth of Christianity when I was at Mussoorie three years ago, has now fully given himself up to Christ, speaks in raptures of the joy which he feels in becoming a Christian, leads a most consistent life, seems to have a heart

brimful of love and zeal, and rejoices and assists me not a little by his able, earnest, voluntary testimony for Christ. He has already drawn three more Baboos to the meetings. A most cheering case.”

INQUIRERS.

“A native clerk in the Commissioner's office, who was educated by me fifteen years ago, of whom I felt hopeful when he left school, but whom I had never seen since, came to me the other day for Christian books and advice; stated that he had long been convinced of the truth of Christianity, but had been deterred from embracing it by the fear of man; acknowledged that he was miserable, and never could be happy without the favour of Christ; and expressed his determination to openly confess Christ now, at all hazards. I supplied him with the New Testament and a few suitable tracts, and gave him serious advice and encouragement. I saw him again the evening before last, and hope he is sincere, earnest, and steadfast. He has just called again, to say he has decided for Christ.

“Three native bankers, two Bunnahs, three artisans, and one Purohit, have been eagerly reading controversial works exposing the errors of Hinduism and establishing the truth of Christianity, and also the New Testa-

ment. All of these now openly declare their belief in the truth of Christianity; and one of them is attacking the Brahmans with all the vigour and sarcasm of a Pascal, but none have yet applied for baptism.

“Three leading Mahomedans have avowed their belief in the Divinity of Christ, and are constantly holding discussions with others on the subject. About a dozen more are reading the Gospels. Many more seem quite unsettled in their belief, whilst a few are stirring up all the opposition they can against me, and are full of rage and blasphemy. The leading Mussulman Moulvie and the chief Hindoo priest both denounce me in unmeasured terms, as having destroyed their disciples' confidence in them and their religion.

“I have not been able to supply a quarter of the demand for gospels and tracts, and applications flow into me daily from all quarters for ‘the books of heavenly wisdom,’ now that my stock is quite exhausted.

TO THE POOR THE GOSPEL IS PREACHED.

“The poorer classes in the bazaars, and the native servants, as a rule, with some few exceptions, listen with marked attention to the preaching of the Gospel, and above fifty have told me that they believe Christ to be the only Saviour. A score or more profess to be inquirers, but the movement is recent.”

“But the most cheering and hopeful part of my work is among the Paharries (or mountaineers) of the surrounding hills (between the Ganges and the Jumna), who flock into Mussoorie

yearly in large numbers. These simple, illiterate, unprejudiced, but ignorant and superstitious mountaineers, often fill me with joy by their earnest attention and interesting questions, whilst the Gospel message is being delivered and explained to them. And often have they drawn tears from my eyes when imploring me to visit their distant villages, and teach all their people ‘this new, and wonderful, and happy way to be saved;’ for well I knew that other duties would render a compliance with their request impos-

sible. On two occasions, when numbers of these men seemed more than usually impressed by the truth, I appealed to all such as firmly believed my message to be the truth of God, and who desired to obey the truth, to stand up, and, in the presence of God and all around, boldly to declare the same. Imagine, if you can, my feelings when *upwards of three hundred* (in both places, I mean) instantly responded to the call. These and some others

now call me their 'gooroo' (spiritual teacher), and speak of themselves as my 'chelas' (disciples). How far this will extend, or how long this decision will be adhered to, I cannot say; possibly, it may all pass away 'like the early dew.' But, even if it does, I believe it will, like the dew, produce its effects, and, like it, be repeated, in some form or other, until the tender plants be nourished, and harvest be brought forth."

The Gospel in Rome.

(Continued from page 9.)

WRITING again on the 4th of November, Mr Wall says:—

"This is the third Lord's-day that I have been permitted to speak in this city. This morning we had our first service; twenty were present. This evening my room was *closely* filled by about *thirty* attentive hearers. Our meetings have constantly increased, and there is every prospect of blessing. I look back over the past fortnight with deep thankfulness, which I am sure our brethren in London would share with me, if they could witness what is going on.

"This week I have had the pleasure of receiving two brethren from Bologna—the evangelist and bibleman. The American-Baptist brethren have also sent a minister to aid in the work in Italy, who in a very short

time will open various stations in other cities. In union with him we have a second room, which I opened last week. It is in the Via Campidoglio, near the court where I believe Paul was judged (Phil. i. 13), about thirty yards from the prison in which tradition states he was imprisoned, and not more than a hundred steps from the ruins of the imperial palace, where the saints resided who sent their salutations to Philippi, as our brethren here will soon send their salutations to you in England. One only came to the meeting the first evening; at the second we were seven or eight. I have reason to hope the Lord touched that person's heart while we were speaking of the conversion of Paul's gaoler.

ROMAN IGNORANCE.

"No language can fitly describe the absolute ignorance of the Scriptures which exists in Rome. The Pope's hatred of the Gospel is diabolic. One of my hearers was imprisoned six

months, because he was seen reading the New Testament; another was sent to the galleys for six years, because he refused to go to confession. When I saw such was the condition of my

hearers, I procured some copies of the New Testament, and began my meetings by inviting them to read a verse by turn. Of course I had to find the chapter, but if I referred to the next verse—not knowing what a verse is—they went looking into some other part of the book for it. Instead of reading down the column, one read from one column to the other, while a third puzzled me greatly to know in

whatever way he managed to make out certain words which none of us could understand. At last I perceived that he was actually joining the letters of reference found in the verses to the words which followed them. Poor souls! life has been to them dreary and desolate; the precious tender words of Jesus have been kept away from them, and they have been forced into the dark abyss of scepticism.

SCRIPTURE DISTRIBUTION.

“The sale of Scriptures in Rome is very limited, but the portions distributed are received with the greatest readiness. Two or three thousand are already in the hands of the Romans. Very pleasing results have come to light, and desire to obtain them is increasing on every hand. To-morrow night we open a third meeting at the Ponti St. Angelo, almost under the shadow of the mighty wings of the statue, and near to the Vatican.

“*Tuesday, November 6.*—Yesterday we opened our third meeting. In the morning I went with our American brother and the two biblemen to distribute in that quarter. From shop

to shop, and house to house, we went, gathering little groups, and announcing Jesus. The people received us with the greatest joy, and followed us down the streets in crowds. After we had distributed nearly two thousand copies, we returned to our lodgings. Though I offered to soldiers and citizens, and priests, we even met with but one who insulted us. In the evening about thirty came to our first meeting in that quarter. When I began to pray, the poor people began to repeat my words, as they do at vespers in their own churches. They listened with the greatest attention to the addresses after.”

The Soldier Confessing Christ.

All sorts of men are reached by the Gospel of Christ. Many a wanderer from the parental roof has met Christ in his exile, and many a soldier in India has found the Saviour, whom in England he despised. Not a few have followed the example of Sir Henry Havelock, and nobly testified of the grace of God. Our missionary brother, the Rev. D. P. Broadway, of Patna, gives us the following interesting illustrations:—

“On the evening of the 10th Sept., I was again permitted to baptize two members into the European Church at Dinapore—Captain Pucklo, the Exe-

cutive Engineer of this division of the province; and Sergeant Hackett, of the Army Commissariat Department. I enclose the address Captain

Puckle delivered at the baptistery ; it is short, but I think you will consider it good.

“I am glad to say the work is going on energetically, both among natives and Europeans; some candidates of the latter are under probation. I have just got over a nasty attack of fever, and do not feel strong enough to write at any length on the subject. More by-and-by. I have had to enter the baptistery twice, with fever working in me, and it has not harmed me in the least, so I have fully realised the text, ‘As thy days so shall thy strength be.’ Work never seems disposed to leave me time to be ill, and yet I have been ill, and very ill too;

but I am beginning to feel so much better than I did for some time before the attack came, that it is evident the Lord sent it to prepare me for another year’s work. I am His servant, and ever willing that He should deal with me according to His good pleasure.

“I forgot to mention, in my last letter, that only a few weeks before, the Lord was pleased to call away my son’s wife, in the full spring of life. She was the daughter of our dear missionary brother Williams, who is now residing somewhere in Wales.

“ ‘ Life is uncertain, death is sure ;
Sin is the wound, and Christ the
cure. ’ ”

The Work of Grace.

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

THE following are illustrations of the work of grace proceeding in the island of Ceylon. Considerable additions have of late years been made to the Churches; they now contain about 600 members:—

“At Veyangodde the work has progressed satisfactorily. During one of my visits to that place (the Heneratgodde portion), early in 1869, I asked Mr. Goonesakere why he did not hold a service in the Government School-house. His reply was that the teacher who owned the building, being a strict Buddhist and a bad man, would not, if asked, permit this. I at once asked him to give us the use of the place; and as natives seldom refuse any request made by the European missionaries, he at once gave us permission to hold the service, and promised to attend himself. This he did, and the Word of God, ‘quick and powerful,’ reached his heart. Some three months later he abandoned his evil practices and his Buddhism, and applied for baptism. I visited him, and was perfectly satisfied as to the reality of his conversion; but as he was the first in that part of the country who had become a convert, I asked him to wait for a month or so to test his life, or still further. To this he agreed. Meanwhile, relations and friends tried their best to turn him aside, but all in vain. In due time he was baptized, and continues a faithful witness for Christ in that heathen village.

“Another case was the glorious death of one of the old members of Kotigahawatte, ‘Isaac Appoohanny’—the same man who, two years ago, handed us £15, which he had bequeathed to the Society, but which, for better security, he paid during his lifetime. This old man has passed away, rejoicing in the Lord.”

Missionary Notes]

CALCUTTA.—The Rev. J. Wenger reports progress in the editions of the Bengali Scriptures now passing through the press. The notes on the Gospels are completed to the end of John iii., and the printing has reached to the commencement of the same chapter. The printing of the Old Testament has reached the sixth chapter of Judges.

SERAMPORE.—From the Rev. T. Martin we learn that five native Christian youths were baptized at the end of October, and that a few weeks before he had baptized two young women at Khoostia. They are the children of Christian parents who have thus early given their hearts to Christ. The College Session closed at the end of November, and fourteen students have presented themselves for the Entrance Examination of the Calcutta University. Seven others have gone up for the First Arts Examination.

SOUTH VILLAGES.—The Churches are generally willing, notwithstanding their poverty, to undertake the duties involved in a position of independence, and Mr. Kerry is, on the whole, hopeful of success. He reports that one native brother is prepared, at his own cost, to build a chapel in the village of Russool Mohammed Choke.

MONGHYR.—We have much pleasure in announcing the safe arrival of Miss Legg, at Bombay, on the 20th November, and her marriage with the Rev. J. A. Campagnac the day following. They reached their home in Monghyr on the evening of the 28th. Mr. Campagnac mentions the happy death of a young female member of the Church. During her protracted illness it was most edifying to visit her. She loved the Master much, and loved to think and speak of Him.

CHEFOO, CHINA.—Mr. Richard reports that apprehension of a further outbreak on the part of the Chinese is no longer felt, and the American missionaries are returning to Tungchow. Inquirers, it is gratifying to find, are not afraid to seek the missionaries; and lately he baptized a Chinaman, who said that he feared nothing more than denying his Saviour. Dr. Brown arrived safely at Shanghai, in good health, on the 12th November, having encountered rough weather in the Chinese seas. He expected to leave for Chefoo on the 15th.

BOMBAY.—Our native brother, Sudoba Powar, was ordained as a missionary, on the 20th November, by Mr. Edwards and Mr. Campagnac. The contributions for the new chapel amount to £350. Four English friends have been added to the Church, and three natives are awaiting baptism. Mr. Sudoba represents the city of Bombay to be a most important sphere of missionary labour, and urges its claims on the Society as worthy of regard.

BRITTANY, TREMEL.—Notwithstanding the war, it is pleasant to find that Divine service can be maintained. Good meetings were held on Christmas-day; the Lord's Supper was observed in the morning, and in the afternoon the young people recited passages of Scripture.

KANDY, CEYLON.—Mr. Carter is proceeding with the revision of his version of the Old Testament as rapidly as circumstances will allow. He mentions four candidates for baptism at Kaduganawa, in connection with the labours of A. de Silva. The health of Mr. and Mrs. Carter has not been good since their return, and Mr. Carter urgently represents the need for another missionary, to be wholly devoted to evangelistic work.

ANGERS.—Mr. Martin acknowledges, with gratitude, the receipt of £13 15s., forwarded by the Secretary, being subscriptions received through *The Freeman*. He says that the Church enjoys a liberty of evangelic action not known under the Empire, and that he is authorised to visit freely the sick and wounded soldiers in the hospitals. He trusts that God will bring to a speedy end the sanguinary trial through which France is passing, and prepare her thereby to receive the Gospel.

CAMEROONS, AFRICA.—Mr. Saker reports that the work at John A'Kwa's Town continues to look well. At King A'Kwa's Town, a foolish war engages the attention of the people; but Mr. Saker expected shortly to baptize a few converts. The town school was in an unsatisfactory state, but that in the mission-house is making good progress.

SPANISH TOWN, JAMAICA.—Mr. Phillippo, writing on the anniversary of the day when—forty-nine years ago—he landed in Jamaica, expresses his gratitude to God for the long term of Christian labour granted him. Age now somewhat interferes with his activity, but he is still able to attend to the wants of his stations. He has lately paid a visit to Hartlands; the deep mud and the state of the weather rendered the journey a very arduous one.

JERICHO.—The Rev. J. Clarke, speaking of public affairs in Jamaica, says that the changes in the form of government work well. The new Courts of Law, the putting of Episcopalians in their proper place, the sharp looking-after of officials, the prevention of waste and roguery in government offices, the speedy punishment of crime, and the encouragement given to education, are changes worthy of profound gratitude.

TURK'S ISLANDS.—Mr. Pegg continues to give very painful accounts of the poverty of the people, from the decay of trade. He has visited San Domingo, where he met with much to encourage him in his evangelic labours.

Home Proceedings.

MISSIONARY SERVICES have been held during the past month, as follows:—

PLACES.	DEPUTATIONS.
Bacup and district	Rev. J. J. Fuller.
Battersea Park	Rev. J. J. Fuller & Rev. C. Bailhache.
Bloomsbury Chapel	Rev. J. J. Fuller.
Boxmoor and Hemel Hempstead	Rev. Hormazdji Pestonji.
Colchester	The Association Secretary.
Edenbridge	Rev. W. A. Hobbs.

PLACES.	DEPUTATIONS.
Hammersmith	Rev. James Smith, Dr. Green, and Association Secretary.
Maidstone	Rev. Henry Simon.
Mare Street, Hackney	Rev. J. J. Fuller.
New Cross	The Association Secretary.
Walworth Road	Rev. James Smith.
Westbourne Grove	Dr. Underhill, and Revds. R. H. Roberts, W. G. Lewis, and U. Davis.

Several of the above services were special. Thus, in Bacup and district, meetings have been held, for the second time within the year, owing to the great interest that was excited by our brother Fuller at the period of his first visit. Our brother's presence in England is also the reason why the young people and Sunday-scholars at Bloomsbury Chapel have had a meeting. They help to support certain children under his care, and they were anxious to see and hear the missionary in connection with whom they are working. The meetings at Hammersmith and Mare-street were experiments, like that at John-street (which we reported some time ago), with a view to diffuse more information, and to induce more systematic action in our London Churches. At Walworth-road our friends availed themselves of a Lord's-day evening for a missionary address from our brother Smith; and at Westbourne-grove the service was a valedictory one, to take leave of our dear brother and his beloved wife, now on their way back to Delhi.

NEW EFFORTS.—At New Cross, the meeting held was in connection with the New Sunday-school Auxiliary, quite recently formed. Another auxiliary has been formed in the school attached to George-street, Oldham, and an exceedingly interesting work has been commenced in an English Church near Roubaix, France, the particulars of which appear in this month's *Juvenile Missionary Herald*.

DEPARTURE OF THE REV. JAMES SMITH AND MRS. SMITH.—Our esteemed friends left the West India docks for their destination, *via* the Suez Canal and Bombay, on Monday the 23rd January. They are accompanied by Miss Fryer, who is about to enter on Zenana work in Delhi, under the auspices of the Ladies' Association.

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 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 Secretary on or before the 31st of March. No name can be placed on the list after that day.

Contributions

From December 19th, 1870, to January 18th, 1871.

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.	
Barlow, Mr. F.	1 1 0	Spencer-place, Juvenile Society, for School at Benares	10 0 0	DURHAM.	
Barlow, Mr. G.	1 1 0	South Hackney, Grove-street, for W & O	2 2 0	Monkwearmouth, Enon Chapel, for W & O ...	0 10 0
Casson, Mr., Hardingstone	1 0 0	Tottenham, for W & O	3 0 0	Stockton-on-Tees	8 7 2
C. R.	1 1 0	Wandsworth, East Hill, for W & O	3 5 6	Wolsingham, for W & O	0 9 4
Francis, Mr. J.	1 1 0	BEDFORDSHIRE.		Wolsingham Crook, for W & O	0 6 4
Freer, Mr. F. A.	2 0 0	Cotton End (moiety)	3 1 10	Do. for N.P.	0 12 0
Macdonald, Mr. W.	0 10 6	Cranfield, for W & O	0 10 6	ESSEX.	
Muntz, Mr. G. F.	5 0 0	BUCKINGHAMSHIRE.		Halstead	7 10 0
Pitt, Mr. G. Winkfield, Bracknell	2 2 0	Aylesbury, for W & O	0 10 0	Harlow, for W & O	1 10 0
Tuckett, Mrs.	0 10 0	Drayton Parslow	0 10 1	Thaxted, for N.P.	1 13 0
DONATIONS.		Do. for N.P.	1 11 0	GLOUCESTERSHIRE.	
A Friend of Missions.	3 0 0	High Wycombe, for W & O	1 17 4	Cutsdean, for W & O ...	0 4 0
Farran, Major	1 0 0	Swanbourne, for W & O	6 2 0	Wickwar, for W & O	0 7 6
Freer, Mr. F. A., for Mr. Broadway, Patna	5 0 0	CAMBRIDGESHIRE.		Wotton-under-Edge	15 8 0
Moss, Mrs. Burnham, Somerset, per Rev. T. Lea, for J. Lolo Michel, Haiti, for Clothes	2 0 0	Cambridge	49 15 3	Do.	1 0 0
Pattison, Wigg, & Co.	5 0 0	Do. St. Andrew's-street, for W & O	7 4 2	Ashley	1 3 0
Postle, Mrs.	10 0 0	Chittering, for W & O	0 3 9	Beaulieu Rails	3 10 3
Trustees of late Mr. Thomas Pratt	16 0 0	Coltenham, Old Baptist Chapel, for W & O	1 0 0	Blackfield	0 19 0
Wood, Dr. F. J.	50 0 0	Haddenham	5 6 0	Brookenhurst, for W & O	0 8 6
LONDON AND MIDDLESEX.		Do. for W & O	1 0 10	Feet, for W & O	0 10 0
Arthur-street, Camberwell-gate	8 6 0	Histon, for W & O	0 13 6	Lymington	6 4 10
Brentford, Park Chapel, for W & O	1 5 0	Shelford, for W & O	1 12 0	Milford	1 0 7
Camberwell, Cottage-groen, for W & O	1 1 0	CHESHIRE.		Newport, Isle of Wight, for W & O	1 10 0
Dalston, Luxembourg Hall Sunday-school ...	0 19 11	Stockport, for W & O ...	1 5 0	Southern District of Southern Association Juvenile Missionary Auxiliary, for N.P.	4 10 0
Devonport-street, for W & O	0 5 0	Warford and Bramhall, for W & O	0 9 0	Do., for Duro, Africa ...	4 10 0
Drummond-road, for W & O (moiety)	1 5 0	DERBYSHIRE.		Do., for Mr. Hannsen, Norway	5 0 0
Hackney-road, Providence Chapel, for W & O	3 13 0	Chesterfield, Sunday-school, per Y. M. M. A.	4 1 6	Sway	0 7 0
Hammersmith, West-end Chapel	8 0 6	DEVONSHIRE.		HERTFORDSHIRE.	
Harlington, for W & O	1 0 0	Appledore, for W & O ...	0 10 3	St. Albans, for W & O	4 14 0
Harrow, for W & O	1 18 3	Christow, for N.P.	0 7 6	HUNTINGDONSHIRE.	
Hawley-road, for W & O	6 9 8	King's Kerswell, for W & O	0 5 4	Huntingdonshire, on account, by Mr. W. Paine, Treasurer	90 0 0
James-street, for W & O	1 1 0	Newton Abbot, for W & O	0 10 0	KENT.	
Kingsgate-street, for W & O	2 2 0	Plymouth, George-street and Mutley	30 0 0	Bexley Heath, for W & O	0 10 0
Moor-street, for W & O	1 11 0	Tawstock, for W & O ...	0 6 0	Lee, for W & O	7 3 9
Pell-street	0 7 6	Thorverton, for W & O	0 10 0	Lewisham-road, for W & O	4 4 0
Peniel Tabernacle, Chalk Farm-road, for Mr. Pegg, Turk's Island	2 3 9	Tiverton, for W & O	1 10 0	New Cross, Brockley-road, for W & O	2 0 0
Regent's-park	11 0 0	DORSETSHIRE.		Do., Sunday-school, for N.P.	5 5 3
Do. for W & O	13 17 7	Bourton	2 5 6	Sandhurst, for W & O ...	2 16 0
Shepherd's Bush, Oaklands Chapel	6 10 0	Do. for W & O	0 11 0	Sheerness, for W & O ...	0 8 0
Do. for W & O	1 1 0	Do. for N.P.	1 3 6	Smarden, for W & O ...	1 0 0
		Poole	8 17 2		
		Do. for W & O	1 15 2		
		Weymouth, for W & O ...	1 10 0		

LANCASHIRE.		£	s.	d.	WILTSHIRE.		£	s.	d.	YORKSHIRE.		£	s.	d.
Bury, for W & O	2	5	6	Woodstock	2	2	2	2	2	Bradford, Sion Chapel, for W & O	7	13	10	
Doals, for W & O	0	10	0	Do., for W & O	1	0	0	0	0	Do., Trinity Chapel, for W & O	2	0	0	
Liverpool, Athol-street (Welsh), for W & O	0	5	9	Do., for NP	1	0	0	0	0	Do., Hallfield Chapel, Juvenile Society	3	10	0	
Do., Richmond Chapel	6	11	1	SHROPSHIRE.			Oakengates, for W & O	0	9	0	Brearley, Luddenden Foot, for W & O	0	15	0
Do., do., for W & O	9	15	9	Shrewsbury, Wyle Cop	5	0	9	0	0	Do., for W & O	0	7	6	
Manchester, Round Chapel, for W & O	1	1	0	Whitchurch	3	2	3	0	0	Farsley, for W & O	2	2	0	
Ogden	7	0	0	SOMERSETSHIRE.			Bedminster, Phillip-street, for W & O	1	0	0	Gildersome, for W & O	1	5	0
Padiham, for W & O	0	14	0	Bristol, Tyndall Chapel, for W & O	6	11	3	0	0	Halifax, Peller Lane, for W & O	3	0	0	
Preston, Pole-street, for W & O (moiety)	0	7	0	Cheddar and Stations, on account	14	0	0	0	0	Do., Trinity Road	1	0	0	
Rochdale, West-street, for W & O	4	10	0	Keynsham, for W & O	1	0	0	0	0	Do., do., for W & O	0	15	0	
St. H. lens, for W & O	0	7	6	Laverton	0	4	6	0	0	Leeds, Blenheim Chapel	33	0	4	
Waterfoot, for W & O	0	13	6	Montacute, for W & O	1	0	0	0	0	Do., for W & O	2	13	6	
LEICESTERSHIRE.					Norton, St. Philip	3	2	9	0	Lindley Oaks, for W & O	1	0	0	
Foxton, for W & O	0	10	0	STAFFORDSHIRE.			Coseley, Providence Chapel, for W & O	1	0	0	Meltham, for W & O	0	13	8
Leicester, Charles-street, Do., do., for W & O	48	2	5	Bury St. Edmunds, for W & O	2	10	0	0	0	Middlesboro', Bridge-st. West, for W & O	0	10	6	
Do., do., for Kadugawairra Chapel, Ceylon	1	10	0	Oransford, for W & O	0	2	6	0	0	Do., Park Street, for W & O	1	4	0	
Do., Thorpe-street	3	11	0	Eye, for W & O	0	17	0	0	0	Rishworth, for W & O	0	5	0	
Syston, for W & O	0	10	0	Friar, for W & O	0	12	3	0	0	York, for W & O	0	18	0	
LINCOLNSHIRE.					Hadleigh, for W & O	0	10	0	0	NORTH WALES.				
Great Grimsby, Upper Burgess-street, for W & O	1	0	0	Rattlesden, for W & O	1	0	0	0	DENBIGHSHIRE.					
NOBFOLK.					SUSSEX.					Llanrhaidr	1	1		
Norwich, Surrey-road, for W & O	2	16	0	Brighton, Bond-street	12	7	10	0	FLINTSHIRE.					
Sheffanger, for W & O	0	12	0	Do., for W & O	1	0	0	0	Rhyl, Sussex-street, for W & O	1	4	0		
Swaffham, for W & O	4	19	0	Forest Row, for W & O	0	7	6	0	0	Do., for NP	0	11	2	
Worstead, for W & O	1	4	6	Newhaven, for W & O	0	9	0	0	SOUTH WALES.					
NORTHAMPTONSHIRE.					Rye	1	2	8	BRECKNOCKSHIRE.					
Blisworth, for W & O	1	6	0	WARWICKSHIRE.					Brynnaur, for W & O	0	5	0		
Clipstone, for W & O	1	5	0	Alcester	11	15	6	0	GLAMORGANSHIRE.					
Cooknoe	0	16	6	Birmingham, on account, by Mr. T. Adams, Treasurer	50	0	0	0	Canton, Hope Chapel, for W & O	4	2	6		
Hackleton, for W & O	0	12	0	Coventry, Cow Lane, for W & O	2	0	0	0	Swansea, Mt. Pleasant, for W & O	2	10	0		
Moulton	1	0	0	Do., St. Michael's, for W & O	1	9	2	0	MONMOUTHSHIRE.					
Northampton, College-street, for W & O	7	12	6	Stratford-on-Avon, Payton-street, for W & O	1	6	6	0	Newport, Commercial-st.	57	2	10		
Patchill, for W & O	0	10	0	WILTSHIRE.					Do., for W & O	5	0	0		
Ravensthorpe	3	19	3	Bratton	7	1	6	0	PEMBROKESHIRE.					
Roads, for W & O	1	0	0	Do., for W & O	1	5	0	0	Fynnon	11	8	4		
West Haddon, Sunday-school, for NP	0	11	0	Chippenham, New Baptist Chapel, for W & O	1	3	8	0	Haverfordwest, Bathesda	64	15	10		
Wollaston, Zion Chapel, for W & O	0	10	6	Melksham, for W & O	0	12	0	0	Pembroke Dock, Bush-st.	17	14	8		
Woodford, for W & O	0	10	0	Ridge Chilmark, for W & O	0	5	0	0	Do., Bethany	10	5	3		
NORTHUMBERLAND.					Salsbury	76	15	6	Pennar, Sunday-school	1	7	5		
Newcastle, Bewicke-street, for W & O	6	1	5	Do., for W & O	5	0	0	0	SCOTLAND.					
Do., Marlborough-crescent	5	0	0	WORCESTERSHIRE.					Edinburgh, Charlotte Chapel, Rose-street, for W & O	4	8	3		
Do., do., for W & O	1	2	6	Worcester, for W & O	2	0	0	0	North Leith, Sunday-sch.	0	4	0		
NOTTINGHAMSHIRE.					YORKSHIRE.					St. Andrews, for W & O	1	2	0	
Collingham, for W & O	0	7	6	OXFORDSHIRE.										
CHIPPING NOTTON, for W & O														
Thame	4	3	0											
	2	0	0											

FOREIGN.		£ s. d.	FOR MADRAS CHAPEL.		£ s. d.	Rochdale—		£ s. d.
SWITZERLAND.			Per Rev. T. C. Page—			Mr. G. T. Kemp..... 10 0 0		
Berne, per M. B. de			Nicholson, Mrs. S.,			Salisbury—		
Worceville, for Mr.			Plymouth.....	0 10 0		Per Mr. S. R. Atkins.		
Wenger's N P, Kader			Page, Rev. T. C.,			Atkins, Mr.....	1 0 0	
Buksh	16	0 0	Reading	1 0 0		Bartlett, Mr.....	0 10 0	
						Bidwell, Mr.....	0 10 0	
						Chubb, Mr.....	1 10 0	
						Clench, Mr.....	0 10 0	
						Cornish, Mr.....	5 0 0	
						Keynes, Mr.....	1 0 0	
						Potter, Mr.....	1 0 0	
						Pritchard, Mr.....	1 0 0	
						Rowe, Mr.....	0 10 0	
						Sames, Mr.....	0 10 0	
						Short, Rev. G., B.A. ...	1 0 0	
						Ware, Mr. Edward	5 8 0	
						Watson, Mr.....	1 5 6	
						Under 10s.	0 6 8	
JAMAICA SPECIAL FUND.			SPECIAL CONTRIBUTIONS			SPECIAL CONTRIBUTIONS		
Cambridge—Nutter, Mr.			FOR ITALIAN MISSION.			FOR CHURCH AT ANGERS.		
James	5	0 0	Birmingham—			Jenkins, Rev. J.....	0 10 0	
Cardiff—Salem Chapel,			Graham Street Chapel			Under 10s.	0 5 0	
per Mr. James James	1	0 0	Per Rev. C. Vince...	4 0 0				
Dunstable—Gillham, Miss	5	0 0	Bratton—					
Falmouth—Freeman, Mr.			Anderson, Rev. H.....	0 10 0				
John	2	0 0	Halifax—					
Hebden Bridge, per Rev.			Crossley, Sir F., per					
J. G. sen			Rev. J. Edwards.....	2 0 0				
Applvaid Miss A.....	1	0 0	London—					
Crossley, Mr. D. J.....	2	0 0	"A Friend"	1 1 0				
Vote of Church	3	0 0	Baptist Tract Society,					
London—			per Mr. E. J. Oliver, for					
James, Mr. W. M.....	5	0 0	Tract Distribution in					
Martin, Mr. Marcus ...	10	0 0	Rome and Italy	10 0 0				
Rawlings, Mr. E.....	23	0 0						
Watford—Smith, Mr. J. J.	5	0 0						

ACKNOWLEDGMENTS.

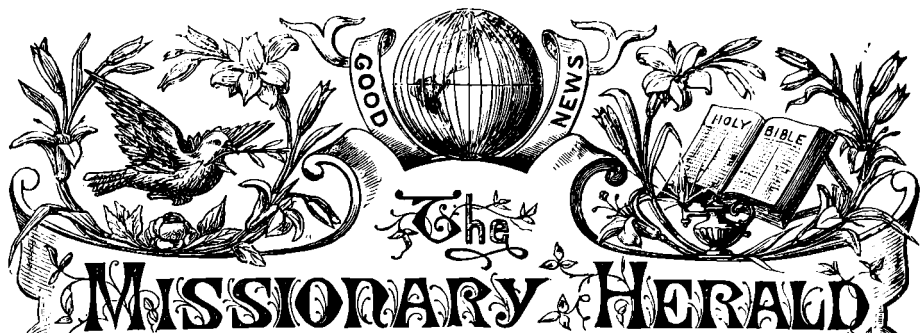
The Thanks of the Committee are presented to the following—

Missionary Working Society at Metropolitan Tabernacle, for a Box of Clothing, for Africa.
Miss Wilson, Hastings, for a Parcel of Clothing, for Mr. Saker, Africa.
Mr. Joseph Russell, Blackheath, for a Parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—		EUROPE—	
CAMEROONS, Pinnock, F., Nov. 16.		FRANCE—	
Saker, A., Nov. 22, 25.		Angers, Martin, A. S., Dec. 24	
ASIA—		Morlaix, Jenkins, J., Dec. 19, Jan. 5.	
CEYLON, Carter, C., Sept. 14, Dec. 10.		Tremel, Lecoat, G., Jan. 6.	
CHINA—		ITALY—	
Chefoo, Richard, T., Nov. 2.		Rome—Wall, J., Dec. 23.	
Shanghai, Brown, W., Nov. 12, 14.		WEST INDIES—	
INDIA—		JAMAICA—	
Bombay, Powar, S. B., Dec. 21.		Kingston, East, D. J., Dec. 22, 24.	
Calcutta, Lewis, C. B., Dec.		Roberts, J. S., Dec. 20.	
Chittoura, Williams, J., Nov. 14		Rodney Hall, Clarke J., Dec. 5.	
Dacca, McKenna, A., Dec. 1.		St. Ann's Bay, Millard, B., Dec. 6.	
Gya, Greiff, J. E., Nov. 18.		Spanish Town, Claydon, H. E., Dec. 9.	
Monghyr, Campagnac, J. A., Nov. 29.		Phillippo, J. M., Dec. 21.	
Mutra, Williams, J., Dec. 20.		BAHAMAS—	
Serampore, Martin, T., Nov. 30.		Nassau, Davey, J., Dec. 10.	
AUSTRALIA—		Turk's Island, Pegg, I., Dec. 14	
BRISBANE, Petty, G. E., Oct. 31.			
Stephens, T. B., Oct. 31.			

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. G. 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.



MARCH, 1871.

Has the Cross ceased to be an Offence in India ?

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

LATELY, when preaching in the subdivision to the east of Jessore, I met a few intelligent natives in front of the Post-office at Narail, and, finding them desirous of talking with me, I stood with them nearly an hour. One was an old-school Hindoo, by practice, although he said he had no faith in the system; another, the doctor of the subdivision, who spoke English well, was more inclined to Brahmoism. Two were Mahommedans, and, like all others of the same faith, they rejoiced when the absurdities of idolatry were spoken of, but were displeased when we touched upon those of Mahommedanism. One or two seemed to be seeking after truth, and willing to pick up scraps of it, when and where they could, but unwilling to accept the truth as it is in Jesus. Nearly all admitted that the Christian religion, as far as they knew it, supplied all that a sinner needed in the presence of the Great Judge, and that it was trustworthy. When pressed to say why they did not receive it, the old-school Hindoo replied, with apparent ingenuousness, that if he did so, his work would go from him; for although he is the attorney of a large indigo-factor, whom he praised as a conscientious man, yet, he said, everyone in the courts would turn against him, and he would be perfectly isolated there; he would be distrusted by all the other servants in the employ of his master, who would certainly do all in their power to ruin him; and, finally, he would be compelled to leave the place. On my attempting a suitable reply, the doctor Baboo said: "Yes, it is easy to see that if this religion be from God, we should

embrace it, and that He would probably make a way of escape from the worst of the evils apprehended ; in any case, He is able to support us in the trials we should have to endure. But" (he continued, urging an argument that goes a very long way with a Hindoo, and which we, heirs of English liberty and enlightenment, can ill appreciate), "I have a daughter, whom I wish to marry to one of my neighbours' sons ; I am therefore compelled to fall in with his views, to do as he does, and unite with him even in what I think is wrong or useless. We cannot do what we please,"—&c.

Little did I think that the drift of these arguments was to receive such a full and speedy illustration. In the afternoon of the same day, I repaired to the Narail biweekly market, with a large number of books, which I meant to try to induce the people to purchase. The place is a hotbed of iniquity, as might be expected, from the character of the zemindars. These are men of great landed property and notorious injustice—the same who have so strenuously opposed our work in Backergunge. They are, withal, bigoted Hindoos, and, just now, they are preparing (a rare phenomenon in Bengal nowadays!) a new *Ruth*, or Juggernaut-car. As I passed through the marketplace, I saw a large shed where several native workmen were carving various portions of this car, and it was evident that many months must elapse ere it could be finished—so fine and elaborate and so gigantic is the work. Passing this shed, I came upon the basement of the new car, with its many ponderous wooden wheels, each eight or nine inches thick ; and, as it seemed a tempting platform, I asked and obtained permission of the zemindar's people to occupy it to preach from. Perhaps no part of Juggernaut's car has ever been put to such a use ; but then, this one was not yet consecrated, and so it was no desecration of it to preach thereon the glorious Gospel !

My congregation immediately became very large—the platform itself was filled with men of the respectable class—and some hundreds of people stood in front. They listened with attention while I spoke to them from the words, "My soul waiteth upon God alone." Latterly, a man of noisy temperament began to object to my preaching to them at all, because they all knew that there was but one God, and that His laws were the same to every nation. He had given them—the Hindoos—the Vedas ; the Mussulmans had received the Koran ; and we had the Bible. They believe in Krishna, we in Khrishto, and the Mussulmans in Mahomed ; but all worshipped God, and His law was the same to all. If we

kept *that*, that was all that He required of us. I admitted the latter part of what he said, but objected that we could not keep that law; all nations had failed to keep it, and so for all salvation was needful, and God alone could provide it, and had done so through Christ. In Him we had redemption through His blood—the forgiveness of sins according to the riches of His grace. He had been made of God to us righteousness, and His Spirit was promised to them that ask Him, for their sanctification.

My opponent became furious, and another man in the crowd began also to speak. They contradicted each other and themselves; and as I had said nearly all that I meant to say, and there was no likelihood of securing the further attention of the people then, I left the disputants, after a time, to settle it between themselves, and began to move off to another place. But now the English school had been dismissed, and the pupils began to clamour for books. The books, I told them, were for sale; they could have a copy of the Psalms for four pice (three halfpence), a Gospel for half that sum, and other books in proportion. They urged that they had always had them for nothing, and they must have them now. Their object was to bind their school-books in the boards of ours. They were grown-up lads—of 16 or 17—but they would not listen to reason. They began to press upon my boatman, who carried the books, threatening to snatch them from him, seeing which I took them into my own hands. Then they hooted, and were joined by a few lewd fellows in the crowd. The greater part of the people tried to dissuade them from their contemptuous conduct, but in vain. I endeavoured to pass on through the market, but could not. At last I went to the schoolhouse, where the teachers still were; but I soon found that they appeared to have instigated the riotous conduct of their students.* After the tumult had stayed a little, I again moved forward, but now the noise became unbearable. One young man tried to snatch a book from me, and as I tried to prevent him, all the others took his part. I was now in front of a shop, where several respectable-looking native gentlemen were seated. They were shocked at the conduct of the mob, and asked me to sit down beside them; whilst the men who had argued so vigorously while I was preaching fetched a chair for me. Just then a young man tried to stay the impetuosity of the students, and in a moment they made such an

* I was afterwards told, by an English gentleman connected with the estate, that this was probably the case. The second master and several of the pupils, hearing that an investigation into the affair was to take place, escaped, and hid themselves in Jessore.

onset upon him, that I thought he would have been killed. *He had only aken part with a Christian!* I quickly moved off from the shop, and the rioters left their victim and followed me. Two native police-officers, belonging to the zemindars, came up and began to lay hands on me. I said they must keep back the rioters, and see me to my boat; and as they said they would do so, I returned the books to my boatman. But no sooner had they got me out of the market than they left me. Not so the English students. One hit me from behind (a Bengali cannot do such a thing courageously), and as I looked round to see who it was, others made a rush at my books, which in a few seconds were all snatched away. As I tried to save them, I was pelted with lumps of earth, lifted from the road.

I was speaking to the native police-inspector about what should be done to prevent such an occurrence in future, when Mothoor, our native preacher, came up and reported that he had been treated in the same way, and had been extricated from the mob, with much difficulty, by two constables and two baboos. It is not long since I was somewhat similarly treated in the town of Jessore, and by young men of the same class, under the cover of the night. The common people hear us gladly; but if the middle and higher classes be so opposed to Christianity, as that any one of them embracing it is put under a social ban, it is easy to conceive how they will conduct themselves towards anyone in their power who dares to become a Christian. When a young man, whom I baptized some years ago, in another district, announced himself a Christian, the whole street in which his shop was situated was filled, from end to end, with a noisy rabble, clamouring for his expulsion from his home and his native town. The account I have given above shows that a similar demonstration of rage would be made in some places still. And this is *the* great barrier to the increase of the Church in Bengal. Has the offence of the Cross ceased?

Bombay.

MANY of our friends were last year gratified by forming the acquaintance of a young Bengali Christian, by name Charles Thomas Peters. He is the son of the native pastor of the Church at Dinagepore, and came to this country to complete his medical education. After successfully passing the various examinations, he received a Government appointment in Bombay, where he now resides. In the

following communication to Dr. Underhill, he gives some interesting facts relative to the progress of the Gospel in that important city:—

“It is with a feeling of sincere thankfulness, and deep gratitude to God, who has spared me safely to return to my native country, that I write these few lines to inform you of my arrival in Bombay, after a very pleasant passage of twenty-one days from Marseilles. I shall never forget those acts of kindness which I have received from you and other friends from India, and also from Christian friends whom I met for the first time in England; for I was thus enabled to spend a very pleasant and happy time

in England, and, although separated from my dear relatives and country, I could feel at home at all times.

“I have a Christian friend here in one of the presidency surgeons, who takes me not only to show me what is interesting in the medical profession, but also to some of the prayer-meetings held in the neighbourhood, in which he takes a part by turn, and thus I have been able to know some of the Baptist brethren in this part of the town.

THE BAPTIST CHURCH IN BOMBAY.

“When I first came here, I tried to find out where Mr. Edwards was, and the Baptist chapel, if any; but for a long time I received no information whatever. One Sabbath evening, however, as I was returning from an address given by Dr. Wilson, at the Free Native Church, I was struck at seeing some lights burning in the ground-floor of an *ice-house* in Byculla. At first I took them for an attraction to people to *cooling drinks*; but the people who were already assembled appeared to be unusually quiet, and neatly, though poorly, dressed; and, on inquiry, I found that Mr. Edwards met his congregation there every Sunday evening. So I walked in, and found a few old carpets spread in front, to hide the earth from view, which, however, was exposed behind;

a few forms and chairs were arranged in rows. The balance and scales stood suspended in one corner, which, on weekdays, were used to weigh out ice to customers; the counter was fitted up as the desk, and a few oil-lamps lighted the small room, which, by the time the first hymn and prayer were over, became quite filled with people (Europeans, East Indians, and two or three native Christians). There were about thirty or forty altogether. I expressed my desire to commune with them last month. On speaking to Mr. Edwards about it last week, he wanted to ask the consent of the Church, which he did last evening, when the Church-meeting was held in the house of Colson, or Colston, and it was unanimously given.

THE NEW CHAPEL.

“A subscription is now being raised for the building of a chapel, for which the congregation expect the grant of a piece of land from Government. I think the subscription amounts to about 6,000 rupees. Mr. Edwards published a letter in the *Times of India*,

not long ago, requesting donations, and I hope he will receive a favourable reply from all who are interested in having a Baptist Church in Bombay. Week-day meetings are held in the houses of some of the members, some of whom are railway people.

THE BRAHMISTS.

“There is some progress among the Hindu community here, who are not so strong as the Brahmists in Bengal, to give up caste and idolatry. They have among themselves a *Par-thana Somaj*, or prayer-meeting, where services are conducted in Marathi. I am sorry I do not understand that language, to enable me to see how they are managed. I had the pleasure, however, of hearing a lecture given by a graduate of the Bombay University, and an ex-student of the Free Church Institution. The subject was the ‘Remarriage of Hindu Widows.’

He spoke of civilization and reform—that a reform was necessary in their social customs, one of which was the one in question; that he and other pundits did not see anything in the Shastras authorising such an evil custom, but rather that they manifestly spoke of remedying such evils; and then he urged his audience by saying that, if they were really Kokanada Brahmins, they would no longer remain idle, and spend their time in mere talking—but be practical men, and give their widows the only earthly comfort that they can attain to.

EDUCATION OF WOMEN.

“There is some movement also towards educating their wives and daughters, but they are not very lively about it. I spoke to a very intelligent Hindu gentleman, who said they saw all the advantages and necessity of educating their daughters, but they were not able to shake off old customs without being spoken evil of. ‘Unfortunately,’ he said, ‘most of the influential Hindu gentlemen have large families of daughters; and when intermarriage is prohibited, and they must be married before attaining puberty, there is no way left to them.’ Miss Carpenter took me to one of the meetings, held in the house of Dr. Atmaram. There were about twenty or twenty-five gentlemen present; and five or six young Hindu ladies also, unlike

their Bengali sisters, came and sat in the room for some time. Some of these gentlemen appeared to be really earnest to have a school—a model school—under the patronage of Miss Carpenter. They wanted to get a house as soon as possible, and some persons as teachers. Strange to say, they would rather have male Hindu teachers than native Christian ladies, to take care of their daughters; and the result will be that they must withdraw their children before they are twelve. I do not hear of any zenana mission on this side of India, or, at least, in Bombay. It is doing much good in Bengal, and I daresay it would yield as much good here, or even much more, seeing that the ladies are not so closely tied to the zenana.”

Zenana Work.

PERHAPS in no direction is the progress of events in India so marked as in the access which has been obtained to certain portions of the female population. For centuries secluded in their homes, by the jealousy or superstition of their husbands, the mothers of the

people have been shut out from instruction and knowledge. At length the barrier is to some extent breaking down, and the ladies of our missionary families are finding a way into their dwellings. Various useful household arts are taught; and, at the same time, books are introduced, which open to these secluded ones the sources of knowledge and the kingdom of God.

We are indebted for the following information to Mrs. Angus, one of the Secretaries of the Ladies' Association for the Support of Zenana Work and Bible Women in India:—

Mrs. C. B. Lewis, of Calcutta, writes, November 8th, 1870, as follows:—

<p>“Mrs. Saunders and Miss Simpson are faithful hardworking assistants, and speak the language beautifully—far better than I can; but, for all that, the women in the zenanas love to see a thoroughly English face, and it is a real trial to me that I cannot go to see them sometimes.</p> <p>“My husband and friends have been pressing me to write another letter for printing, but my own inability to work in the zenanas makes me unwilling to do so. I do not desire the credit of what is not due to my own personal exertions. I will enclose a list of our stations with the pupils under instruction this month. The holidays are only just over, and the people are hardly settled down to their ordinary mode of life. I quite hope that next month I shall have to report progress. Our work is conducted now in Calcutta, Baraset (fourteen miles distant), Dum-Dum (seven miles distant), Shitee (also seven miles distant), and Kidderpore (some three miles from town).</p> <p>Mrs. Etherington writes from Benares, November 23rd, 1870:—</p> <p>“I am rather busy with school-work, as I have to arrange the large school, which I have lately taken into my hands from the Rajah of Vizianagram, and it entails a good deal of work. It is such a good thing to have</p>	<p>In Baraset we have— 12 houses and . . . 34 pupils. In Dum-Dum— A school with . . . 15 children. 11 houses and . . . 23 pupils. In Shitee— . . . 8 „ A Baboo's house, near, with . . . 2 „ In Kidderpore— 4 houses with . . . 6 „ In Calcutta— 23 houses and . . . 59 „ Total . . . 147 Widows' school . . . 10 <hr style="width: 10%; margin-left: auto; margin-right: 0;"/> 157 <hr style="width: 10%; margin-left: auto; margin-right: 0;"/></p>
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“Before the troubles brought about by Gunesh Shundari's case, I had 235; but 50 of that number were children in three zenana schools, which I had to close, so I think appearances are very encouraging. I have at present eight native assistants, and I hope soon to have work for two more, now ready to leave the widows' school.”

such a school as this in our hands, without any conditions regarding religious teaching, and with all funds provided. I have already introduced books of a decided religious tendency, and very soon will take the Bible

itself in. It contains more than 200 girls. Our work continues very satisfactorily, as far as the number of houses and pupils is concerned, and also as regards the progress some of them are making in the knowledge of truth; but it must of necessity be slow work. One or two of our pupils, in particular, are a source of much joy and thankfulness, and we hope that God is leading them from the darkness of heathenism into the light of His truth as it is in Jesus.

"A few days ago, I had a visit from a woman who goes to our school.

Miss Joseph, the agent at Benares, gives many interesting details, which would take too much room to insert.

From Delhi, no particular communication has been received lately; but Miss Fryer, from Bristol, has been engaged as an agent, and has just sailed with Mrs. Smith, who will kindly introduce her into her new work in that place. The outfit and passage-money have, of course, required a large sum, and this, with other extra grants, have done much to exhaust the large balance of last year; so that it is earnestly hoped that friends throughout the country will rather increase than relax their efforts, or otherwise the work cannot be continued or extended.

Subscriptions will be gladly received by Lady Lush, 60, Avenue Road, *Treasurer*; and by Mrs. Angus, College, Regent's Park, and Mrs. Frank Smith, 16, Highbury Grange, *Honorary Secretaries*.

An Evangelical Church in Rome.

IT is cause for gratitude to God that, in so short a time after the opening of the City of Rome, we should have to report the formation of a Church, founded on the pure and simple truths of the Gospel. The following letter from Mr. Wall is full of interest. It is dated Rome, January 30th, 1871:—

"The difficulties of the work here are becoming more apparent. The priests are taking alarm, and raising their voice, both by means of the press and the pulpit, against us, as wolves and dragons come to devour their flock. This, together with the secret persecution which they are carefully organising against all who attend our

meetings, has chilled the zeal of some, and constrained others to adopt the policy of Nicodemus. The Jesuits have been emboldened to this by the recent inundation, by the increasing misery in Rome, and by the indecision of the Government, which seems fettered in its action by pressure coming on it from other countries.

She is a Bengali, who reads Hindi and speaks it. Some time ago she asked Miss Joseph to show her our 'religious book,' which she did, and read some part to her. Soon after, she came to me, and said she wanted to buy one, for which she paid a rupee (two shillings). To-day she came to buy a Hindi one for a friend, who had seen or heard her read hers in Bengali, and wants to read for herself. I thankfully let her have one for the same price, though the cost of the book is more. Our prayers will go with it—may it be blessed to many!"

"I have been somewhat hindered in outdoor evangelistic work by the almost incessant rains of the past weeks, which, with the mire of Rome, and the mud left by the late flood, has almost reduced the streets to the condition of a swamp. Indoor work, however, has been encouraging. My room has been so filled that fears were entertained for the safety of the floor. The tenant, who has a store of lamps

on the ground-floor under us, has warned us, and I have restricted the number of attendants to the limits of security. This renders it all the more needful for me to have a house, in which I may be able to receive all who may come unto me. I have not the means of taking such a place at present, because, now Rome has become the capital, rents are exorbitant."

A CHURCH FORMED.

"Last Monday, in company with some American brethren—Mr. Cote, Drs. Broadus and Randolph, all Baptist ministers—I conducted some Roman converts to the catacombs, and showed them the ancient baptistry where many of their martyred ancestors were immersed. We stood near the water, and read some Scriptures, and prayed the Lord to re-establish the early Roman Church. On Saturday last and on Lord's-day morning eight of these converts were baptized by Mr. Cote and myself. Several others desire to follow their example. On the same morning I explained to the brethren assembled (from Acts ii. 37—47) what seemed to me to be the Divine order in the development of a truly Christian Church. The points were—

1. Joyous reception of the Word—ver. 41.
2. Baptism—ver. 38, 41.
3. Assembling together—ver. 41.
4. Continuance in apostolic doctrine.
5. Communion—ver. 42; 1 John i.
6. Breaking of the bread—ver. 42.
7. United prayers—ver. 42.
8. Community—ver. 44, 47.

"After this discourse, the brethren present agreed to walk together in the order thus laid down, and to trust to the Lord to lead them into the position of the early Church. The American

brethren assisted on this occasion, and Dr. Broadus' and Dr. Randolph's addresses were received with tears of joy, especially when they referred to the affection with which the Churches in America would sympathise with us in the good fight we have commenced in the name of the Lord. We sent our salutations to America, and through you we desire to send them to sister Churches in England. At the present moment, though there are several rooms open for the preaching of the Gospel, there are but two Churches. The one is the scarlet woman, drunken with the blood of martyrs, decked with gold and precious stones and pearls, having the golden cup of abomination in her hand, and 'Babylon' upon upon her brow. The other is a virgin, but yesterday espoused to Christ. He is the Rock beneath her feet; He is the lamp of light in her hand; He is the robe she wears; His name is on her brow, and her eye is raised to Him in supplication, for grace to tread in the footsteps of apostles and martyrs, in the narrow way of separation from the world and faithful testimony to God.

"May the faithful and great Shepherd tend this little flock, and shield and guide this Church, that she at last may be presented to Him as a chaste virgin!"

Missionary Notes.

CHEFOO, CHINA.—We are happy to announce the safe arrival of Dr. Brown at his destination, on the 18th November, after a passage of ten weeks, much invigorated in body and mind by the sea-voyage. He received a very warm welcome from the native brethren and the missionaries resident in Chefoo, and immediately secured a teacher for the daily study of the language. Mr. Richard reports the departure of our bereaved friend, Mrs. Laughton, with her children, in the "Achilles," *viâ* Suez Canal. She left Chefoo on the 29th November, and may therefore be shortly expected in England.

CAMEROONS RIVER, HICKORY TOWN.—Mr. Smith, recalling the events of his ten years of missionary life, rejoices in the evident progress that has been made in the Mission. At Hickory Town he describes the people as being reckless, wild, and impertinent; but the old people express their belief that in time the Gospel will produce improvement, like that obtained at the other stations. He especially speaks of the want of parental affection exhibited by some parents in the case of a girl who was brought near to death.

JACMEL, HAYTI.—Mrs. Webley reports that she received, on her landing, a very hearty welcome from the people. The services in the mission-chapel are kept up by M. Voltaire, and are well attended. The labours of the colporteurs are very much esteemed, and great numbers, both in town and country, receive the Gospel from their lips. The Church is earnestly desirous of the speedy arrival of another missionary.

INAGUA, BAHAMAS.—The decay of the salt-trade very much affects this island, and the poverty consequent upon the want of employment has induced a large amount of crime. Mr. Littlewood further reports that the income of the mission has suffered, and that candidates for baptism have been deferred for want of sufficient clothing. He fears that it is only the beginning of troubles.

ST. ANN'S BAY, JAMAICA.—The Rev. B. Millard reports that the system of Government grants for education is rapidly extending. Last year they amounted to £5,857, of which sum the Baptist schools received £892; the Church schools, £2,115; the Wesleyan schools, £989; the Moravian schools, £703. The grants were made to 329 schools. The number of scholars on the books was 25,961; the number in average attendance, 14,609. The school-fees amounted to £3,785—that is, 5s. 2d. each scholar, for the year. Not all the schools of the island receive these grants. At present there are fifty Baptist schools that do not participate in them.

SAVANNA-LA-MAR.—The native pastor, Mr. Burke, reports several baptisms at his stations:—At Sutcliffe Mount, twenty persons, mostly young; at Savanna-la-Mar, eleven; and at Fuller's Field, thirteen. The congregations are good, and their liberality is increasing. At times the chapels are thronged.

ROME.—Besides Baptist labourers, Mr. Wall reports the presence in Rome of evangelists from the Waldensian Church of Northern Italy, from the Free Church of Scotland, and from the Wesleyans. His meetings continue to be

well attended, eighty persons on one occasion being present. Gavazzi has also commenced preaching in Rome. Some American brethren, for a time resident in Rome, afford Mr. Wall very efficient aid.

Home Proceedings.

Usually, the month of February is not busy with numerous meetings. This year, however, February has had a somewhat larger share, than usual. This list is as follows:—

PLACES.	DEPUTATIONS.
Bermondsey.	Rev. J. J. Fuller.
Bloomsbury, King-street Hall.	Rev. J. J. Fuller.
Boverton, (Berks).	Rev. W. A. Hobbs.
Crendon, Haddenham, Princes Risboro', and Thame. }	Rev. W. A. Hobbs.
Cheltenham and Gloucester. . . {	The Association Secretary & R. Glover.
Cross-street.	Rev. J. J. Fuller.
Hastings and Ashford	Rev. W. A. Hobbs.
High Wycombe and Kingshill . .	The Secretary.
Lee	{ The Secretary and the Rev. J. H. Anderson.
Lewisham	{ Rev. J. H. Anderson, and Association Secretary.
Richmond	Ibid, and Rev. W. A. Hobbs.
Walworth Road	Association Secretary.

As was the case last month, some of the above meetings were marked by peculiar features. Thus, at Bermondsey and King Street, Bloomsbury, our brother Fuller addressed congregations not in the habit of contributing to our funds. The interest excited was considerable, and it is hoped that it will abide and bear fruit. At Richmond the meeting was in connection with the formation of an auxiliary, in the recently-formed Baptist Church, under the care of the Rev. Robert Colman. At Walworth-road Chapel, a sermon was preached in compliance with the request of the Committee of the Young Men's Auxiliary to the mission, who are anxious in this way to address their own class directly.

At all the above meetings the feeling was good, and the impression deepens that, taking the country through, the sympathy of our Churches on behalf of our work is tending to increase. One little incident, reminding one of the fervour of former days, occurred at Gloucester; at the close of an earnest sermon by our brother Bloomfield, a friend placed his *silver watch* in the plate. This was valued and sold at its proper price; but it was evident that the strong feeling which had excited the gift was largely shared by a congregation that had been unusually interested. The meeting held at Regent's-park Chapel was a juvenile missionary soiree, and consisted in the entertainment of a large number of young friends in a variety of ways, by speeches, music, a museum of interesting objects, and so forth. For a brief account of this evening, we take the liberty of referring our readers to the **JUVENILE MISSIONARY HERALD** for this month.

ANNUAL SERVICES.

As the arrangements for the annual services are far advanced towards completion, it may be convenient and interesting to our friends to be informed, that they will commence with the usual introductory prayer-meeting at the Mission House, on the 20th April, and close with the public meeting at Exeter Hall on the 27th. The Rev. F. Trestrail has kindly consented to preside at the service for prayer. The Rev. Donald Fraser, M.A., and the Rev. Dr. Angus have cordially consented to preach the annual sermons. The chair at Exeter Hall will be filled by W. Fowler, Esq., M.P., for Cambridge, and the speakers at present engaged are the Revs. Dr. Brock, Dr. Haycroft, and the Rev. T. Lea of Jamaica. A missionary breakfast will be held on the morning of the 26th, when Macleod Wylie, Esq., will preside, and the attention of those present will be especially called to Zenana-work in India. Several missionaries are expected to speak on this topic. We venture to suggest to our friends that they make the forthcoming anniversaries a special subject of prayer, particularly at the missionary prayer-meetings of the month.

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 Secretary 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 instant, 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 3rd April, 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. Post-office orders should be made payable at the General Post Office, St. Martin's-le-Grand.

Contributions

From December 19th, 1870, to January 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.				DONATIONS.							
	Rev.	S.	£ s. d.	Bible Translation Society,	£	s.	d.		£	s.	d.
Blackmore			1 1 0	for T.	300	0	0	Stevenson, Mrs., for Mr			
Eardisland			1 1 0	Fry, Mr. B. S., Special				Pearce, Alipore	5	0	0
Ferries, Mr. Peter, Old			1 0 0	per Y. M. M. A.	0	18	0	Do., for Mr. Trafford,			
Flinder, Aberd. N.B.			1 0 0	Rouse, Rev. G. H., M.A.,				Serampore	5	0	0
Franklin, Mr. J. W.			1 1 0	LL.B., for Soolzah				Tritton, Mr. Jos., for			
Harrison, Mr. W.			1 1 0	Shah	2	0	0	Norway	10	0	0
Smith Mr. F., Tottenham			1 1 0	Stevenson, Mrs., for Mr	5	0	0	Y. M. M. A., at Messrs.			
Stevenson, Mrs., Black-			25 0 0	East, Jamaica				J. & R. Morley's,			
heath								Wood Street, per Mr.			
								T. A. Blest	5	0	0

LONDON AND MIDDLESEX.	
	£ s. d.
Abbey Road, St. John's Wood	15 0 0
Acton	1 1 0
Do., for W & O	3 0 0
Arthur Street, Gray's Inn Road, per Y.M.M.A.	1 10 0
Bernoldsey, Mission Hall	1 0 0
Bloomsbury	88 16 11
Do., Sunday-school, for Mr. Fuller, Cameroons	8 0 0
Camberwell, Denmark Place, for W & O	10 13 5
Do., Mansion House, for W & O	1 10 0
Camden Road	25 18 10
Chelsea, for W & O	1 10 0
Highgate, for W & O	1 10 0
John Street	58 12 0
Do., for India & China	3 9 10
Kensington Gardens, S.S. Maze Pond, for W & O	5 0 0
Peckham Park Road, for W & O	1 10 0
Putney Union Ch. Sunday-school (moiety)	1 2 2
Romney St., Sunday-sch. Shepherd's Bush, Avenue Road, for W & O (moiety)	1 0 0
Stockwell Sunday-school	4 5 6
Stoke Newington, Wellington Road, for W & O	1 6 6
Trinity Chapel, John Street, Edgware Road	6 19 6
Upton Chapel, for W & O, Do., for G. N. Kwe, Africa, per Y. M. M. A.	12 0 0
Vernon Chapel, for W & O	3 0 0
Walthamstow, Wood St., for W & O	3 7 0
BEDFORDSHIRE.	
Blunham, for W & O	0 4 0
Do., for N P	0 5 0
Heath, for W & O	0 10 0
Keysoe	1 3 7
Luton, Union Chapel, for W & O	1 10 0
Ridgemont, for W & O	1 0 0
Do., for N P	2 17 6
Sandy, for W & O	0 12 3
Shefford	3 15 4
Do., for W & O	0 19 0
Steventon, for W & O	0 4 0
Stotford	4 15 0
Do., for W & O	0 10 6
BERKSHIRE.	
Blackwater, for W & O	1 10 0
Do., for N P	1 9 1
Wantage	1 1 0
Wokingham, for W & O	7 0 0
Do., for N P	0 11 0
BUCKINGHAMSHIRE.	
Aylesbury	1 0 10
Do., for N P	1 0 0
Fenny Stratford, for W & O	1 0 0
Gold Hill, for W & O	0 15 0
Great Marlow, Ebenezer Chapel, for W & O	0 8 0

Great Missenden	1 0 0
Do., for W & O	0 18 7
Do., for N P	0 17 11
Wendover	0 10 6
Wraysbury, for W & O	0 15 10
CAMBRIDGESHIRE.	
Cottenham, for W & O	0 10 0
NORTH-EAST CAMBRIDGESHIRE.	
Barton Mills and Mildenhall	8 7 0
Bnrwell	8 3 3
Do., for W & O	0 17 0
Do., for N P	1 4 2
Isleham	8 7 9
Soham	10 18 0
West Row	2 0 0
	39 17 3
Less Expenses	0 12 0
	39 5 3
CHEESHIRE.	
Birkenhead, Welsh Chapel, for N P	2 6 0
Chester, Hamilton Place	1 18 0
Do., for W & O	0 15 0
Do., for N P	3 2 0
CORNWALL.	
Redruth	9 12 10
Do., for W & O	0 11 0
CUMBERLAND.	
Cockermouth, for N P	0 10 0
DERBYSHIRE.	
Chesterfield, for W & O	1 10 7
DEVONSHIRE.	
Brixham, for W & O	1 0 0
Budleigh Salterton, for W & O	1 0 0
Chudleigh	32 16 6
Do., for W & O	1 5 0
Do., for N P	4 7 11
Collumpton, for N P	0 10 0
Devonport, Hope Church, for W & O	2 0 0
Exeter, South Street	24 6 8
Do., for W & O	1 0 0
Kingskerswell, for N P	3 1 9
Lifton	2 9 9
Do., for W & O	0 2 2
Do., South Petherwen	0 16 6
Do., Tourton	0 17 7
Do., Greystone	0 10 7
Plymouth, George Street and Mutley	16 4 0
Do., for African Orphans	17 5 10
Do., Buckland Monachorum (moiety)	2 9 3
Do., Hooe, (moiety)	1 3 9
Swimbridge, for W & O	0 8 5
Torquay, for W & O	4 0 0
Do., for N P	9 15 2
DORSET.	
Iwerne Minster, for W & O	0 10 0
Do., for N P	0 17 0

DURIAM.	
	£ s. d.
Hamsterley, for W & O	0 5 2
ESSEX.	
Braintree	17 15 4
Burnham, for W & O	0 16 0
Do., for N P	0 13 6
Loughton	4 9 6
Do., for W & O	3 4 0
Romford, Salem Chapel, for W & O	1 0 0
Waltham Abbey, for W & O	0 11 8
GLOUCESTERSHIRE.	
Chipping Sodbury	2 15 0
Do., for W & O	0 12 0
Gosington, Slonbridge Sunday-school for N P	1 0 0
Kingstanley, for W & O	1 0 0
Lydbrook, for N P	1 15 0
Do., for W & O	0 6 0
Nailsworth, Tabernacle, for N P	2 15 3
Tetbury	1 14 0
Do., for W & O	0 3 0
Do., for N P	0 13 9
Wotton-under-Edge	5 0 0
EAST GLOUCESTERSHIRE.	
Arlington, for N P	0 10 0
Maiseyhampton, for Mr. Pinnock, West Africa	5 0 0
Winchcombe Sunday School	1 2 1
HAMPSHIRE.	
Broughton	10 0 1
Do., for W & O	2 1 0
Lymington, for W & O	1 1 0
Portsmouth Auxiliary, Annual Services	18 10 3
Collection for W & O	4 0 1
Portsea, Kent Street	51 7 1
Southsea, St. Paul's Sq.	28 16 2
Do., Do., Marie la Boune Sunday-sch.	22 10 0
Do., Do., Eastney	0 12 6
Do., Ebenezer Chapel	2 7 0
Landport, Lake Road Ch.	14 13 1
Do. for N P	0 13 6
Do. Herbert Street	3 12 1
Forton, Victoria Street	3 11 5
Emsworth, Zion Chapel	3 12 7
	154 5 9
Less Expenses and Amount acknowledged before	131 18 3
Romsey, on account	22 7 6
Southampton, Carlton Chapel, for W & O	1 0 0
York Town Sunday-sch., near Faruboro	0 13 0
HERTFORDSHIRE.	
Buntingford	0 10 6
Do., for N P	0 10 0
Chipperfield, for W & O	1 2 6
St. Albans, for N P	2 19 11
HUNTINGDONSHIRE.	
Ramsay, Salem Chapel, for W & O	1 10 0

WORCESTERSHIRE.		GLAMORGANSHIRE.		£ s. d.	
	£ s. d.		£ s. d.		
Shipston-on-Stur.....	4 0 0	Lantwit Major, for NP.....	0 13 0	Bradford—continued.	
Do., for W & O.....	1 0 0	Merthyr, High Street,		Petty, Mr. Joseph.....	1 0 0
Upton-on-Severn.....	1 1 0	for W & O.....	1 0 0	Stead, Mr. Thomas.....	10 0 0
		Do., for NP.....	1 7 3	Taylor, Mr. R.....	0 10 0
				Whitaker, Mr. T.....	1 0 0
				Wilcock, Mr. J. W.....	1 0 0
				Under 10s.....	0 10 6
				Cambridge—	
				Foster, Mr. George.....	
				Edward.....	10 0 0
				Chudleigh—	
				Rouse, Mr. W.....	50 0 0
				Devizes—	
				Biggs, Mr.....	5 0 0
				Devonport—	
				Snowdon, Mrs.....	10 0 0
				Ilfracombe—	
				Farran, Major.....	1 0 0
				Liverpool, by Rev. T. Lea—	
				Balfour & Co. Messrs.....	1 1 0
				Billson, Mr. Alfred.....	1 1 0
				Birrell, Rev. C. M.....	1 0 0
				Caine, Mr. N.....	10 0 0
				Cearns and Brown,	
				Messrs.....	5 0 0
				Crossfield and Son,	
				Messrs.....	5 0 0
				Godfrey, Mrs.....	5 0 0
				Henderson, Mr. W. N.....	1 0 0
				Hope, Mr. T. Arthur.....	5 0 0
				Houghton, Mr. John.....	10 0 0
				Ditto Mr. James.....	10 0 0
				Jackson, Mr. S. B.....	0 10 0
				Johnson, Mr. Richard.....	5 0 0
				Jones, Mr. Robert.....	40 0 0
				King, Mr. Joseph.....	1 0 0
				MacAndrew, Mr. Geo.....	1 1 0
				Matheson, Mr. Thomas.....	2 0 0
				Medley, Mr. William.....	2 0 0
				Mounsey, Mr. Edward.....	5 0 0
				Sing, Mr. Joshua.....	5 0 0
				Watts, Mr. W. H.....	1 0 0
				Leicester—	
				Faul, Mr. T. D.....	10 0 0
				London—	
				James, Mr. W. M.,	
				Hampstead.....	5 0 0
				Stevens, Mrs., Black-	
				health.....	2 0 0
				Royston—	
				Reynolds, Mr. J.,	
				Cheney's Lodge.....	5 0 0
				SPECIAL CONTRIBUTIONS	
				FOR MR. BASCHLIN, NINGPO.	
				Jenner, Mrs., and Friends.....	10 0 0
				FOR ITALIAN MISSION.	
				Stroud, by Mr. Yates—	
				Frimley's, Miss, Pupils.....	1 6 0
				Under 10s.....	0 11 0
				FOR CHURCH AT ANGERS.	
				Rouse, Rev. G. H., LL.B.....	0 10 0
				Under 10s.....	0 5 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

APRIL, 1871.

Annual Services
OF THE
BAPTIST MISSIONARY SOCIETY FOR 1871.

TUESDAY EVENING, APRIL 4TH.

SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

A Sermon to Young Men and Sabbath-school Teachers will be preached in John Street Chapel, Bedford Row, by the Hon. and Rev. B. W. NOEL. Service to commence at seven o'clock.

THURSDAY MORNING, APRIL 20TH.

INTRODUCTORY PRAYER MEETING.

A Meeting for Special Prayer in connection with the Mission will be held in the Library of the Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Rev. F. TRESTRAIL, of Newport, L.W., will preside.

FRIDAY EVENING, APRIL 21ST.

WELSH ANNUAL MEETING.

A Public Meeting will be held on behalf of the Society, in the Mission House, Castle Street, Holborn. The Committee have the pleasure to announce that HUGH OWEN, Esq., will take the chair. Speakers—Revds. H. HARRIS, of London, THOMAS JOHN, of Aberdare, E. ROBERTS, of Pembroke Dock, and others. Chair to be taken at seven o'clock.

MONDAY EVENING, APRIL 24TH.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by the Rev. Dr. ANGUS. The Revds. J. H. ANDERSON, of Bengal, G. H. ROUSE, LL.B., of Haverfordwest, D. GRACEY, of London, and G. HESTER, of Sheffield, have kindly consented to speak.

Lord's Day, April 23rd

ANNUAL SERMONS.

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

PLACES.	MORNING.	EVENING.
Acton	Rev. S. Newnam . . .	Rev. S. Newnam.
Arthur Street, Camberwell Gate	Rev. J. J. Fuller . . .	Rev. T. Price, Ph. D.
" King's Cross	Rev. R. G. Moses, B.A.	Rev. R. G. Moses, B.A.
Barking	Rev. D. Taylor . . .	Rev. E. Henderson.
Battersea, York Road	Rev. W. T. Rosevear . . .	Rev. G. Gould.
Battersea Park	Rev. E. Lauderdale . . .	Rev. E. Lauderdale.
Balvedere	Rev. J. Hoby, D.D. . . .	Rev. A. Sturge.
Bexley Heath	Rev. J. H. Blake . . .	Rev. J. H. Blake.
Blandford Street	Rev. R. Bayly . . .	Rev. J. P. Carey.
Bloomsbury	Rev. T. W. Handford . . .	Rev. W. Brock, D.D.
Bow	Rev. W. Frith . . .	Rev. J. Angus, D.D.
Brentford, Park Chapel	Rev. F. Bugby . . .	Rev. J. Wilkins.
Brixton Hill	Rev. F. W. Gotch, L.L.D.	Rev. S. Manning, L.L.D.
Bromley	Rev. A. Tessier . . .	Rev. A. Tessier.
Brompton, Onslow Chapel	Rev. W. S. Davis . . .	Rev. W. S. Davis.
Bryanston Hall	T. Hildyard, Esq. . . .	T. Hildyard, Esq.
Camberwell, Denmark Place	Rev. F. Tucker, B.A. . . .	
" Cottages Green	Rev. J. P. Carey . . .	Rev. T. Owen.
" Mansion House	Rev. W. K. Rowe . . .	Rev. W. K. Rowe.
Camden Road	Rev. N. Haycroft, D.D.	Rev. R. Roberts.
Castle Street (Welsh)	Rev. H. Harris . . .	Rev. T. John.
Chelsea	Sermons 30th . . .	April.
Clapham Common	Rev. W. L. Giles . . .	Rev. W. L. Giles.
Commercial Street	Rev. C. Stovel . . .	Rev. C. Stovel.
Crayford	Rev. C. T. Keen . . .	Rev. C. T. Keen.
Croydon	Rev. J. A. Spurgeon . . .	Rev. J. A. Spurgeon.
Dalston, Queen's Road	Rev. W. Miall . . .	Rev. W. Miall.
" Luxembourg Hall	Rev. J. Aldis, jun. . . .	Rev. J. Aldis, jun.
Dartford	Rev. A. Sturge . . .	Rev. W. Goodman, B.A.
Devonshire Square	Sermons later . . .	this year.
Deptford, Olivet Chapel	Rev. T. Ryder . . .	Rev. T. Ryder.
Eldon Street (Welsh)	Rev. T. John . . .	Rev. E. Roberts.
Esher	Rev. W. Woods . . .	Rev. W. Woods.
Forest Hill	Rev. W. Walters . . .	Rev. W. Walters.
Gravesend, Windmill Street	London Mission . . .	this year.
Greenwich, Lewisham Road	Rev. E. Dennett . . .	Rev. E. C. Gange.
" Royal Hill	Rev. J. E. Cracknell . . .	Rev. W. Barker.
Grove Road, Victoria Park	Rev. E. C. Gange . . .	Rev. J. H. Millard, B.A.
Hackney, Mare Street	Rev. W. Sampson . . .	Rev. W. G. Lewis.
" Grove Street	Rev. H. Capern . . .	Rev. W. Sampson.
Hackney Road, Providence Ch.	Rev. J. Harvey . . .	Rev. J. Harvey.
Hammersmith, West End Chapel	Rev. S. G. Green, D.D.	Rev. J. P. Chown.
" Avenue Road	Rev. C. Graham . . .	Rev. S. H. Booth.
Hampstead, Heath Street	Rev. W. Brock, jun. . . .	Rev. W. Brock, jun.
Hanwell	London Mission . . .	this year.
Harlington	Rev. B. Dickins . . .	Rev. B. Dickins.
Harrow	Rev. J. Bigwood . . .	Rev. J. Bigwood.
Hatcham Chapel, Lausanne Road	Rev. W. Barker . . .	Rev. T. J. Cole.
Hawley Road	Sermons in . . .	May

PLACES.	MORNING.	EVENING.
Henrietta Street	Rev. T. Thomas, D.D.	Rev. T. Thomas, D.D.
Highgate	Rev. J. H. Barnard .	Rev. J. H. Barnard.
Islington, Cross Street	Rev. W. Best, B.A.	Rev. A. C. Gray.
„ Salters' Hall Chapel	Rev. C. Bailhache .	Rev. T. A. Wheeler.
James Street, Old Street	Rev. W. B. Bliss .	Rev. C. Larom.
John Street	Rev. J. P. Chown .	Rev. T. M. Morris.
„ Edgware Road	Rev. T. Price, Ph. D.	Rev. J. Bloomfield.
Kennington, Charles Street		
Kilburn	Rev. J. Webb .	Rev. J. H. Anderson.
Kingsgate Street	Rev. J. Bloomfield .	Rev. J. H. Wood.
King Street, Long Acre	Rev. J. H. Wood .	Rev. W. B. Bliss.
Kingston	Collections in March.	this year.
Lee	Rev. R. H. Marten, B.A.	Rev. J. Stewart.
Lower Edmonton	Rev. J. Davis .	Rev. J. Davis.
Maze Pond	Rev. J. H. Millard,	Rev. T. W. Handford.
Metropolitan Tabernacle	Rev. C. H. Spurgeon.	Rev. C. H. Spurgeon.
Moor Street	Rev. G. W. McCree .	Rev. G. W. Humphreys, B.A.
New Cross, Brockley Road	Rev. J. T. Wigner .	Rev. J. T. Wigner.
Notting Hill, Cornwall Road	Rev. J. Owen .	Rev. B. H. Roberts, B.A.
„ Norland Chapel	Rev. J. Wilkins .	Rev. J. Webb.
„ Free Tabernacle	Rev. T. A. Wheeler .	Rev. W. Best, B.A.
North Bow, Park Road	Rev. R. R. Finch .	Rev. J. E. Cracknell.
Peckham, Park Road	Rev. S. Pearce .	Rev. J. H. Hinton, M.A.
„ James's Grove	Rev. J. Stuart .	Rev. F. Bugby.
Penge	Rev. J. M. Cox .	Rev. J. M. Cox.
Plaistow	Rev. J. C. Whitaker .	Rev. J. C. Whitaker.
Poplar, Cotton Street	Rev. T. M. Morris .	Rev. R. Bayly.
Putney		
Regent's Park	Rev. W. Landels, D.D.	Rev. N. Haycroft, D.D.
Regent Street, Lambeth	Rev. J. Davis .	
Richmond, Park Street	Rev. F. Trestrail .	Rev. C. Bailhache.
Romford, Salem Chapel	Rev. B. B. Davis .	Rev. B. B. Davis.
Romney Street	Rev. W. Page, B.A. .	Rev. W. Page, B.A.
Rotherhithe, Medway Place	Rev. J. W. Munns .	Rev. H. Capern.
Shaaklewell	Rev. G. W. Humphreys	Rev. F. Trestrail.
Spencer Place	Rev. J. H. Cooke .	Rev. J. H. Cooke.
Stepney Green	Sermons later	this year.
Stockwell	Rev. J. W. Lance .	Rev. W. T. Rosevear.
Stoke Newington, Bouverie Road	Collec. in March	this year.
Stratford Grove	Rev. T. C. Page .	Rev. J. J. Fuller.
Tottenham	Rev. J. G. Gregson .	Rev. T. C. Page.
Upper Clapton	Rev. H. Pestonji, M.A.	Rev. A. McLaren, B.A.
Upper Holloway	Rev. S. H. Booth .	Rev. S. G. Green, D.D.
Upper Norwood	Rev. T. H. Pattison .	Rev. T. H. Pattison.
Upton Chapel	Rev. E. Roberts .	Rev. J. G. Gregson.
Vernon Chapel	Collections in June	this year.
Walthamstow, Wood Street	Rev. J. H. Hinton, M.A.	Rev. G. H. Rouse, LL.B.
Walworth Road	Rev. G. Gould .	Rev. J. W. Lance.
Wandsworth, East Hill	Rev. F. G. Marchant .	Rev. F. G. Marchant.
Westbourne Grove	Rev. A. McLaren, B.A.	Rev. W. Landels, D.D.
West Drayton	Rev. R. A. Hatchard .	Rev. R. A. Hatchard.
West Green	Rev. J. P. Campbell .	Rev. J. P. Campbell.
Woolwich, Queen Street	Rev. J. Teall .	Rev. S. Pearce.
„ Parson's Hill	Rev. J. M. Camp .	Rev. J. M. Camp.

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 23d. 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.
Abbey Road, St. John's Wood	Mr. A. R. Holman.
Acton... ..	Mr. Edwin Hodder.
Barking	Rev. E. Henderson and Mr. C. Veness.
Battersea, York Road ...	Rev. I. M. Soule.
Berkley Road	Rev. J. H. Anderson.
Bermondsey, Drummond Road	Rev. J. A. Brown.
Bloomsbury	Rev. T. W. Handford.
Bow	Mr. C. Robottom.
Brentford	Mr. J. J. Bunning.
Brixton Hill, New Park Road	Mr. H. H. Birt.
Bromley	Rev. A. Tessier.
Brompton, Onslow	Rev. W. S. Davis.
Camberwell, Charles Street	Mr. W. E. Beal.
Camberwell, Cottage Green	Mr. J. M. Wigner, B.A.
Camberwell, Denmark Place	Rev. J. J. Fuller.
Camden Road	Rev. F. Tucker, B.A.
Clapton, Downs Chapel ...	Mr. H. M. Heath.
Clerkenwell, Red Lion Street	Mr. W. J. Benham.
Commercial Street	Rev. C. Stovel.
Crayford	Rev. C. T. Keen.
Dulwich	Mr. G. W. Lord.
Forest Hill	Mr. J. C. Parry.
Goswell Road, Charles Street	Mr. J. Longley.
Greenwich, Lecture Hall ...	Mr. A. G. Rixon.
Grove Road, Victoria Park	Rev. W. Sampson.
Hackney, Grove Street ...	Mr. R. G. Clements.
Hackney, Mare Street ...	Rev. C. Bailhache.
Hackney Road, Providence	Rev. J. Harvey.
Hammersmith, West End ...	
Hampstead, Heath Street ...	Rev. W. Brock, Jr.
Harlinton	Mr. W. Hannam.
Harrow-on-the-Hill	Mr. Alfred Henry Baynes.
Hatcham, Lausanne Road...	Rev. T. J. Cole.
Hawley Road	Rev. Edward White.
Henrietta Street	Mr. W. Bishop.
Highgate	Mr. W. C. Harvey.
Holborn, Kingsgate Street	Mr. J. Milton Smith.
Islington, Cross Street ...	Mr. J. Benson.
Islington, Salters' Hall ...	Mr. C. E. Ogden.
James Street, St. Luke's ...	Mr. W. Keen.
John Street, Edgware Road	Mr. F. E. Tucker.
Lambeth, Regent Street ...	Mr. W. Appleton.
Lambeth, Upton Chapel ...	Rev. J. G. Gregson.
Lcc, High Road	Mr. J. Lindsey.
Lewisham Road	Rev. E. Dennett.
Loughton, Service March 26	
Lower Edmonton	Mr. J. E. Roberts.
Maze Pond	Mr. Farmer.
Metropolitan Tabernacle ...	Rev. W. A. Hobbs.
Park Road, Victoria Park...	Mr. W. Rothery.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Pockham, Park Road	Rev. S. Pearce.
Pockham, Rye Lane	Mr. G. T. Congreve.
Pengo	Mr. G. S. Saunders.
Poplar, Cotton Street	Mr. T. B. Woolley.
Regent's Park	
Richmond	Rev. F. Brown.
Rotherhithe, Medway Place	Mr. E. F. Stringer.
Stepney, Devonport Street	Rev. G. Jennings.
Stockwell	
Stratford Grove	Rev. T. C. Page.
Tottenham, High Road	
Tottenham, West Green	Mr. W. J. Hurry.
Upper Holloway	Mr. T. Brain.
Upper Norwood	Mr. H. G. Gilbert.
Vernon Square Service, May 14th	
Walthamstow, Wood Street	Mr. J. P. Bacon.
Walworth, Arthur Street	Rev. James Suart.
Walworth, East Street	Mr. J. Box.
Walworth Road	Rev. H. Pestonji.
Wandsworth, East Hill	Mr. Samuel Watson.
Westbourne Grove	Rev. W. G. Lewis.
Westminster, Romney Street	Mr. Walter Dickes.
Woolwich, Parson's Hill	Rev. J. M. Camp.
Woolwich, Queen Street	Rev. G. Arnold.

**TUESDAY MORNING, APRIL 25TH.
ANNUAL MEMBERS' MEETING.**

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, 19, Castle Street, Holborn. Chair to be taken at half-past ten o'clock.

In addition to the usual business the Testimonial will be presented to the Rev. F. TRESTRAIL, late one of the Secretaries of the Society.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 and upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, are entitled to attend.

WEDNESDAY MORNING, APRIL 26TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman, MACLEOD WYLLIE, Esq., late of Calcutta. Breakfast at nine o'clock.

Tickets half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. DONALD FRASER, M.A., of Marylebone, London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at twelve o'clock. And that the

ANNUAL EVENING SERMON

on behalf of the Society will be preached at Walworth Road Chapel, by the Rev. J. ANGUS, D.D., of Regent's Park College. Service to commence at seven o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, APRIL 27TH.
PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall, in the evening, at which W. FOWLER, Esq., M.P. for Cambridge, has kindly consented to preside. The chair will be taken at six o'clock.

The Revds. WM. BROCK, D.D., of London, N. HAYCROFT, D.D., of Leicester, THOMAS LEA, of Lucea, Jamaica, and W. E. MORRIS, from Southern India, Missionary of the London Missionary Society, 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 Evening, 28th April, at Walworth Road Chapel. The chair will be taken by G. T. KEMP, Esq., of Rochdale, at seven o'clock. The Revds. C. BAILHACHE, R. BERRY, J. J. FULLER, C. H. SPURGEON, and JOHN WALTER will address the meeting.

The Gospel in Norway.

THE Society has now three brethren labouring to awaken the spiritual life of the people of Norway. One, Mr. Hubert, has for several years been so occupied; Mr. Olo Hanssen, the writer of the following paragraphs (translated for us by Mr. Wiberg), commenced his labours in the autumn of last year. With the new year, one other brother was added to this little band of evangelists. The signs of God's blessing are already very numerous; several Churches have been formed, and during the year 1871 many persons were admitted to their fellowship.

In a letter, dated Bergen, Sept. 9th, Mr. Hanssen writes:—

“With regard to the kingdom of Christ, I am glad to say that the prospects are more cheerful than ever here in Norway.

“*Stavanger* is a city of 17,000 inhabitants, and five Baptists. I was there eight days, and was permitted to preach in a large hall, which was crowded every evening. There was a great movement among the people. Many wept over their sins. I believe there are nearly twenty who will soon receive believers' baptism. Oh, if here only were labourers, faithful labourers, there would soon be an abundant harvest to be gathered in! Pray much for this city.

“*Bergen* is a city of 35,000 inhabi-

tants, and eight Baptists. Here there is a promising field of labour. I have rented a large room here, where I preach every evening, and the number of hearers is so great that the half of them cannot get in. The Lord has many people in this city; but here, too, there is a lack of labourers. May we pray the Lord of the harvest that He may send many labourers! Here the Macedonian cry is heard from every quarter, ‘Come over and help us.’

In a letter dated Trondjheim, September 30th, he writes:—

“At Bergen I spent three weeks—a happy season. I commenced holding meetings in a room which seated

200. But soon it proved too small. I then turned to the Lutheran Christians, to obtain their place of worship, which they promised me, consequently it was advertised in the newspapers that meetings would be held there. But on the same evening, when the meeting should be held, word was sent that we could not have the room. Many hundreds were assembled, but could not get in. Then the people had to resort to the small room; but hundreds had to return home, as they could not get in. This was the signal of contest; the people wished to listen, but the priest opposed. Almost the whole city was in commotion. The people clamoured to have the large hall. Then I rented the Mechanics' Hall, which seats about 2,000, and paid thirty six dollars each evening. Many were awakened, and I received visits from inquirers every day, and often from morning to evening. Dear brother, pray for this city, that the Lord may carry on His work."

In a letter dated Tromsøe, October 24th, he writes:—

"After a voyage of thirteen days, I arrived at this place on the 8th of October, tired both in body and soul; but praised be God, who gives strength to the fainting, some friends met me on the steamboat, and conducted me on shore; and then I was much refreshed in my spirit, seeing how the friends rejoiced at my coming among them. The meeting-house of the Free Church was opened to me to preach in.

"Now I wish to give you a short account of the state of things in this town. About fifteen years ago a general revival went through this region of Finnmarken, and especially this town. Here there was scarcely

a house or a person who did not inquire after God. On the streets, on the market, in the stores, on the wharves and the vessels, there were heard prayer, singing, and conversation on religious subjects. At the same time, the question of going out from the State Church was generally raised, and hundreds left the State Church. Then the notorious Lammers came and founded a 'Free Church.' Here—in the town—the Church consisted of 200 members, and another Church in the country, not far from here, numbered 150 members. Now all things seemed to go on well; but the very foundation began to tremble. The question concerning believers baptism, was mooted, but was put down all the time until a year ago; at that time the Lord so ordered things that a Swedish brother, by the name of Olof Larsson, basketmaker by trade, came there. When he came he found everything desolate; the vitality of religion was exhausted by the outward circumstances; talents, energy, and efforts for the Lord had come to a dead stand. Now, this brother was allowed to preach in the meeting-house, and the Lord blessed his preaching so that souls were converted, and received peace in believing—Christians were revived and strengthened. Then, again, the question concerning baptism arose, and the result was that, shortly after Christmas, sixteen were baptized, and again a short time after this, twelve. Last summer, also, some were baptized. Here are large fields which are lying desolate, and no one to visit them. I believe that Churches could be formed in several places, if we only had some faithful labourers to work there for some time; for many are convinced of the truth, but they will not come out. Pray for Norway, and especially for this region!"

The Beginning of the Gospel in Cameroons River.

IN a private letter to a friend, which we are permitted to quote, Mr. Saker describes, in a very interesting way, the state in which he found the people among whom he has now laboured for a quarter of a century. Step by step both civilisation and Christianity have been planted, and the severe sufferings of those early years are being repaid in the improved condition of the people, and the spread of Gospel light. Much yet remains to be done to banish the superstitions and bad habits that ages have nurtured; but the gains of the past are proofs that the Divine blessing is not withheld, and that we may hope for yet greater things in the time to come:—

“I cannot describe to you the condition in which I found this whole people. A book they had not seen; the commonest implements of husbandry, and tools of all kinds, were unknown; household, with all its appliances, were all absent. The hut for dwelling, and its separate shed for working, were objects beautiful to sight, and in their formation showed taste and ingenuity. Crockery, too, had just been introduced by traders, and bartered for oil. These formed objects for inspection and admiration to those who could not obtain them; they were the possession of the chiefs.

“I brought with me tools to make my own dwelling. These attracted immediate attention, and soon several youths learned to use the saw, the plane, and the adze. The want of tools was felt by numbers, and I gave away much to meet that want. Implements of husbandry, the spade and the hoe, were introduced. Then I taught them to cut the large timber-trees, and supplied the crosscut and the pit-saw, and aided them in sawing, till they could do it alone. I taught them better modes of culture,

and planted ground as an example. I introduced seeds from other parts of the coast at a considerable charge, until the country was stocked with the sweet potato. And I had the pleasure of seeing a gradual extension of cultivation, and with much less suffering from want. At our first settlement here, the total produce from the land did not exceed three months' consumption for the year, and there followed months of semi-starvation, and a running to distant places to purchase food at great expense. In the course of years we so improved, that in some things there is now a redundancy.

“In teaching these men various handicrafts and husbandry, many wants were created, and, except from me, there was no means of meeting those wants. Hence I had to lend them tools, and nails, hinges, screws, locks, &c., &c., and this lending was, for a long time, no better than giving. In the course of time, and when the people were able to do it, I demanded a payment in produce, and accepted such a price as each was able to render. This also passed away, and now, for a long time

I have (except in needy cases) exacted the full value of tools and other goods supplied; and as we live chiefly by barter, we oft maintain our large family of native children by the use of nails, screws, hinges, &c.

"In all such expenditure you will readily see that mission funds are not available, and the attempt to supply the want was a heavy drain for years; indeed, my circumstances were for years on a level with the natives; our food was nearly the same; but we were clothed, and they were not.

"Recalling thus the past, my heart again utters its glad thanks to those friends who aided me in the heavy expenses of those early years. Never shall I forget the relief I felt when a

friend sent me £10 to buy seeds, or in any other way helped me on—in books, too, for those who learned to read and write, and in class and copy-books. I may also safely say that the many reams of note-paper I have consumed in translation, vocabularies, and grammars, friends have supplied the whole.

"Lest I weary you, I will cease this reference to the past. Our great need now is education, and there seems to be expenses before me which I cannot ask the Committee to meet. We shall soon be obliged to raise a building for a higher school, and its various fittings. The salary for teacher and other annual charges will be the mission charge."

The Native Church of Jessore.

ONE portion of this large district is under the charge of our native missionary, Gogon Chunder Dutt. It will appear that he is aiming, and not without success, to secure an independent native pastorate for the Churches. The account of the origin of the Church at Kuddumdi is particularly interesting:—

"You will be glad to hear that the anniversary meeting of our Kuddumdi Church, held in the beginning of July, has been more successful in comparison with other years. The usual time for this meeting is March, but I have had to change the time, because the new chapel was not ready till the end of June. The representatives of all our Churches were present, and the speeches on the occasion were more practical and soul-stirring than any time I ever witnessed in this part of Bengal. The Church contributed 100 rupees during the year to rebuild their new chapel, and for other pur-

poses. The pastor, who used to labour gratuitously all along, will have to resign his post, as soon as the Church will choose another pastor, who will be paid by the Church. In the course of a few months I will be able to tell you what the Church decides to pay the new pastor. Our Kuddumdi Church is doing well, and its past and present history is very interesting. About forty-five years ago, Kooran Biswas embraced Christianity, through the instrumentality of one Mr. Thomas, at Bhojobunya. There is a tradition among the Kuddumdi Christians that Kooran was a zealous *Korta Bhoju*, and

having heard the Gospel from Mr. Thomas, he, after a few days, at once perceived the difference between his religion and Christianity. He, after some time, went to Mr. Thomas at Jessore, and requested him to teach him more about Christianity. He stayed some time in Jessore, and learned a good deal about Christianity and Christ, and openly confessed Him by the rite of baptism. When he returned home, and gave out that he was a Christian, there arose a fearful persecution. However, Kooran stood firm in his faith, and through him two other families embraced Christianity. These early converts, as we hear, were tried very much by zemindars, and were reduced to such a state that they were obliged to forsake their own village. They left their own village, and began to struggle in a night of misery and persecution. They tried to settle themselves in two different villages, but the zemindars would not allow them to do so. In this state of things Mr. Thomas was removed from Jessore, and Mr. Buckingham got charge of the district, and who, with great difficulty, got from a zemindar the spot which we call Kuddumdi. When Mr. Buckingham informed the great Dr. Carey, of Serampore, that he had secured a place for the settlement of Christians, he was so pleased by the information that he gave the name of this place Bhorosha-poor, which means 'village of hope.' The old missionaries of Serampore used to call it by their favourite name—Bhorosha-poor—but the Christians and the heathens around it used to call it Kuddumdi, its real name. Kooran, the first inhabitant of this village, had four sons; except two, all of them are dead. Kenoram, the eldest son of

Kooran, is still living, and he is about eighty years of age. Kooran's grandsons are all pious young men, and holding respectable positions, and exercising great influence over our Churches in the Soonderbunds. At the time of anniversary meeting, I could not but remember Dr. Carey's faith and hope in the mission-work, and simplicity of Kooran's love for Christ, who forsook everything for Him, like the fishermen of Galilee.

"The Malgazee people have suffered much by epidemic fever, since the cyclone of 1869. They have taken a place on the bank of Mungla river which, I think, is a healthier place than any surrounding village. Chela, through the negligence of the zemindar, has been enclosed by thick forest. The Hindoos and Mussulmans have long ago forsaken this place, to get rid of tigers and other wild beasts; but our Christians, up to this time, bravely defended their cattle and their own lives, by killing tigers and rhinoceroses, &c. This year the surrounding forest became so thick and dark, that our people will be obliged to leave the place after six or seven months, if it be not taken by any energetic zemindar of the district. Should they come and locate with our men of Malgazee, in their new settlement, then we shall have a strong Church here. The Chela people have promised to me that they are ready to pay the whole salary of a pastor, from the commencement of the next year. I cannot but think that, if they are to remove from their own place, then they will be involved in various expenses, and, consequently, there may be some delay in having a self-supporting Church among them."

Missionary Notes.

CALCUTTA.—We regret to learn from Calcutta, the decease, early in December, of Mr. William Thomas, the oldest of our assistants in the work of the mission. For some years past he has been disabled by old age. His death was almost sudden. He was the only remaining link between the early days of the mission and the present, having been called into the field by the brethren at Serampore. The Rev. A. McKenna and family sailed for England on account of health, on the 20th January, in the "Ailsa." We trust they will have a safe and reinvigorating voyage.

CAMEROONS RIVER.—The Rev. J. Pinnock reports his arrival, with his family, at Sierra Leone, whither he has gone for renovation of health. Both Mr. Saker and Mr. Smith have visited Victoria to supply the congregation in his absence. The attendance has been very encouraging. The brethren mention with gratitude the preservation of their health. Three missionaries of the United Presbyterian Mission at Old Calabar, have died within the last six months.

JAMAICA, THE ALPS.—The native pastor, Mr. O'Mealley, reports the completion of a New School-house, at Ulster Spring, and which was lately opened for use by Mr. East. There is an increasing desire evinced among the people to attend the House of God. Fifty-two persons have been baptized during the past year.

STEWART TOWN.—The chapel at this station has been greatly improved and beautified, under the direction of the native Pastor Mr. Webbe. The cost, £200, has been met by the liberal gifts of his people, and that without diminishing the ordinary contributions for the support of the ministry and schools. It is now proposed to build a new chapel at Gibraltar. Mr. Webbe says: "The general interests of the island were never more hopeful." And he adds, "the people are ours, in Christ, if we can only supply them with the means of grace." The salvation of the people is a rich reward for the exertions of their English friends.

NORWAY.—Mr. Hubert reports the work as continuing to prosper, and several baptisms are only delayed owing to the severity of the weather. The meetings are well attended, and at some of them the power of the truth has compelled many to shed tears. The seed sown at Stavanger is also bearing fruit.

ALLAHABAD.—The Rev. J. Bate informs us that he has been itinerating with the Rev. W. Etherington, of Benares, in the districts of Mirzapore and Benares, and since his return home, the mela at Allahabad has occupied much of his time.

CALCUTTA.—The Rev. George Pearce reports the formation of a new station at Port Canning, where a chapel has been built. Seven families from among the heathen have joined the mission at this place, and appearances are very encouraging. Mr. Pearce contemplates another station about ten miles further, where already a piece of ground has been secured for a chapel and dwelling house.

BOMBAY.—By letter, dated July 25th, we learn the safe arrival at Bombay of our esteemed friends the Rev. James and Mrs. Smith, and Miss Fryer. The voyage has been a propitious one. "The sea has been smooth, and the sky

charmingly clear. I sometimes," continues Mr. Smith, "watch the Southern Cross during the still night, as it sheds a brilliancy unequalled in the southern hemisphere, until I am overcome at the remembrance of the goodness and mercy that have followed us almost the world over."

Home Proceedings.

IN our last issue we omitted to mention the meetings held at Cheddar, and in the churches associated therewith. They were attended by the Revs. R. P. Macmaster, J. R. Wood, and T. Gould, as the deputation, for whose services on the occasion we desire to express our hearty thanks. A meeting was also held at the Old Chapel, Ashford, on the 27th January, where our esteemed friend, the Rev. W. Sampson, gave his services.

During the month of March the missionary meetings have been numerous, as will be seen by the following list, which is as correct as our knowledge will allow.

Scotland (including Glasgow, Edinburgh, Dundee, Perth, &c.) . . .	Revs. Thos. Lea and C. Bailhache.
Berwick-on-Tweed and Eyemouth . . .	„ Thos. Lea.
Ireland	„ R. A. Hatchard.
Frome and vicinity, Eyethorne, Eastry, Bath, Bradford, Corsham, and Upper Holloway	„ J. H. Anderson.
Saffron Walden, Sandhurst, Newbury and Loughton	„ Hormazdji Pestonji.
Regent's Park, Lambeth, Luton, Norwich, Brixton, Camden-road, and Stoke Newington	„ J. J. Fuller.
Harlington, Stoke Newington, and Tottenham	„ J. J. Fuller and Dr. Underhill.
Hanley, Lower Edmonton	„ W. A. Hobbs.
Bradford and district	„ W. A. Hobbs & Dr. Underhill.
Leamington	„ Dr. Haycroft.
Ramsgate, Margate, &c.	„ H. Pestonji and J. J. Fuller.
Kingston-on-Thames, Esher, Brighton, and Lewes	„ W. Sampson.
Newtown	„ R. A. Hatchard.
Leighton Buzzard	„ R. Wallace.
Windsor, Wraysbury	„ J. Stent.
Cardiff	„ Dr. Price and A. Tilley.

Interesting letters have been received from several of the above places, stating that the meetings have been of a very gratifying character. Thus from Leamington we learn that "Dr. Haycroft gave an admirable missionary speech at the public meeting, which was very well attended." The minister of Kingston writes, "Permit me to thank you that we have been visited by

such a deputation from the B.M.S. as Mr. Sampson. He has done the Society good service in these parts. His wise and weighty words will be long remembered." Of a similar tenor are other communications that have reached us, and which bid us to hope that the missionary feeling of the Churches is such as we desire.

An important feature of the proceedings of the last month has been the delivery of two lectures to the students of the colleges at Bristol and Rawdon, "On the history, the principles, and methods of modern Christian Missions," by Dr. Underhill. At Bristol the lectures were also attended by the students of the Institution under the care of the Rev. Mr. Hartland. There is every reason to believe that the result has been both to quicken and direct the thoughts of the students on these important subjects. Whether the students have in view the home pastorate or the missionary life, these addresses cannot but serve the cause we have in hand.

Some of our friends will regret to learn the decease of Miss Rycroft, the only child of our late Missionary, the Rev. W. Rycroft. Her last years were painfully clouded by disease; but she now rests with the Lord, whom her parents so long and so faithfully served.

The Society has lately lost, by death, the services of several faithful friends. The Rev. Dr. Godwin was for many years an active member of the Committee, and was enabled, by his Christian courtesy and wisdom, to bring about the reunion of the Serampore Mission with the Society. He acted for some years as the secretary of that mission, until the breaches of the past were repaired. Others who have left us, are the Rev. C. J. Middleditch, until the last two years a most useful and active member of the Committee, and the Rev. A. W. Heritage, of Canterbury, who, though not a member of the Committee, rendered the Society essential service as secretary of the local auxiliaries, first in East Gloucestershire and then in Kent. Thus our coadjutors pass away, teaching us the lesson that "this is not our rest," and that we must "work while it is called to-day, for the night cometh." May many others be found to tread in their steps.

It is with much pleasure that we announce the safe arrival from China of Mrs. Laughton and her little family. The health of Mrs. Laughton is far from good; but it is hoped that the air of her native land will speedily restore her strength.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

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. Post-office orders should be made payable to the Secretary, at the General Post Office, St. Martin's-le-Grand.

Contributions

From February 19th, 1870, to March 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		
Baines, Mr. Theodore.....	1	0
Batson, Mr. R., Lifford	0	10
Hall, Oundle.....	0	10
Beeby, Mrs., Kensington	2	2
Butterworth, Mr. W. A.,		
Surbiton.....	2	0
Do., for China.....	1	0
Do., for W & O.....	0	10
Cater, Rev. F.....	0	10
Daves, Mrs., Bromyard,		
(2 years).....	4	0
Deane & Co., Messrs.....	1	1
Evans, Rev. W. W.		
Waterloo, nr Liverpool	0	10
Farran, Major, Ifracombe	2	0
Gingell, Mr. Jas.....	1	1
Gover, Mr. W. S.....	1	1
Graham, Mr. T.....	1	1
Lee, Mr. Thos. Feckham	1	1
Olney, Mr. T. H.....	1	1
Overbury, Mr. B.....	1	1
Peerless, Mr. W. E.		
Grinstead.....	1	1
Potter, Mrs.....	1	1
Templeton, Mr. J., F.R.G.S.	1	2
Voelker, Dr.....	2	0
Walkden, Mr. J.....	1	1
Welch, Mrs. M., Kemp,		
Downton.....	2	10
Whitchurch, Miss, do.	2	10
Whitwell, Mr. W., Oxford	1	0
DONATIONS.		
"A Baptist family,		
Dorset".....	3	0
Do., for W & O.....	0	10
Bible Translation Society,		
for T.....	300	0
Eives, Mrs. John,		
Hastings.....	1	1
"Essex J. & C.".....	2	0
Houghton, Mr. John,		
Liverpool.....	25	0
Johnson, Mr. W.,		
Fulbourne.....	25	0
LEGACIES.		
Brown, the late Mr.		
Hngh, of Glasgow,		
by Mr. David McLean	49	18
Friemore, the late Mr.		
of Glasgow, by Messrs.		
Satchell & Chappell.....	135	0
Heelas, the late Miss		
Rebecca, of Woking-		
ham, by Rev. P. G.		
Seorey.....	50	0
LONDON AND MIDDLESEX.		
Blandford Street Sun-		
day-school, (moiety)...	3	0
Bloomsbury, for W & O	14	15
Brompton, Onslow Chapel		
for W & O.....	2	10
Camden Road, for W & O	17	17
Ebenezer Sunday-school,		
for India.....	1	10
Hackney, Mare-street,		
for W & O.....	6	0
Do., Grove-street.....	6	2
Hammersmith, for W & O	5	0
Harrow.....	1	1
Hawley Road.....	42	19
Do., for Africa.....	1	0
Hatcham Chapel, New		
Cross, for W & O.....	0	15
James Street Sunday-		
school, for N.P.....	0	17
Kingsgate Street.....	0	10
Poplar, Cotton Street...	6	1
Spencer Place, Juvenile		
Soc., for Jessore School	3	1
Upper Clapton, Downs		
Chapel, for W & O...	6	10
BEDFORDSHIRE.		
Thurleigh, for W & O...	0	5
Do., for N.P.....	0	10
BERKSHIRE.		
Bourton.....	15	15
Do., for W & O.....	2	0
Fifeild.....	2	6
Wallingford, for W & O	2	11
BUCKINGHAMSHIRE.		
Amersham Lower Baptist		
Chapel.....	19	13
Haddenham.....	12	11
Do., for W & O.....	0	13
High Wycombe.....	42	2
Do., for N.P.....	1	0
Little Kingshill.....	8	5
Do., for W & O.....	0	10
Olney.....	8	15
Do., for W & O.....	3	0
Do., for N.P.....	4	2
Do., for China.....	0	14
Stoney Stratford, for W		
& O.....	1	0
Towsey.....	1	7
Weston Turville.....	8	4
Do., for W & O.....	0	9
Do., for N.P.....	0	15
CAMBRIDGESHIRE.		
Cambridge, Zion Chapel,		
for W & O.....	3	0
CORNWALL.		
Hayle.....	3	17
Do., for N.P.....	0	7
Penzance, Carence St.,		
ou account.....	12	0
Saltash.....	11	7
Do., for W & O.....	1	13
Do., for N.P.....	1	4
CUMBERLAND.		
Maryport.....	5	13
Whitehaven.....	9	14
Do., for W & O.....	15	7
Do., for N.P.....	0	15
Less Expenses.....	14	12
DERBYSHIRE.		
New Whittington.....	0	1
DEVONSHIRE.		
Bradninch, for W & O...	0	10
Newton Abbott, 1st Ch.,		
for N.P.....	0	14
Stonehouse, Ebenezer,		
for N.P.....	0	5
Totnes.....	5	13
Do., for W & O.....	0	10
Do., for N.P. Barisal..	1	12
DORSET.		
Weymouth, Sunday-sch.	7	10
DURIAM.		
Sunderland, Sans Street	3	14
West Hartlepool, Tower		
Street, for N.P.....	0	9
ESSEX.		
Barking, Queen's Road, for		
W & O.....	0	11
Do., for N.P.....	0	15
Braintree.....	2	2
Do., for W & O.....	0	10
Thorpe-le-Soken.....	2	3
Do., for N.P.....	0	18
Do., Cranleigh school.	0	10
GLOUCESTERSHIRE.		
Cheltenham.....	5	0
Thornbury, for W & O...	0	7
HAMPSHIRE.		
Niton.....	5	15
Do., for W & O.....	0	12
HEREFORDSHIRE.		
Ewias Harold, Ebenezer		
Chapel.....	1	4
Townhope.....	5	16
Do., for W & O.....	0	5
Do., for N.P.....	2	9
Garway.....	3	0
Glasbury.....	5	0
Gorsley.....	6	2
Stratford.....	29	14
Do., for W & O.....	1	6
Do., for N.P.....	3	7
Ledbury.....	1	15
Do., for W & O.....	0	5
Orcop.....	1	2
Peterchurch.....	9	10
Do., for W & O.....	1	1
Do., for Mr. Fuller's		
school, Africa.....	1	2
Do., Ploughfield.....	2	7
Ross, Broad Street.....	10	14
Do., for W & O.....	0	15
Whitstone.....	2	0
HERTFORDSHIRE.		
Breachwood Green, for		
W & O.....	0	12
Hertford.....	3	0
Markyate Street, for W		
& O.....	1	0
Do., for N.P.....	2	13
Rickmansworth, for		
W & O.....	0	15
Do., for N.P.....	0	10
Wars.....	2	2
HUNTINGDONSHIRE.		
Bluntisham.....	14	18
Brampton.....	0	19
Bucken.....	1	6
Dean.....	2	7
Fenstanton.....	6	11
Great Staughton.....	0	17
Godmachester.....	1	4
Hall Weston.....	0	16
Hartford.....	0	1
Hemmingford.....	0	5
Houghton.....	2	1
Do., for W & O.....	1	4
Huntingdon.....	26	5
Do., for W & O.....	1	12
Kimbolton.....	3	12
Oford.....	1	15
Do., for N.P.....	0	18

Perry	0 6 0
Do., for W & O	0 3 0
Ramsay	16 15 7
Do., Great Whyte, for W & O	0 15 0
St. Ives	51 1 9
Do., for W & O	1 0 0
Spaldwick	5 15 10
St. Neots	13 10 9
Do., for W & O	0 13 2
Stukeley	1 11 0
Winlock	0 4 6
Woodhurst	2 15 10
Do., for W & O	0 5 5
Yatley	0 5 4
Yelling	0 18 6
Do., for W & O	0 5 5
	163 6 0
Less Expenses and Amount acknowledged before	95 0 6
	68 5 6
KENT.	
Ashford, St. John's Lane	3 14 9
Do., Assembly Rooms	4 14 0
Crayford, for W & O	1 0 0
Do., for NP	1 2 9
Dartford, for W & O	2 2 0
Dover	7 16 6
Do., for NP	0 11 0
Edenbridge, Bethel Ch.	7 12 6
Do., for W & O	1 0 0
Folkestone, for W & O	2 6 9
Forest Hill, on account	24 17 10
Gravesend, Windmill St.	10 1 4
Do., for W & O	1 11 4
Kingsdown, for Africa	2 12 6
Smarden	3 15 0
Sutton-at-Hone	0 15 0
LANCASHIRE.	
Ashton-under-Lyne	15 2 0
Bootle	55 14 0
Do., for W & O	4 6 0
Do., for NP	2 5 9
Do., for Africa	0 10 0
Do., for China	3 0 0
Do., for India	1 10 0
Do., for Mr. Thomson, for 2 children in Camerons	20 0 0
Do., for School, Bahamas	0 0 0
Coniston, for NP	1 12 0
Liverpool, Athol Street, (Welsh)	5 3 3
Manchester, Every Street, for NP	0 5 0
Mills Hill, for W & O	1 0 0
Do., for NP	1 0 0
Over Darwen, for W & O	1 10 0
Do., for NP	2 5 6
Southport	4 4 0
LEICESTERSHIRE.	
Monks Kirby & Pallton	1 2 7
Osby	1 1 0
Do., for W & O	1 1 0
NOFOLK.	
Norfolk, on account, by Mr. J. J. Colman, M.P., Treas.	86 13 1
Swaffham, for NP, Roop Chand, Kotaiya	7 0 0
Wortwell	0 7 0
NORTHAMPTONSHIRE.	
Kettering, for W & O	3 3 6
Kingsthorpe, for W & O	0 12 0

Northampton, Princes St., for W & O	1 0 0
NORTHUMBERLANDSHIRE.	
Newcastle, Berwick St.	8 2 0
Do., for NP	9 8 11
NOTTINGHAMSHIRE.	
Carlton-le-Moorland	0 12 0
Nowark, for NP	0 8 0
OXFORDSHIRE.	
Little Few, for W & O	9 10 0
RUTLANDSHIRE.	
Belton	1 15 0
Do., for NP	1 5 0
Langham, for NP	0 10 0
Oakham, for W & O	1 5 8
SHROPSHIRE.	
Oakengates	0 4 0
Shrewsbury, Claremont Chapel	3 3 9
SOMERSETSHIRE.	
Bath, Hay Hill Chapel	2 2 0
Cheddar and Stations, on account	25 0 0
Paulton, for W & O	1 0 0
Do., for NP	4 7 6
Watchet	2 12 6
Williton	1 0 0
Weston - super - Mare	0 12 6
Bristol Road, for NP	0 12 6
STAFFORDSHIRE.	
Hanley, Welsh Chapel	0 17 4
Do., for NP	0 3 8
SUFFOLK.	
Halesworth	0 14 0
Somerleyton	11 4 0
Do., for W & O	1 0 0
Do., for Mrs. Kerry's school	0 17 0
SUSSEX.	
Lewes	20 19 0
Do., for W & O	1 16 7
Newhaven	3 8 0
WARWICKSHIRE.	
Leamington, Clarendon Chapel, on account	40 0 0
WILTSHIRE.	
Upper Stratton	2 10 0
Do., for W & O	1 0 0
WORCESTERSHIRE.	
Bewdley	0 9 5
Do., for NP	1 12 7
Bromsgrove, Worcester Street	8 18 10
Leuch and Dunnington	18 17 0
Do., for W & O	0 12 0
Redditch	0 5 0
Do., for W & O	0 10 0
Do., for NP	0 5 0
Upton-on-Severn	1 0 0
YORKSHIRE.	
Bishop's Burton	10 15 10
Do., for W & O	0 8 6
Leeds, South Parade	42 10 5
Do., Blenheim Chapel	14 12 0
Do., for W & O	2 18 6
Malton	6 4 0
Masham, for W & O	0 19 3

Skipton	10 5 1
Do., for W & O	0 14 8
Do., for NP	0 18 2
NORTH WALES.	
CARNARVONSHIRE.	
Bangor	15 2 2
Bethesda	5 10 0
DENBIGHSHIRE.	
Liangollen, English Ch.	0 5 6
Do., for NP	1 0 6
Wrexham, Chester Street	2 7 1
MONTGOMERYSHIRE.	
Cwmllwydd Amaria	0 4 6
SOUTH WALES.	
BRECKNOGSHIRE.	
Beaufort, for NP	0 17 2
Brecon, Kensington Ch.	2 3 0
Do., for NP	2 1 2
Brynmawr, Calvary, for NP	2 1 1
Builth	0 15 4
Llandhangel, Nant Bran	0 10 6
Soar	0 14 0
Penyrheol	0 14 0
CARMARTHENSHIRE.	
Langynnog, Ebenezer	1 14 6
Pembrey, Tabernacle	5 0 0
GLAMORGANSHIRE.	
Canton, Llandaff Road	1 2 0
Do., Hope Chapel	13 0 0
Do., for NP	1 2 6
Cardiff, Siloam Sunday-school, for NP	0 17 3
Lantwit Major	2 6 2
Neath, Tabernacle	7 12 6
Treforest, Libanus	0 16 6
MONMOUTHSHIRE.	
Pontypool, Tabernacle	0 11 7
Tredegar, English Ch.	8 0 0
PEMBROKESHIRE.	
Beulah	1 8 0
Clarbeston, Carmel, for NP	1 9 0
Letterston	3 2 0
Tenby	12 3 6
SCOTLAND.	
Scotland, on account, by Rev. C. Bailhache	174 15 10
Aberdeen	12 8 0
Dunfermline	40 9 1
Eyemouth, for NP	1 7 0
Greenock	24 3 1
Do., for W & O	1 15 0
Do., for NP	3 14 0
Perth	57 13 3
Stirling	6 6 0
Tullymet, for NP	4 8 3
IRELAND.	
Ireland, on account, by Mr. Hatchard	31 0 0
FOREIGN.	
Africa, Camerons, Smith, Rev. R.	25 0 0
Box, by late Mrs. Smith	0 2 6
JAMAICA SPECIAL FUND.	
Bootee—Smith, Mr. James	0 10 0
Dunfermline—Mathewson, Mr. W.	5 0 0



MAY, 1871.

REPORT.

ALTHOUGH in their review of the labours of the past year your Committee have not to speak of any striking results, it is with gratitude to God they report that the additions to the Mission Churches have been more than usually numerous. Both in the east and west, in lands of heathen darkness and in the more enlightened regions of Christendom, many have been gathered into the churches of Christ, as the reward of the diligent and self-denying toil of His servants.

FINANCES.

The Committee are happy to report that the receipts of the year have not fallen below the average. Notwithstanding the numerous demands on the liberality of the Churches, and the effects of the desolating war on the Continent, with its appeals to the generosity of the people of this country, the income of the Society has been well maintained. It could not be expected that the Treasurer should receive the large sums which under the heads of legacies and donations came into his hands last year, yet in both cases the receipts have exceeded the average of former years. Legacies to the amount of £3,362 4s. 11d., and donations to the amount of £2,782 6s. 2d. have come in. There has also been an increase in the amount of special contributions, devoted to the support of particular persons and stations; being this year £2,285 17s. 9d., as against £1,753 16s. 10d. last year. After deducting the donations from, and adding the special contributions to, the General Purpose Fund, we find there has been a diminution of contributions from the churches of about £600, which diminution (omitting smaller sums) appears to have chiefly taken place—in London and Middlesex, £155; South Wales, £150; Yorkshire, £110; and Devonshire, £90. The entire country list shows a decrease in twenty-five counties (including Wales, Scotland and

Ireland) of £980, and an increase in thirteen counties of £408. The largest increase is in Lancashire, where it amounts to £122; and in Cambridgeshire to £75. The Widows' and Orphans' Fund and the Native Preachers' Fund exhibit a slight increase.

The sum total received by the treasurer amounts to £32,878 12s. 1d., and the expenditure to £31,621 2s. 11d. The balance on the year's transactions is therefore £1,257 9s. 2d. in favour of the Society. Of this balance, £700 18s. 1d. belongs to the Jamaica and other special funds, and there should therefore remain £556 11s. 1d. on the general receipts; but after the necessary investment of legacies received (according to the scheme adopted last year for equalising the receipts from this source), there is due by the Society to the Treasurer the sum of £1,656.

Large as these amounts are, they do not show the sum total contributed for the support of the Mission and the agencies connected therewith. A considerable amount is raised and expended by the Missionaries themselves on the spot, and a very much larger sum is furnished by the ninety-five churches of Jamaica for the support of their ministry, and the spread of the Gospel in Jamaica and Africa. The Ladies' Association, established as an auxiliary to the Society, for the carrying on of a Zenana Mission, and the support of Bible women in India, has also this year collected among our churches the sum of £600, all of which will be expended by the wives of our Missionaries, or under their direction, in this very important department of missionary labour.

Although there have been some differences from last year in the amounts expended on the various stations, yet the total expenditure is only £181 less. For several years past the expenditure has been about £2,000 more than the ordinary income and the deficiency has been met by resources from time to time springing up in various quarters. Every year a most rigid scrutiny has been instituted for the purpose of reduction; but the Committee have again and again felt that they could not recall honoured brethren from their stations, nor abstain from entering doors of usefulness opened before them in the course of Divine Providence, without doing wrong to their convictions and to the great cause placed in their hands. Relying, therefore, on the Divine assurances, and having faith in God, they have continued as their best judgment has led them to decide to sustain the work that has been brought to them. They have not been disappointed, and as emergencies have arisen, the Master they serve has provided for their wants.

At the same time the Committee feel it to be their duty to take such measures as may be consonant to the will of God to obtain the needed funds, and they trust the arrangements made during the year for the better working

of the auxiliaries, by the appointment of the Rev. C. Bailhache as Association Secretary, and the diffusion of missionary information by forwarding the **MISSIONARY HERALD** to subscribers, with other minor measures, will, with the Divine blessing, secure the requisite means for the maintenance of the present staff of workers' in the field.

But it must not be forgotten that the staff needs strengthening. Every year one and another of our devoted brethren pass away, after longer or shorter periods of arduous labour; and at the present time there is urgent necessity for Missionaries to be sent to Trinidad, Hayti, Jamaica, India, and China. As the success of the Mission increases, these requirements increase, and the Committee have every confidence that the Churches will not fail to recognise the claim.

It is due to our missionary brethren at home, the Revs. W. A. Hobbs, J. J. Fuller, Jas. Smith, J. H. Anderson, H. Pestorji, and T. Lea, to acknowledge the very efficient services they have rendered as deputations throughout the country. The Committee are deeply indebted to them for their ready aid, and for the quickening of the missionary spirit that in many places has followed their visits. The Committee also owe a large measure of obligation to the pastors of the Churches who, by their services as deputations, or by their local arrangements, have contributed to the success of the very numerous meetings which have been held.

During the year the Committee have suffered with deep regret the loss of several venerated and valued colleagues, whose services in past years were of the highest value. The names of the Revs. Dr. Godwin and Joshua Russell recall events of deep interest in the history of the Society; the Revs. Dr. Evans, C. J. Middleditch, and W. Heritage rendered most efficient aid both as members of the Committee or as secretaries of district auxiliaries. Thus the fathers pass away, leaving to their successors an inheritance of honourable labour and of noble enterprise.

THE NEW MISSION HOUSE.

There will be found appended to this Report the closing accounts of the new Mission House, from which it may be seen that, in addition to the possession of a most convenient and suitable structure for the use of the Mission and the Denomination, a considerable sum remains to be employed as a working capital. The change of residence has been effected not only without loss, not only without making any demand on the liberality of the friends of the Society; but a pecuniary gain has accompanied it of a substantial and gratifying kind. The proceeds of the sale of the old Mission House

have sufficed to purchase and erect the present commodious premises, with the two adjoining houses; to make a grant of £2,000 to the Mission Fund; and to supply the means of carrying on our operations, to a certain extent, without the necessity of borrowing money in those parts of the year when the income of the Society is slow in coming in.

THE MISSIONARIES.

One eminent missionary, the Rev. Andrew Leslie, has been called to his rest, after forty-one years of arduous service in India. A preacher of the gospel, a pastor in the Church of God, a translator of the Divine Word, he filled each office with great ability. His self-denial, his zeal, his consecration to the service of his Master, placed him in the first rank of those who have been called to be Christ's messengers to the heathen. The Committee have also to mourn the loss of the Rev. R. F. Laughton, of the Chinese Mission. His missionary life extended only to a period of seven years. Short as it was, it was sufficient to give promise of distinguished results. His prayers and conversation showed how great he esteemed the privilege of being a labourer in the vineyard of the Master, while he brought to the work strong common sense, a vigorous mind, great earnestness of purpose and deep piety. An active church of about forty members, the majority of whom were baptized by Mr. Laughton, remains among the proofs of his zeal and success.

Reference must also be made to the decease of Mr. William Thomas, of Calcutta, a native of India. He was brought to the knowledge of the truth through the instrumentality of the Serampore Missionaries, and about fifty years ago was sent by them into the district of Jessore. Subsequently he was employed for nearly a quarter of a century in the villages to the South of Calcutta, preaching in the markets and among the congregations of the district. His patience, perseverance, and usefulness, deserve the highest commendation. After several years of weakness and bodily infirmity he entered into the joy of the Lord.

The Committee have also to lament the death of Mrs. Martin, the amiable and devoted wife of the Rev. T. Martin, of Serampore. She was removed in the noontide of her life, and was ever in spirit and act a true self-sacrificing missionary of the cross.

One addition only has been made during the year to the staff of missionaries, Dr. W. Brown, the first medical missionary sent out to China by the Society. As soon as the language has been acquired, a knowledge of which Dr. Brown is striving with zeal and diligence to gain, he will combine with direct missionary work the exercise of his profession, with the

hope of bringing the hearts of the afflicted to Christ. The Rev. E. Johnson, with some assistance from the Committee, returned to India in August last, accompanied by two brethren, and though not formally in connection with any Missionary Society he and his companions will labour none the less actively and zealously to open new fields, preaching everywhere within reach the gospel of the grace of God.

ITINERANT LABOURS.

From all quarters of their mission-field in Northern India the Committee have received gratifying accounts of the itinerant labours in which, with few exceptions, all the missionaries engage. It is not possible to ascertain the entire results of this wide and incessant proclamation of the Gospel. A hundred and twenty thousand persons in Backergunge, seventy thousand in Jessore, unnumbered myriads in other districts, and in the large melas and cities of Bengal and the North-West, are reported to have listened to the preachers of the Word; but who can tell the depth or extent of the impressions that have been made, or the power of the convictions that have been awakened? The number of baptisms in the various stations gives but a slight clue to the effects produced. With only one exception, that of the Agra district, where Mr. Gregson reports that the people remain apathetic and indifferent, all the missionaries who speak on this subject report an increase of interest and attention. Thus the Calcutta auxiliary says, "There is, on the whole, a greater willingness to listen to the preaching, and more intelligence and thought are indicated by the questions asked and objections made." Mr. Martin, writing of his work in Serampore College, says:—"Every teacher of Hindus expects to witness a good deal of apathy and scepticism; but I was often astonished at the amount of attention which our students paid to the exposition of the Epistles." Referring to the preaching at melas, and other large gatherings of people in the district of Backergunge, Mr. Sale states:—"The interest evinced was remarkable, very especially so at a large mela some forty miles south of Barisal, where the great mass of the people were Mohammedans." This is the more striking, because Mohammedans usually exhibit the most intense hostility to the Gospel. "Nearly every day," says Mr. McKenna of his journeys about Dacca, "I returned to the boat, quite hoarse and used up, but the people followed me through the sun, sometimes a mile and upwards, for further information, for Scriptures and tracts, and for conversation. If large, inquiring, and very attentive audiences are to be regarded as a hopeful sign in connection with the spread of the Gospel, then on these journeys I had reason to be thankful." "At the Sonapore mela," Mr. Lawrence writes, "Great crowds listened to the

preaching at times, some very interesting discussions also were held, and many seemed much interested in what they heard." The increasing confidence felt in the missionaries, as their object and message are better understood, is adduced by Mr. Williams as a sufficient proof of the impressions that are made. In the large idol-worshipping city of Benares, the holy place of Hinduism, whither pilgrims come from all parts of Hindustan, Mr. Heinig states "That a great desire and delight in hearing of the only Saviour of men is always shown by all classes of the inhabitants, whether Mohammedans or Hindus, male or female. It often has occurred that when one or the other male attendant wished to argue—say, in regard to worshipping God in the heart, in spirit, and in truth—a female would boldly, yet respectfully, come forward and set the arguer to rights." A great blow has been given to idolatry, by the challenge of a learned native to the Brahmins and Pundits to show that idolatry is enjoined by their Shastres. Through his daily conversation the whole city is said to have been "confounded, and in a great measure silenced on the subject." Mr. Broadway, speaking also of the Sonapore mela, confirms the "eagerness" of the people to hear the Gospel. Lastly, Mr. Parsons reports of Delhi that "the middle classes generally, and many of the higher classes of natives, manifest so much interest in listening to the preaching of the Gospel, and our opportunities of declaring the truth are so favourable, that we feel persuaded a good work is going on in the minds of many." A house to house visitation in less than one-third of the city has led to the discovery that "several hundreds" of natives are to be found "who seem steadily, earnestly, and perseveringly groping their way towards the truth." Even the hostility and persecution that sometimes have been displayed in Jessore, in Patna and other places, bear witness to the interest which the ministration of the Gospel has excited, the result often being, as in Backergunge, a more earnest regard to the Divine message of peace. Mr. Supper even reports that in one of his journeys he found many readers of the Bible in the interior of the country, and "some who read it as regularly as pious people do at home, though they do not profess to be Christians as yet."

With such testimonies in our hands it is not possible to doubt that these constant and reiterated utterances of Divine truth are producing a profound impression. It is the leaven of our Lord's parable, hidden for a time in the three measures of meal, but hidden for a time only, until it shall have fermented the entire mass and prepared it for final use.

INDICATIONS OF A NEW LIFE.

Other indications are not wanting of the force by which the inert

mass of Hinduism is being stirred into life. It will be unnecessary to do more than allude to the increasing influence of Brahmoism under the vigorous leadership of Keshub Chunder Sen, the gradual decay of caste, the constant inroads on the ancient customs of the people, the cessation of many of the viler and the most cruel rites of idol-worship, and the growing power of the native press which is resolutely bent on schemes of reform. Mr. Kerry mentions the remarkable increase of clubs, or associations of educated young men, formed for literary purposes, and for the discussion of subjects of social and religious interest. "There are scores," he says, "of such clubs in and around the city (of Calcutta). They are among the many indications of ever-quickenng life and activity in the Hindu mind." He may well add, "It is, indeed, a grand thing to have anything to do with such quickening, and to be able, by God's own truth, to give direction² and force to the new life." Of one such club Mr. Kerry has been elected an honorary member.

Nor does the testimony of missionaries stand alone. From other sources of unimpeachable authority we obtain similar statements, and, if anything, yet more emphatic. The eminent Professor of Jurisprudence in the University of Oxford, H. S. Maine, Esq., who recently occupied the position of law member of the Supreme Government of India, referring to the usages of the Hindus, assures us that "this remarkable society, pregnant with interest at every point, and for the moment easily open to our observation, is undoubtedly passing away. Just as, according to the Brahminical theory, each of the Indian sacred rivers loses in time its sanctity, so India itself is gradually losing everything which is characteristic of it." Again, speaking of the influences which constrain the Government of India to promote a constant increase in Indian legislation, he says, "Most people would admit that, for good or evil, the country is changing rapidly, though not at uniform speed. Opinion, belief, usage and taste, are obviously undergoing more or less modification everywhere." * If, as another eminent writer affirms, changes in the ideas of a people must precede any outward revolution, and are both its cause and its justification, then assuredly is the mind of India undergoing such changes as must ultimately issue in the formation of a new social and religious life, wholly different from that which now exists. And there can be no doubt that those ideas are fashioned in a most influential degree by the truths and ethical principles of the Gospel of Christ, taught in the schools, preached in the bazaars and markets, recognised in legislation, and stamped on the literature, both sacred and secular, which is now acquiring vast proportions in the presidency towns.

* "Villago Communities in the East and West." Six Lectures delivered at Oxford, Pp. 24 and 209. London, Murray, 1871.

The share of our brethren in this great and peaceful revolution is not confined to preaching alone. In Serampore College; in the Intally and Benevolent Institutions of Calcutta, and in numerous village schools, some three thousand children and youths are daily instructed in Divine and human knowledge. From our Mission Press is issuing a perennial stream of Inspired truth, tracts, school-books, and other works conducive to the improvement and regeneration of the people. The number of professed believers in Christ, if slowly, is yet, year by year, increasing. More than one hundred and fifty persons have this year openly by baptism professed their reception of the Gospel, to be added to the two thousand already gathered into the membership of the Churches; and not a few have become honoured and useful labourers among their fellow-countrymen, having their qualifications for the ministry increased by the instructions given by the missionaries, or in the class long and devotedly taught by the Rev. G. Pearce. Last, though not least in value among the agencies at work, is the Zenana Mission. The domestic life of the people has at last been touched. In Calcutta, Monghyr, Benares, Delhi, the wives and daughters of our missionaries have entered the long-barred doors of the secluded women of India, and are daily bearing the light of Divine truth, as well as general information and industrial arts, into the darkest recesses of the Zenana.* For the details of these varied labours, the Committee must refer to the subsequent pages of this Report. It is sufficient here to indicate, that by "patient continuance in well-doing," our missionaries are contributing in full measure to the spiritual and social revolution which Indian society and life are undergoing.

THE NATIVE CHURCHES.

The independence of the Native Churches that have been gathered in India, has continued to receive the anxious attention of your Committee. They are happy to report that some progress has been made in securing this important object. In the villages to the south of Calcutta five churches have signified their acceptance of the plan adopted last year by the Committee. They have chosen pastors, and will endeavour to supplement the yearly diminishing grant of the Committee by their own voluntary contributions. They plead their poverty. It is their only objection; but they know that what is urged upon them is Scriptural, and, on the whole, says Mr. Kerry, many of the people like the idea that they and their ministers should really stand

* These agencies are chiefly supported by the Ladies' Association for the support of Zenana Work and Bible Women in India. Lady Lush is treasurer of the Association; Mrs. Angus and Mrs. Frank Smith are the hon. secretaries.

in a direct relation to the Lord Jesus, and not seem to have the Missionary as their master and ruler. Four of the brethren, who have been set free from all pastoral engagements, are now employed as evangelists, and for the present will be entirely supported by the Society. In other respects a commendable degree of liberality has been evinced. At Khari, money to the extent of 100 rupees has been raised for the restoration of the chapel damaged by the cyclone two years ago, and the work has been partly done. At another village a member of the Church has undertaken to rebuild the chapel at his own expense. Also, at Lukhyantipore, the people are moving in the same way.

In Jessore, under the guidance of our native missionary, Gogon Chunder Dutt, the members of the church at Kudumdi have raised 100 rupees towards the rebuilding of the chapel, and are about to elect a pastor to be sustained by their own funds. For some time past they have been served by a native brother without remuneration. The Chela people have also declared themselves ready to pay the entire salary of their pastor from the commencement of next year. Thus, in Jessore, three churches will shortly become independent of the Society's funds.

The church in Delhi, from various local causes, has not made the progress so earnestly desired. Lately a native pastor was chosen with apparent unanimity, and a salary, too large it is feared for their means, was promised him by the people. To raise the amount they seem to trust chiefly to the contributions of European friends in India, a proceeding that will probably prove both disappointing and injurious. The Committee cannot but record with gratitude the promptitude and self-denial of the Rev. James Smith, who, under these circumstances, early in the year resolved to return to his post, to secure success, if possible, for the plan he originated before he left Delhi for the restoration of his health. It is evidently most difficult to secure self-reliance where dependence has for so long a time been the rule. Still it cannot be doubted that under the Divine blessing a return to right principles will in the end be both salutary and successful.

SPONTANEOUS EXERTIONS OF THE CHURCHES.

The Committee note with pleasure that the reports of the missionaries record more cases than usual in which the native converts have made spontaneous efforts to promote the Kingdom of God. A few instances have already been mentioned. "There is coming up to notice in Calcutta," say the brethren there, "an increasing amount of voluntary and gratuitous mission work, which should cheer and stimulate the friends of the cause of Christ..

The labours of the Rev. Goolzar Shah in this direction ever deserve honorable mention." In addition to the gratuitous services he has for years rendered the native church in South Colingah as its pastor, he has established at Simla, in the mountains, a very prosperous mission among the Bengalis resorting thither, and among the hillmen. It is carried on by his own personal labours and by contributions which he has raised in Calcutta and elsewhere. "Other native brethren are from time to time engaging in the same noble employment. Mr. W. Greenway has continued his nightly preaching by Mulali Durga, and has been joined by other both paid and unpaid preachers of the Gospel." An interesting body of Nagpore people have been met with in Dinagore by Mr. Page, and twenty-four of them baptized. They have made arrangements to sustain the Gospel amongst them at their own charges. Mr. Sale reports that the Churches of Backergunge "have done more to help our work than has been done for some years. Money, gifts of rice, and personal labour, have all been given in many of the churches." At Ashkor, the people are promising help to build a chapel, and one brother has already given more than four months' salary. The Dacca Church, a church of thirty-seven native members, though it has failed to establish a native pastorate, has nevertheless contributed liberally to the spread of the Gospel. In Delhi, Seetal Dass has faithfully and zealously laboured as an unpaid agent. He has preached the gospel in several hundreds of villages, over a very extensive territory, the people supporting him wherever he went. He reports about fifty candidates for Christian baptism, and a number of inquirers as the result of his labours.

The Allahabad Report presents us with the following interesting statement concerning our worthy native brother Subha Chund, of Rona. He has made over his farm to the care of his eldest son, and, having purchased a camel to carry his books and himself, has gone forth on a long journey to spread the light of the Gospel. He has been out many months, and no word has been heard of him. His resolution was, he said, to take the knowledge of Christ to the wild desert of Rajpootana, among people who as yet had never seen the face of any Christian, or even British subject.

These voluntary gifts and spontaneous exertions for the spread of the Gospel are full of encouragement, and form a new and striking feature in the Indian Mission.

THE SONTHAL MISSION.

The Sonthal Mission continues to present very interesting features. Towards the end of the year 1869 a Church was organised of fifteen members'

During the past year it has received by baptism an addition of twelve persons, the conversion of some of whom presents a striking illustration of the power of divine truth to overcome the dark superstitions of a pagan people. The Rev. E. Johnson has rejoined the Mission, and has commenced a new station at Juntarah, Mr. Simmonds, one of his companions, entering on the work at Ebenezer. Much affliction has befallen the Mission families, and Mrs. Skrefsrud has been removed by death. Two young converts have devoted themselves to evangelistic labours. Another native Christian has opened up new ground at Mookrampore. He is a man of proved consistency, and has the full confidence of the missionaries. The funds for this encouraging work are raised chiefly in India, and, under the name of the Indian Home Mission, it appeals to the liberality of Christians of all denominations. The entire expenditure for last year was about £322.

CHINA.

Notwithstanding the great loss sustained by this Mission by the decease of the Rev. R. F. Laughton, and the commotion in North China occasioned by the frightful massacre at Tien-Tsin, which for a time confined the missionaries of every denomination to the treaty ports, the Word of God has proved its power to bring sinners to the Saviour. Seven persons have put on Christ and joined the Church, openly braving the hostility of their countrymen. Three native brethren assist in the promulgation of the truth. There are several inquirers, and the professed members of the Church, now thirty-nine in number, if judged by their liberality in spreading the Gospel, are growing in the Christian virtues of faith and love. It is gratifying to know, that during the panic which followed the Tien-Tsin affair, the native Christians exhibited great firmness and decision of character. The members in the country did not leave their homes or exhibit any wish to conceal their connection with the hated foreigner. Of two candidates for baptism one fell back, but the other never wavered in his determination publicly to avow himself a Christian. Before the end of the year the fear of any further disturbances was over, and Mr. Richard, with another missionary, was able to take a journey of fifteen days into the interior of the country to sell Bibles and to preach.

AFRICA.

The Rev. A. Saker has been busily engaged during the year in carrying to a conclusion at the press his version of the Old Testament Scriptures, and he has revived the meetings at John A'Kwa's town, from which place, some

time ago, Mr. Fuller was driven by the plundering habits of the people. Death has borne away from their labours three missionaries labouring on the river Calabar; but our brethren have been spared, although constantly exposed to the fatal miasma of the swamps which they not unfrequently traverse, as well as to the deadly passions of the barbarians around them. On several occasions they have been the instruments of making peace between contending tribes, or between the native traders and the merchants who purchase their produce. But they have sometimes been constrained to be unwilling witnesses of the atrocious cruelties that a pagan people can inflict on those who are hostile to them. Amid these dark scenes there are some bright spots, where the missionaries have obtained a footing. Recalling the past and comparing the present with it, the missionaries rejoice over many persons rescued from the power of Satan, and a general improvement in the character of the tribes more especially under their instruction. Many of the people exhibit great anxiety to place their children under the care of the missionaries. These children are trained in habits of industry as well as in the simpler elements of knowledge, and in numerous cases they become truly converted to God, and examples to their pagan countrymen of the Christian life.

CEYLON.

In February, last year, the Rev. C. Carter returned to Ceylon and resumed his work in Kandy. Mr. Waldock was thus set free to take charge of half the Colombo district, in which the year has again been one of advance in all departments of Missionary labour. Each week fifteen more services have been held, with an additional attendance of 400 persons. There have been 55 persons baptized, being nine more than last year. The contributions for all purposes at the native stations are about £190 more than last year. The new station at Medampe promises to be flourishing, and soon self-supporting. Land for mission premises worth £100 has been given, and the erection of a chapel, to cost £200, has been begun; and there are several candidates for baptism. At the 14 stations and 54 minor stations, occupied by the native preachers and the Missionaries, there are 540 members. The number of day schools is 17. Most of these are assisted by Government grants. The grants are given strictly for secular knowledge, without any reference to religion, and simply on the results as ascertained by a Government examination, without dictating the mode of teaching to be adopted. The Missionaries are left by the Committee at liberty to avail themselves of this aid, and they accept it without violence to their consciences; nor does it interfere with the religious training which is

their principal object in taking the oversight of these schools. The two churches in this district which have for some years been independent of the Society's funds, the Committee are happy to learn are prosperous, and their pastors are very creditably sustained by the free contributions of their people. In the Kandy district Mr. Carter also reports good progress. Much of his time has been occupied with the revision and preparation for the press of his Singhalese version of the Old Testament, for which a liberal grant of £200 has during the year been made by the Bible Translation Society. The churches in the district contain about 100 members, and one church maintains itself independently of the Society's funds.

THE WEST INDIES.

With regard to the Missions in the islands of Trinidad and Hayti, the Committee regret that they have been unable to fill up the vacancies which were occasioned by deaths reported last year. The labours of the Rev. W. H. Gamble, in Trinidad, have, however, been largely blessed. Forty persons have been added to the Churches, which now consist of nearly 450 members. The purely Native Churches, with very slight exception, continue to maintain the means of grace with sufficient liberality; and though the pastors are somewhat deficient in educational advantages, they very worthily fill the offices to which their brethren have called them.

The Committee have to express their gratitude to the Rev. Thomas Lea, of Jamaica, who at their request visited Hayti in the spring of 1870, for the able and interesting report with which he has furnished them. Though deprived of the services of a European minister, the Churches of Jacmel, St. Raphael, and Dondon, have revived their meetings, long hindered by the revolutionary anarchy that has afflicted the country. The re-opening of their places of worship has been followed by considerable accessions of members, and a very gratifying spirit of hearing has displayed itself. The native pastor, Metellus Menard, reports the baptism of twelve persons, and forwards a most pressing request from the people for speedy help.

In the Bahama Islands, the decay of trade and the increasing penury of the people, give the Committee the greatest anxiety as to the future of their numerous congregations. Particularly is this the case with the Turks Islands' group, where the people are literally starving, and the resources both of the Government and of the manufacturers of salt, the staple produce of the islands, are failing, and in some cases are destroyed. From this cause, the hope expressed in the last Report, that Mr. Pegg would be supported by the

Churches, can no longer be cherished, and measures must immediately be taken either to maintain him from home, or to abandon a field where a great blessing has followed the labours of the brethren who have passed away.

JAMAICA.

The Committee are happy to report the continuance of the Divine blessing on the Churches and congregations of Jamaica. More than eleven hundred baptisms testify that the Word of God has not lost its power to save, while the additions to the class of inquirers, mostly consisting of young persons, evidence the interest which is felt in the message of peace. In some few places a spirit of fanatical excess has in a measure reappeared, but steps have been taken to check its growth, and to prevent any mischief arising from its spread. The net increase to the 95 churches now on the roll of the Jamaica Baptist Union, after deducting losses by exclusion and death, is 895. The entire membership of these Churches is now stated to consist of 20,599 persons. In reviewing the year, the members and delegates of the Churches, in their annual session, record their humble and adoring gratitude to God for the large success with which He has been pleased to crown their efforts during the year. They refer with pleasure to the important and extensive repairs of chapels and other mission property, effected at a cost of £2,000, which have been liberally accomplished by the people; to the increasing congregations in many localities, necessitating the enlargement of many places of worship, and the building of new ones; to the renewed life and growing stability of the Churches, as new indications of the Divine blessing upon the Word preached and other efforts put forth. But prosperity entails larger responsibilities, and our brethren have earnestly appealed to the Churches at home to aid them to fill up the districts still needing the Word of God. By the resolution passed at Cambridge, last autumn, the Committee have been directed to render such assistance, and though at present the response of the Churches has not equalled their expectations, nor the necessity of the case, they hope during the present year to accomplish in some degree the object desired. One brother, Mr. T. L. Rees, of Haverfordwest College, has been accepted for the work, and will depart for Jamaica in the autumn; but three more are at least required.

MORANT BAY MISSION.

The success of this interesting effort to meet the emergency arising from the disturbances of 1865 has been highly encouraging. Three churches,

consisting of 645 members, have been formed, and two of them, it is expected will during the present year elect pastors educated at the Kingston Institution, for whose support they are making very liberal arrangements. Mr. Teall will thus be set free for similar labours in other destitute parts of the island.

CALABAR COLLEGE, KINGSTON.

The Committee continue to receive the most encouraging accounts of the progress of this institution, so important in its bearing on the future welfare of the churches of Jamaica, as well as on the general condition of the island. "Of the work done by the students," the president, the Rev. D. J. East, reports, "I may say that I never remember a more satisfactory year in the history of the college than the last. Indeed, the greater stimulus which our young brethren have in the new position of the institution has told most usefully upon them." The industrial training has been found very salutary, while the students find ample occupation in Christian work, preaching occasionally at East Queen-street, stately at Port Royal, and in neighbouring congregations. Five or six outdoor preaching stations are also regularly kept up on the Lord's day.

In the labours connected with the increasing Church and congregation in East Queen-street, Mr. East reports the kind and efficient assistance of Mr. Thomas Oughton and others. A large Sunday-school, several Scripture readers, and a District Visiting Society, are among the agencies employed to gather souls to Christ. On special occasions, the spacious chapel is often very inconveniently crowded with hearers, while the ordinary services are attended by an ever-growing number of persons drawn from the neglected portions of the population of Kingston.

The day school, supported partly by fees, has been very successful, and contains about 150 children. The high school, with thirty-nine scholars, has succeeded beyond expectation. These lads are of a higher class, and pay a higher fee. An infant school of seventy-three children completes the system. The whole system of schools, together with the Normal school department, is most efficiently conducted by the Rev. R. S. Roberts.

EUROPE.

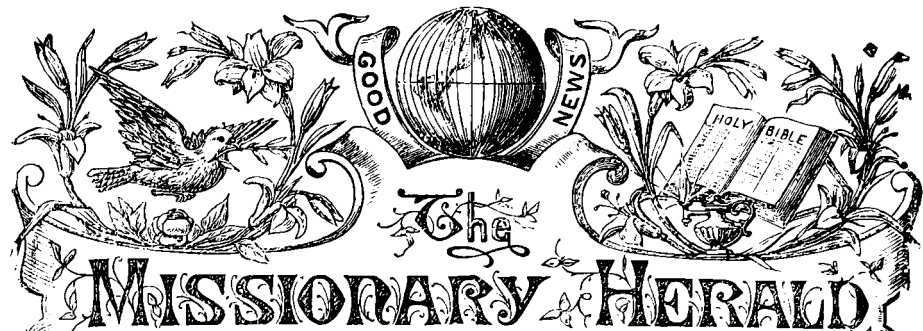
Notwithstanding the war which has desolated the eastern and northern districts of France, the work of the Society has not been much hindered in Brittany. One native assistant was summoned to the field, soldiers have

been quartered on the missionaries and on the members of the church, and they have all had to bear, more or less, the burdens and anxieties that have fallen on unhappy France. But God has borne witness to His Word. Seven persons have put on Christ. Many soldiers on the march have received copies of the Holy Scriptures, and others have been consoled by the visits and conversation of the brethren, in the hospitals and in their homes of distress and penury.

In Norway the Word of the Lord has had free course and has been glorified. In accordance with the resolution of the meeting held at Cambridge in the autumn, two additional brethren have been engaged, and two more will be employed as soon as suitable men present themselves. Not fewer than 12 Churches have been formed since the commencement of Mr. Hubert's labours, which now contain 225 members. Upwards of 70 persons have been baptized during the year, and the prospect of a still wider extension of the kingdom of God is most encouraging.

A few months since the Committee consented to become the channel for conveying to the Rev. J. Wall, about to proceed to Rome, the contributions of Christian friends in England. The sum of £151 9s. 8d. has been received, of which only £51 9s. 8d. remains unexpended. The information sent the Committee by Mr. Wall is of a very gratifying nature. He has found an open door before him, and a ready acceptance of the message of peace. In Rome, the city of superstition and traditions that pervert the Gospel of Christ, he has not only been permitted to preach freely the Word of God, but has been enabled by the baptism of eight persons to form a Church, founded on the pure teachings of Holy Writ. Thus, again, is heard in Rome the "Gospel" of the Apostle of the Gentiles, "the preaching of Jesus Christ."

The Committee cannot close their report without urging on the churches the necessity for a speedy reinforcement of their staff of Missionaries, and the filling up of the vacancies that death has made. India, China, Trinidad, Hayti, Jamaica, all cry out for help. Offers of missionary service are not so frequent as they could desire; but were devoted men forthcoming, would the Churches sustain them? The Committee plead for more faith, more consecration, more prayer. Everything invites to strenuous effort. This report abundantly testifies that "God is with us." Let not His people be backward to obey His call.



JUNE, 1871.

THE ANNIVERSARY.

It is not too much to say that the various meetings of this Anniversary gave unalloyed pleasure to all who were present, or took part in them. With one exception, the arrangements announced were fulfilled, and from first to last were marked by a most devout and grateful spirit. The introductory meeting for prayer, on Thursday morning, April 20th, was largely attended, and was fitly addressed by the Rev. F. Trestrail, who, briefly, but with great effect, adduced some of the results of modern missions as abundantly sufficient to prove that the missionary enterprise of the churches of Christ is not a failure. Prayer was offered by the Revs. C. Stovel, R. G. Moses, B.A., J. H. Anderson, W. Page, B.A., and F. Tucker.

The public meeting for the Welsh residents of London was held in the Library of the Mission House on the following evening, under the presidency of Hugh Owen, Esq. The attendance was small, but the spirit of the meeting was earnest and devout. We hope, next year, that the gathering may be made more widely known among our Welsh friends.

A very large number of the members of the Society, both from town and country, attended the Annual General Meeting on Tuesday morning, the 25th April. The Report of the Committee and the Balance Sheet were received with great satisfaction, and the arrangements for conducting the business of the Society, by the choice of Mr. Bailhache for Association Secretary, and Mr. A. H. Baynes for Minute Secretary, as assistants to the Secretary, Dr. Underhill, were approved by a special resolution. But especial interest was attached to this meeting by the gift of the well-deserved testimonial, amounting to £1,350, which was presented to the Rev. F. Trestrail, on behalf of donors, by the

Treasurer of the Society. We need not say that the Treasurer's words were eminently expressive of the esteem and affection in which our friend the late Secretary of the Society was held. In his touching reply he gave some interesting reminiscences of the early years of his ministerial life, and of the men with whom he had long laboured in the cause of God.

The gathering of the friends of the Zenana Mission at the breakfast on Wednesday morning, was far larger than had been anticipated, so that some inconvenience was suffered, especially by those who had come unprovided with tickets. However, the kindly feeling which prevailed soon set all to rights; and after the breakfast was despatched, some interesting addresses were delivered by the Revs. J. H. Anderson, W. A. Hobbs, H. Pestonji, J. J. Fuller, and our esteemed friend from Ceylon, W. Ferguson, Esq., a deacon of the Pettah church in that island. The absence of M. Wylie, Esq., through other pressing engagements, was deeply regretted, but the Chair was admirably filled by Mr. Tritton.

Bloomsbury Chapel was crowded to hear the missionary sermon preached by the Rev. Donald Fraser, of the English Presbyterian Church. He chose for his text Matthew ix. 35—38. The sermon was of a very practical character, the preacher presenting, in a few graphic sentences, the misery that Christ met with in His ministry in Galilee, and the pity He displayed towards the scattered and shepherdless sheep whom his compassion gathered around Him. The cure of moral and spiritual neglect, he said, was gradual, and results should not be too hastily looked for. Still, the harvest was spoiling for want of reapers—not ecclesiastics, but labourers, who in twos and twelves and seventies should be sent forth by the churches of Christ.

This thoroughly missionary discourse was admirably followed by the remarkable sermon of the Rev. Dr. Angus, delivered at Walworth Road Chapel in the evening. His text was the Lord's command to "Go into all the world and preach the Gospel to every creature." We need not stay to characterise this discourse, as we forward with this number of the HERALD a copy of it to all our friends. We trust that its weighty words and striking facts will intensify, or, if need be, create anew the missionary spirit in our churches.

Exeter Hall was as usual filled, on the evening of Thursday, the 27th April. The Chair was worthily occupied by W. Fowler, Esq., M.P. for Cambridge, and on his leaving for an important debate in the House of Commons, by Joseph Tritton, Esq. As copies of the Annual Report had been circulated, both among the members of the Society at the general

meeting, and among the audience as they entered the Hall, Dr. Underhill did not deem it necessary on this occasion to read it, but after a brief reference to the various fields of labour, the income and expenditure of the Society, and the absence of Sir Arthur Cotton and the Rev. Dr. Haycroft, through illness (the place of the latter in the meeting being kindly supplied by the Rev. J. P. Chown), he gave place to the Chairman, who commenced the speaking of the evening by a somewhat brief address. He said:—

“Doubts as to the benefit of missions are widely spread among the educated classes of this country, and I must confess I have often shared them myself. I will tell you as the best contribution I can make to your proceedings this evening why I think these doubts have arisen, and why I think they are unfounded. Many people say to themselves, ‘Christianity does so little for the world where it has professed to be the dominant religion, that you cannot expect it to do much in countries where it is not acknowledged.’ And others say this, that the field of operations is so vast, the numbers to be dealt with so stupendous, and the whole affair so overwhelming, that it had better be left alone. I believe these are the reasons actuating the minds of the people who would not, perhaps, confess them in so many words even to themselves, and I will tell you why I think these reasons bad ones. The first reason, in my opinion, is based upon an entire misconception. It is perfectly true that where Christianity is professed, it, to a very large extent, fails to do that which it ought to do; but why does it fail? I think the answer is because those who profess it do not act up to their profession. I believe it has done in this country at least far more than any man can estimate. But I think it ought to do far more than it does. If each individual man and woman only obeyed the first principles of the moral law laid down in the New Testament, there would be a complete revolution in the world at once. That principle is ‘Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.’ Is there one amongst us who can say he has acted up to that, or does daily and hourly act up to it to the full?”

A SECOND REASON.

“Let me refer for a moment to the second reason. People who talk in that way forget the history of Christianity, and forget that its founders came into the world to preach its doctrines such as the Christian missionary now goes among the millions of our Indian fellow-subjects. They went amongst the world of idolators and heathen, and the most degraded of mankind, and they preached that religion which certainly has altered the

whole face of the civilized world. If such have been the results of Christianity—and no man who looks at the history of the world can deny those results—are we to despair now and to say that we, their descendants, on whom their mantle ought to have fallen, are to do nothing, and sit down and fold our hands saying that these millions are too numerous for us to deal with? I think, therefore, that the second reason is an insufficient one.”

SELF-DENIAL OF MISSIONARIES.

"The work, however, seems to go on extremely slowly. It is stated in the report that in a town or district where there were a million inhabitants the missionary baptized one Christian convert in a year. I confess, when I read that, my thought was that man must, indeed, have a trying life. Thore he lives, perhaps, pointed at with the finger of scorn by tens of thousands round him, and whatever the future may have in store, he does not see much of the fruit of his labours now. Such men are entitled to great admiration and great sympathy. It is an uncommonly easy thing to talk about self-denial, but it is a very hard thing to practice it; and for a fairly educated man to go and put himself in the midst of populations such as those and preach doctrines which he knows they despise in their inmost souls, must be one of the hardest and most trying lives that he could choose. I wonder sometimes that men are found who will do it, and can only say that I admire their faith and self-denial."

"CHARITY BEGINS AT HOME."

"I have sometimes heard it said, 'What is the use of giving your money to missions? have not you got people far greater heathens in your own country than you can find in any country in the world?' I am afraid the allegation is almost too true, and that even in this very city there are thousands and tens of thousands who know no more the name of Christ than do those people who swarm over the burning plains of India. It is a melancholy fact: but this I have

noticed, that the very men who are the most willing to give to missions abroad are the men who are willing to give to missions at home. And that those men who are so fond of finding excuses about not giving to missions abroad, are the very men who do uncommonly little for their fellow-subjects at home. A man's charity may be as wide as his faith, and wider, and we must remember that of the three great virtues the greatest is charity."

The first resolution was moved by the Rev. E. Morris, a missionary from Southern India, in connection with the London Missionary Society. In the course of his remarks he said:—

"The time has come when we have need courageously to insist upon our successes. We have been too prone to stand upon the defensive, to speak almost by way of apology for our results, and to speak of them, perhaps, with bated breath. Let us rejoice in that which God has done. We owe it to our own inner life, nourished and braced up by these successes: we owe it to the holy men of God by whose toil and tears these fruits have been gathered in; we owe it to the gospel we love and believe; and, above all things, we owe it to the God whose we are, and whom we serve. Therefore, to night let us in the presence of that goodly host gathered in, as the resolution says, from among all the tribes and nations of the earth by the redeeming blood of the Lamb in heaven and upon earth; in the presence of these let us boldly, courageously, thankfully say, 'The Lord hath done great things for us whereof we are glad, for with His own right hand and His holy arm hath He gotten himself the victory.'"

WHY SUCH PAUCITY OF RESULTS IN INDIA.

"First of all I must say one reason is this; the bad influence that has been bequeathed to us from the Englishmen of the past. Let us never forget that time was when, if a missionary required a passage to India, he must obtain a special licence to go there; when, on his arrival there, he must appear before the law courts and give his word of honour as a gentleman that during the term of his residence on Indian soil he would do nothing and say nothing in opposition to the interests of the East India Company, and we know what the interests of the East India Company meant then. Time was when one of the dignitaries in India thought it would be a national misfortune if a hundred thousand of the Hindoos became Christians. That time, thank God, has passed, but its

influence lives to this day. We have a different class of men to deal with now, I am glad to say, men who have right views of justice and righteousness, many of them sympathising most keenly with us in our spiritual work; but still for every missionary that you send to India there go forth hundreds of ungodly soldiers, scores of ungodly sailors, and these men preach. We need not go to India to find how potently a man may preach by his ungodly life. I have many a time blushed with shame, and my mouth has been stopped in the presence of some drunken Englishman in the streets of India, the laugh and gibe of a lot of little Hindoo boys and girls, for I have felt that that man preached as loudly as I did."

NATIVE CHURCHES AND NATIVE CHRISTIANS.

"Then we have not done what we should to develop the resources of our native churches. At the commencement of our missionary work it was absolutely necessary that a certain amount of temporary and pecuniary help should be extended to the native Christians; but I would fain hope and believe that that time has for ever passed; and it is now time to develop the resources of these native churches. The resolution has also a prospective aspect—it longs for the outpouring of the Spirit, that our churches may grow in grace, that they may maintain the gospel and carry it to the regions beyond. And the question arises what is the Christian missionary value of these native Christians? What are they worth? In other words, what is the character of the converts that are being gathered in from among the various classes and castes of India? I might very fairly insist upon a comparison between them and Christians at home. I might fairly compare the agencies at work in each sphere, the time that has been occupied in the work, and the spiritual status of the Christians in each country, as manifested by their outward life. I do not wish to press that, but to take them simply upon their merits, and I think any one who has been in India and watched carefully will notice an important difference as between the character, the social status, and the spiritual life of the Christians who inhabit districts where the Christian element has become a power in the community, and the Christians who inhabit districts where they are merely a small minority. In Travancore and Tinnevely, where the native Christian element is a power in the nation, you will find higher developments of Christian life and activities; but in the other stations, where they are only a little knot meeting together in the

midst of the heathen, you will find them more timid, more fearful, and more apt to lean upon external help. I am not here to tell you that the native Christians of India are all we could wish and desire. In common with all my missionary brethren there I have sorrowed and been weary in my spirit many a time as I have observed amongst them many, who, though they have the name to live, lack the power of spiritual life. But though they are not all we could wish, neither are they all bad."

THE DEFICIENCIES OF NATIVE CHRISTIANS.

"Let me tell you frankly what I conceive to be the deficiencies of these native Christians. I think they are deficient, many of them—for instance, in spirituality of mind, and in depth of conviction; their ideas of the gospel and religious Christian truth are exceedingly low, sensuous, and sordid. While I would not justify this I may say a word or two to try to account for it. Think, for instance, of the previous history of this people, how they have been bred in an atmosphere of formalism. From their birth they have been taught to regard the outward thing as the sum and substance of religion. No wonder then that they bring something of this tendency with them into their profession of Christianity. Think how they are in the country surrounded by professors of the same religion which they have left, and remember too that they live in a country where the ruling conquering power is Christianity, and

where they may think that by becoming Christians they secure certain advantages which they cannot secure in any other way. Think of this and it need not surprise us that among these native Christians there are many whose views of religious truth are very low indeed. They lack also self-reliance, and independence; there is no "go" in them, no inventiveness. They do not seem, many of them, to grasp the aggressiveness of the gospel, but this is not surprising when I remember that the physical characteristics of all Oriental nations tend to make them apathetic, stolid lovers of ease and luxury. Neither am I surprised at it when I remember their past history, for the Hindoos for ages have always been a conquered nation, and as the result, a national character has been generated, distinguished for deceptiveness and for disregard of truth."

THEIR EXCELLENCIES.

"I am not here to-night to tell you that they are all bad. No; my faith has been oftentimes strengthened and my hope encouraged as I have witnessed the holy, consecrated lives of many of these native Christians. They have displayed a marvellous patience. The record of the lives of native converts in India has been almost a continuous history of persecution. Government employment in all forms was rigidly closed against them until within a very few years. They dared not enter the army, and if, having entered it, they afterwards became Christians, the very fact of their becoming so was deemed a sufficient reason for ignominious dismissal from the ranks. In the difficulty of 1857, when you would have imagined Government would have been glad to know the number of the hearts that were loyal in that time of trial and dismay, our native Christians petitioned to be permitted to help the Government, and their

offers were refused, for the simple reason that the acceptance of their help would, forsooth, be an offence to the Mahometans and Hindoos, of whose loyalty the Government had no assurance whatsoever. Now things are different; Government employ is open to the native Christians; they may become policemen, they may become soldiers; you will find them pleading in the law courts, and we may expect a better state of things in future. The native Christians are not only patient, but they are marvellously teachable and likewise most glorious in the simplicity of their faith. They have learned to take God at His word, to read God's promises for what they mean. Instances are not wanting in your own report, and in the reports of other societies, of their liberality. I know they have given in many instances beyond their means; many and many a time, when an urgent case has presented itself, the natives of a station have banded themselves together and provided the necessary funds."

The Rev. Dr. Brock followed in a very animated speech, from which we take the following extracts:—

REMINISCENCES.

"It is a good many years ago since I took any part in these annual meetings, but a great many more years since I took my first part in them—getting on now for thirty-five years ago; and as I stand here to-night and look around me I am convinced that the fashion of the Baptist Missionary Society passes away. The audience is new to a very large extent, the committee perhaps to a still larger extent, and the officers new also, relatively, that is to my earlier knowledge; and then we are not the same, I think, now in the power of affecting the public mind as we were twenty-five years ago. I have often had it said to me, 'Your missionary meetings are by no means so pleasant as they were when Eustace Carey, with his pensive and pathetic eloquence, talked to us of the cruelties of suttee, and when Knibb, with his vehement and impetuous eloquence, brought on to this very platform the gyves and shackles and collars by which Christian brethren in Jamaica had actually been punished.

And why are your missionary meetings not so good now as they used to be then?' Why, sir, because the cases and circumstances have altered. Too fond are my recollections of those days and those meetings to throw the slightest reflection upon the interest then produced; but I venture to submit that that interest and excitement was to a very large extent foreign to our object; and, though there are all those differences, there are a great many things in which we are just the same. Our missionary meetings, barring the size of them, are very much the same in all essential matters; the same as when Mr. Winterbotham, of Shortwood, preached the annual sermon and addressed the annual meeting at Birmingham; or Saffery, of Salisbury, did the same at Bristol. Our missionary sermons are essentially the same as when Mr. Ryland preached the sermon at Northampton, or Mr. Kinghorn at Plymouth. We are just the same so far, and in that sameness I heartily rejoice."

DONE NOTHING!

"Four-score years is all in which we have been employed. Let your eye run down the last thousand years of our English history, and note all the events

that have taken place, and remember that that thousand years is as one day to our Lord and Master. Five hundred of them, what part of the day? Four-score of them, what part? So that the men with their argument have no case when they come and say, 'You have been labouring all these years, and you have done no more than that.' Why, as God esteemed the time, it was but as yesterday, sir, that we began—nay, it was only this morning, and late in the morning too. But it is not the fact that we have done nothing. We have, at all events, attracted the attention of travellers by land and by sea, all their books being my witness. We have excited the wrath and jealousy of a thousand heathen priesthoods; we have aroused against us a material opposition which is far fiercer still. We have taken our place amongst the philologists of the world, and our missionary literature is now amongst the recognized literature of the land. Done nothing! Then what means that fleet of merchantmen of the Samoan islands waiting to go ashore to refit and refresh themselves in body and mind alike? It means that the missionaries have been there, and under God have turned these Samoans from barbarism unto civilization, and from that which the seamen dreaded to that which the seaman trusts and admires. Done nothing! Why then whence have come the 22,000 Fijians who have intelligently professed Christianity, and are prepared to shew why they believe Jesus of Nazareth to be the Christ of God? Done nothing! Then whence have come those thirty churches of the Sandwich Islands, which are said to number a full third of all the inhabitants of the islands in their worship week by week? Done nothing! Then I should like to know how we are to account for the fact that all through Eastern Polynesia yonder you may just as well look for Druidism in England as you may look for idolatry there? Done nothing! Why there are 90,000 of the Karens who have professed Christ, there are 102,000 of the Shanar tribe who have done the same, and how have they done it? Where it is not ignored it is accounted for very oddly sometimes; and we are asked for our authorities. Our authorities are travellers, naval and military observers, governors subordinate and supreme, and last, but not least, our missionaries themselves, who are not the hewers of our wood and the drawers of our water, as they have been represented to be, but who are the messengers of the churches and the glory of Christ."

GOD HAS NOT LEFT US WITHOUT WITNESS.

"It is not true that our labours have broken down, and that we have laboured in vain, and that we have spent our strength for nought. God has not left us without the witness of his blessing, and I am saying the truth in what I am saying now, that it was not through our lighter or our graver literature that the Fijians were converted, but through the Word of God's truth. It was not through the treatises which our Social Science Congresses have been sending out

that the Samoans were brought to the knowledge of Christ, but through the Gospel of the grace of God; it was not through the Rationalistic speculations of the men who divest the Cross of its meaning, nor through the Ritualistic manifestations of the men who exhaust it of its power, that the Karens were brought from the bondage of corruption into the glorious liberty of the children of God; it was exclusively by the preaching of the Cross. I say the truth when I say this, that

it was by the preaching of Christ and Him crucified that all the results to which I have been referring have been so signally produced. Not by the men to whom the Evangelical doctrine was distasteful, but by the men to whom it was a delight; not by the men who kept it in the background, nobody could tell where, but by the men who systematically made it all in all. Tell me of any apostolic reaping wherein the Church may rejoice, and I will tell you of apostolic sowing by which that reaping was preceded; and to the preaching of the Cross of our Lord Jesus Christ it is, under God, to be ultimately ascribed."

LIGHT AND SWEETNESS.

"We are told very properly of the larger knowledge and the higher culture, though I would have the men who are rather eloquent in that direction asked if there was no knowledge in the time of Baxter and Dr. Owen. I should very much like men who are so eloquent about the larger knowledge of this nineteenth century to furnish themselves a little with information about the knowledge of the seventeenth century. And when they tell me so very forcibly about the higher culture of our present time, theological and otherwise, I ask if Chalmers and Pye-Smith and Robert Hall had no culture, and other men that I could mention. Sir, there is a good deal of loose talk in these directions that wants to be corrected. Let us have all the knowledge you can and all the culture you can, and let the grand Gospel of the grace of God have the entire benefit of it, but no abandonment of that Gospel, no displacement of it. Let us have 'light and sweetness,' by all means, always understanding that the light is an emanation from the Sun of Righteousness, and that the sweetness is of kith and kin with the meekness and gentleness of Christ. Light and sweetness, by all means, always taking care that we do not put light for darkness and darkness for light, sweet for bitter and bitter for sweet. I may well long to be bathed in the light in which Paul was bathed; I may well long to be transfused with the sweetness with which John was transfused; but it was John who spoke of the blood of Jesus Christ, God's Son, cleansing from all sin; and it was Paul who preached of Christ having been sent forth as a 'propitiation through faith in his blood to declare God's righteousness for the remission of sins.' Let us have by all manner of means the Pauline light and the John-like sweetness, for they were the men that turned the world upside down; and if we are going to turn the world upside down, we must take care that our light be of the same character with theirs, and our sweetness likewise. My heart's desire and prayer to God is that those who follow us may preach the Gospel after that manner—that, though it may be an offence, they will recollect that Paul's preaching of the Cross was to be an offence."

The second resolution was moved by the Rev. Thomas Lea, of Jamaica. He thus spoke of this beautiful island:—

"It is the isle of springs, and, though but a small spot upon the globe, I maintain that upon this little spot of ground some of the greatest events have been brought out that affect the well-being of our common humanity. It is but fair to bear in mind the former condition of the people amongst whom we go, and also the obstacles we have to meet in prose-

cuting Christian work. Three hundred and seventy-nine years ago this island of Jamaica was the home of cannibals, living in miserable huts, whose drinking vessels were human skulls, and whose spears and arrow-heads were made of human bones. A hundred years ago the Moravians entered this land, and preached the Gospel there, and it was fifty-seven years ago when the agents of this Society first trod the shores of Jamaica. What did they find there? They found slavery standing there as a mighty irresponsible monster in the way of all progress, brutalizing the minds both of the oppressor and the oppressed; exercising its influence so as to make the interchange of the common instincts of humanity almost impossible, legislating upon the infamous dogma that the black man has no rights which the white man need respect. When our missionaries stood front to front with those who held their fellow-creatures in bondage, it was no wonder that the inspiration of slavery should awaken the worst passions possible in their minds, and that they did their

utmost to banish the light from the land, and keep the oppressed still in his degradation and darkness. This was constituted authority too, for the House of Assembly passed a law treating the missionary as a rogue and a vagabond if he dared to preach to the slave, and made it a crime for the slave to enter a place of worship, or listen to the teachings of the Gospel, punishable by imprisonment or death. Then it must be remembered that the Gospel not only met slavery in Jamaica, but that these people were Africans, and the descendants of Africans, and therefore they brought to the island of Jamaica all the superstitions of their fatherland. The very air, to them, was peopled with malign spirits; every cotton tree, the magnificent cedar of their forests, was the home of spirits that would do them harm. What wonder, then, that they wallowed in the worst vices that degrade humanity without the slightest encouragement or help to lift them from the position in which they were found?

RESULTS.

“The abominable curse of slavery has been swept away, and men and women are no longer chattels and things, but have been raised from their degradation, not only to the enjoyment of Christian privileges, but to extend to others the saving and salutary influence of the truth which they themselves have received. The missionaries found in this land concubinage the rule, but now the marriage tie is honoured; they found ignorance most gross, but now the people not only have knowledge to some extent, but a thirst for knowledge, and, despite the ravings of the anthropological gentlemen, they have the capability of acquiring knowledge. We have at the present moment ninety-five fully organised churches, comprising a membership of between 21,000 and 22,000. There are upon our inquirers' roll between two and three thousand, inquiring their way to Zion, with their faces thitherward. Day and Sunday-schools are found throughout the land, and, to speak more generally, and to take into consideration the labours of others, Jamaica is no longer a heathen land, but a Christian land. In some instances it is as Christian, and, probably, more so than even this. At the present moment there are 250 churches in Jamaica, one to every 1,350 of the population. This does not take into account the almost

innumerable number of class houses, where our people meet to worship God. There are 230 recognised ministers there, that is one to every 2,000 of the population, and it is estimated, upon good and reliable data, that 65,000 of the population are in connection with our own churches, and under direct religious teaching."

THE NATIVE PASTORS.

"The majority of our pastors in Jamaica are natives, and have come out from our institution at Calabar. Albeit sneers have fallen thick and fast about them, they take an honourable place by our side in the pulpit and on the platform; and with devotedness and with success, too, they are carrying on the work of the Lord. Well, part of the £1,100 we have gathered in Jamaica goes to the support of this institution at Calabar; and it is a fact that ought to inspire us with gratitude and with hope for the future, that twenty-three out of the forty of our pastors are native pastors, and supported by native churches, and that the hundred schools in the island are taught by

native teachers,—young men who have been educated in our institution. We want to make Jamaica not only the centre of light for itself, but for the regions beyond. Cuba, where, if possible, a worse form of slavery raged than in Jamaica, has just thrown open her doors to the introduction of the Gospel. Hayti, left in her loneliness and sorrow, with her pastor dead, is crying to us for help in the hour of her distress. Then there is Africa: we have sent men thither. The sons and daughters of Jamaica have gone there, and have preached in the fatherland the glorious Gospel of the blessed God. I have been delighted with this—that the results of the Gospel are the same in every clime."

CHARACTER OF THE PEOPLE.

"I think our Christians in Jamaica rejoice in all Christian work and in all Christian success. If you ask me for a test of their genuineness, I instance to you their liberality, and the work that they perform. And what shall I say of the love of these people to their ministers? It is one of the saddest things we have to do—ever to sever our connection from them as pastor and people. I do not know what the experience of others has been, but I very happily laboured amongst these people for thirteen years, and I cannot remember a single act of unkindness received at their hands. What shall I say for their forgiveness of injury? Think of the events of 1832, of the long years of cruelty and wrong that have been heaped upon them, and think, too, of the events of 1865, and the foul aspersions cast upon them. However it may have been outside of our churches, I am not here to speak; but in our Churches I bear testimony to this fact, that, although branded by the authorities as murderers and cut-throats, I have not heard one single expression of vindictiveness fall from their lips; but I have heard the prayer of 'Lord, forgive them, and change their hearts!'"

CHANGED CONDITION OF THE ISLAND.

"God has overruled dark and terrible events in Jamaica for the promotion of His glory. I do not wish to bring up again the dreadful tale of

1865; but I want to tell you of the change that has passed over the island. Where we had not a single station, not a single missionary or school,

we have at the present moment three churches, eight preaching stations, six hundred members, and one thousand seven hundred adults brought beneath the direct influence of Christian teaching. Thus the district that was wasted by fire and sword has become enlightened by the glorious truths of the Gospel, and where the voice of praise was not heard that voice is heard now; and the people in their desolation and misery have listened to the glorious Gospel of the Blessed God. The House of Assembly has passed away. A Church

that, for a mere handful of the population, took one-eleventh part of the whole revenue of the island, has passed away. The finances of the island are improved; we were bankrupt in 1865, but we have a lightened taxation now, and a surplus of some £40,000. Education has also progressed, and our present governor is encouraging education throughout the length and breadth of the island. Looking back on all these facts, we may well thank God and take courage."

The last speech was an eloquent address from the lips of the Rev. J. P. Chown, of Bradford. Referring to these annual gatherings, he said:—

"We deem it to be quite right and pre-eminently pleasant to us all that we should come as we have done to-night, looking back upon the past and into the future, to thank God and take courage, to feel that the place in which we are met together is a kind of metropolitan Appii Forum, to which we come from different districts, that we may blend our sympathies, rejoice in the refreshing influences of a retrospect of the past, and seek to be refreshed and encouraged for new and greater toils in the future. We are devoutly thankful to welcome our beloved brother, the representative of the London Missionary Society. We wish him heartily God's speed, and pray that every part of their missionary field may be as productive and as prosperous as those South Sea Islands of which we have been told in one direction, and Madagascar, of which we have been told in the other. We welcome, too, the bright face of our beloved brother from that spot that is sacred and classic in the history of our own mission toil and triumph—that is, Jamaica. We are thankful that so beloved a constituency has so honoured a representative, and that so beloved a representative has so honoured a constituency for whom to plead, and we wish for God's blessing on them both. And then I should like to say we are all very devoutly thankful to God for the undimmed eye and undiminished physical, mental, and spiritual strength and power, of one upon whom we have looked, and to whom we have listened to-night, of whom many of us have been accustomed for nearly a quarter of a century to think, with blended affection and respect, as our leader, bold and brave in denominational matters in the metropolis, of whom I will say no more than that he seems, in his own person and spirit, to have given us a practical living illustration of the men of the times of which he spoke, when Cromwell ruled, and Milton sang, and Bunyan dreamed, and Baxter preached. He led us up to those more sacred Apostolic times, and as it seemed to me, by God's grace, gave us an illustration of the blending of the son of consolation and the son of thunder both in one. I would not on any account mention names, but I would say of the brother to whom I now refer, God grant that in beloved Bloomsbury his ministry may bloom like Aaron's rod in the Taber-

nacle, to be a terror to the rebels and a testimony to the sons of God. And then, unspeakably better and grander than all, we have with us the presence and blessing of our Divine Master, who has so unutterably honoured us in the work He has entrusted to our care—a work, I take it, we shall never appreciate till we look down upon it from the light that beams around the throne of our God in heaven; a work, our thoughts of which, I take it, will find scope for their development in the anthems of glory and the meditations and praises of eternity itself; but a work of which in the meantime we feel that it is just the grandest work that God ever gave to any of his creatures.”

TRIALS SURMOUNTED.

“William Carey would never have gone out to India if he had not been made of sterner and nobler stuff than ever to be driven back by scorn or defeat. The work has passed through that, and we can afford to look with a smile of calm and holy trust in the Divine blessing that rests upon it. There is another trial it has had to pass through sometimes, and that has been the little reaction that often comes after very fervid and not always well reasoned and grounded excitement in the first instance. Carlyle tells us about our convictions that at first we say ‘Yes,’ then ‘No,’ then ‘YES,’ better than ever. Well, the Church has, in many instances, said ‘Yes,’ then it was not ‘No,’ but the ‘Yes’ came to be examined, tested,

modified, subdued, and now we say ‘YES’ with a firmer tone, with more ringing music, and more devout determination, with more well-sustained assurance. When we hear the Master say, ‘Go ye into all the world!’ we say ‘Yes, by Thy help and blessing;’ and when we read the words that point us on to the scenes on which prophetic fire seems still to hover and shed its brightness and beauty over it, and we looked on to the coming time of the Saviour’s triumph we say:—

‘Yes, yes, Jesus, Thou shalt reign
Till all Thy haughty foes submit,
Till hell and all her trembling
train
Are made the footstool of Thy feet.’”

NO STEP BACKWARD.

“I do not ask that we should go back to the first love of missionary work, I have no idea of Christian people praying to go back to a first love, for if it is a worthy love at all it ought to be growing and maturing, and to be richer and brighter than at first; and I say the love to the glorious missionary cause of to-day ought to be, as compared with the first love with which we may have regarded it, or others may have originated it, as summer compared to spring, as noontide compared to dawn, as glorious harvest compared with early seed-time. Let us close with the prayer that, under God, henceforth there may be more vigour, more power, more dependence upon God, a firmer grasp of the presence and aid of the Holy Spirit, and then shall glorious results be seen. An old divine tells us that the eagle’s motto is ‘*Sublimius*,’—higher! higher! through the storm-cloud, through the mist, away into the calm, bright, eternal sunlight, where she may drink in light and joy into her spirit. He tells us that the sun’s motto is ‘*Celerius*,’—quicker! quicker! rejoicing like a strong man to run a race. He tells us that the motto of the stream from under the threshold of the temple was ‘*Profundior*,’—deeper

deeper! deeper still! He tells us the motto of the growing corn is, '*Perfec-tius*'—from the root and stem to the perfect ear. Ho tells us that the motto of the old Emperor was '*Ulterius*'—further! further! and when his warriors came and said, 'Sire, the enemy's ranks are bristling on the frontier, and our soldiers are weary,' his reply was '*Ulterior.*' Brethren, let us take all these mottoes and weave them into one—then higher in our eagle flight in commu-nion with heaven to gather strength; still more rapidly and quickly away to the furthest ends of the earth, till the last of the dark places is lit up with the beams of the Sun of Righteousness; deeper and deeper let the living river pour out its rich treasure of the water of life; more perfect still the growing harvest that under God is sure to come; further, further, lengthen the cords strengthen the stakes, extend the territory, win it from the enemy, and may the Lord come and take possession of it."

After singing, the meeting was closed with the Benediction. The devotional part of the meeting was conducted by the Rev. W. Tulloch, of Edinburgh.

The Public Meeting of the Young Men's Missionary Association at Walworth-road Chapel, on Friday evening, closed this interesting series of services, long to be remembered for the fraternal spirit which breathed throughout the whole of them, and the manifest presence of the Spirit of God in our midst.

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
 Baynes, Mr. W. Wilberforce, London
 Bigwood, Rev. J., Harrow
 Birrell, Rev. C. M., Liverpool
 Bompas, Mr. H. M., M.A., London
 Booth, Rev. S. H., Holloway
 Bowser, Mr. A. T., Hackney
 Brown, Rev. J. J., Birmingham
 Brown, Rev. J. T., Northampton
 Chown, Rev. J. P., Bradford
 Edwards, Rev. E., Torquay
 Foster, Mr. M., Huntingdon
 Goodall, Mr. A. B., Bedford
 Gould, Rev. G., Norwich
 Green, Rev. S. G., B.A., D.D., Rawdon
 Gregson, Rev. J. G., Portsea
 Haycroft, Rev. N., D.D., Leicester
 Howieson, Rev. W., Walworth
 Jones, Rev. D., B.A., Brixton
 Kirtland, Rev. C., London
 Landels, Rev. W., D.D., Regent's Park
 Maclaren, Rev. A., B.A., Manchester
 Manning, Rev. Dr., London
 Millard, Rev. J. H., B.A., Huntingdon
 Morris, Rev. T. M., Ipswich

Mursell, Rev. J. P., Leicester
 Mursell, Rev. Jas., Bradford
 Parker, Rev. E., Farsley
 Parry, Mr. J. C., Kensington
 Pattison, Mr. S. R., London
 Penny, Rev. J., Bristol
 Peto, Mr. H., B.A., London
 Price, Rev. T., Ph.D., Aberdare
 Roberts, Rev. R. H., B.A., Notting Hill
 Robinson, Rev. W., Cambridge
 Rouse, Rev. G. H., LL.B., M.A., Haver-
 fordwest
 Russell, Mr. Joseph, Blackheath
 Sampson, Rev. W., Folkestone
 Spurgeon, Rev. J. A., London
 Templeton, Mr. J., F.R.G.S., London
 Tritton, Mr. J. Herbert, Kensington
 Tulloch, Rev. W., Edinburgh
 Vince, Rev. C., Birmingham
 Wallace, Rev. R., Tottenham
 Walters, Rev. W., Newcastle-on-Tyne
 Webb, Rev. J., Bury, Lancashire
 Wheeler, Rev. T. A., Norwich
 Williams, Rev. C., Accrington

Missionary Movements.

CALCUTTA.—We are informed by the Rev. C. B. Lewis of the decease of Kali Prasad Mukerji, the native preacher, at Baraset. He was a faithful old man, and has left a good impression behind him. Sudoba Powar, of Poonah, reports the baptism of thirteen soldiers there, and that they are holding meetings every day.

SONTHALISTAN.—The Rev. E. Johnson has again entered this field of his early labours. Mr. Simmonds has joined the brethren already there; but Mr. Johnson and Mr. Body have settled at Juntara. They hope to find means of support on the spot, Mr. Body giving himself to smithery and agriculture, of which, especially the former, the Sonthals are very ignorant. Mr. Johnson would be happy to receive the gift of a small travelling forge, a few agricultural implements, and some shoemaking tools.

BENARES.—Mr. Heinig reports the visit of Lady Muir, the wife of the Lieutenant-Governor, to the Orphanage, the arrangements and progress of which appear to have been a source of great gratification to her. Lady Muir subsequently sent a contribution to its funds. Two of the orphans have married catechists engaged in mission work.

ALLAHABAD.—We regret to learn that the health of the Rev. T. Evans is so much injured as to require an immediate cessation of labour for a time and a removal to the hills. It is expected that rest for a few months will result in perfect restoration.

COLOMBO, CEYLON.—The Rev. F. D. Waldoek mentions the opening of a new school of sixty boys in the Gonawelle district. The teacher will also do evangelistic work. Schools are of much importance in Ceylon. Mr. Waldoek says on inquiry he finds that above seventy persons have joined the church from the Gonawelle schools alone.

MOUNT HERMON, JAMAICA.—From the failure of health, the Rev. J. Hume will permanently relinquish to the Rev. J. Clarke the churches he has long and faithfully served, and will return to this country. His loss will be greatly felt by his attached people and his fellow labourer. Mr. Clarke has commenced the erection of a new schoolhouse for a school of eighty children. He has eight other schools in operation; while looking to English friends for some assistance, he hopes that, with the fees and Government grants, the schools will ere long be self-supporting.

BAHAMAS, NEW PROVIDENCE.—Trade continues at a very low ebb in this colony, and the commerce of the salt islands is almost destroyed by the American tariff. Mr. Davey reports, however, that there is much activity among the various denominations, the Church of England and the Wesleyans being especially busy in the erection of new places of worship. At Nassau he baptized five persons in January, and fourteen candidates are before the church. In Andros island, the two churches are engaged in building new chapels. They number seventy-five members.

MORANT BAY, JAMAICA.—Mr. Watson, a student of the Calabar Institution, is about to settle as pastor over the church lately formed here through the labours of Mr. Teall. He will be supported by his people. The chapel at Monklands is progressing towards completion. Mr. Teall is much in want of a bell to announce to the district the hour of worship. Will any of our friends kindly supply his want?

KINGSTON.—The Rev. D. J. East reports that amid crowded audiences the prize day of the College and Schools has been observed. The session has been very satisfactory in all departments. The general state of the country is buoyant and hopeful, and Kingston is exhibiting in many ways the effect of the improvement in its trade and social condition.

CAMEROONS RIVER.—Mr. Smith writes that he is much encouraged by the attendance and the effects produced on the people of Dido Town. At Mortonville the difficulties are great, arising from the bad character and wildness of the young men and women. The new house is advancing towards completion. Many persons come to see the missionary and his assistants at work brick-laying, and express their astonishment that such a building can be made out of dirt.

NORWAY.—Mr. Hubert relates that several persons have been brought to Christ at Tromsøe. Mr. Hannsen is gone to the extreme north. At Stavanger the fruit of former labours is beginning to appear. Two females were recently baptized, and other candidates await Mr. Hubert's arrival there.

Home Proceedings.

AS a rule there are not many meetings held in the country during May, the annual meetings in London seem to absorb all the attention and time of our brethren; still, we have had some very important anniversaries, as follows:—

PLACES.	DEPUTATIONS.
Bradford and district	Rev. W. A. Hobbs
Bristol and district	The Association Secretary, and the Revs. T. Lea and Hormazdji Pestonji
East Norfolk	Rev. J. J. Fuller
Kettering and district	The Association Secretary and the Rev. J. J. Fuller
Halstead	The Association Secretary
Islington: Cross Street	Rev. J. J. Fuller
Maze Pond	Rev. J. J. Fuller
Norwich	The Association Secretary and the Rev. Hormazdji Pestonji
Plaistow	Rev. J. H. Anderson
Upton Chapel	Rev. J. J. Fuller

We are happy to announce the safe arrival of the Rev. A. McKenna, of Dacca, with his wife and children, after an absence from England of seventeen years. The voyage has already benefitted Mr. McKenna's health.

Contributions

From March 19th, 1871, to April 10th, 1871.

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.		£	s.		£	s.
A Friend of the Mission	2	10	0	Brompton, Onslow Ch.			Lwr. Edmonton, Sund-sch.	
B. B. (2 years)	4	0	0	Sunday-school	9	1	for Orphans at Jessore	6
Burks, Miss	1	1	0	Do. do., for N.P.	5	3	Maze Pond	61
Carey, Mrs.	1	1	0	Camberwell, Denmark-			Do., for N.P.	15
Carey, Mr. E.	1	1	0	place	85	4	Do., for Mr. Smith,	10
David, Mr. E.	0	10	6	Do., for China	1	0	Africa	10
Gatty, Mr. C. H. Fel-				Do., Cottage-green	4	7	Do., for Mr. Thomson,	5
bridge-park, East Grin-				Do., Sunday-school for			Africa	5
stead	5	5	0	N.P. Kali Prusand			Notting Hill, Cornwall-	33
Graley, Miss	1	1	0	at Baraset	27	0	road	1
Haddon, Mr. J.	1	1	0	Camden-road	71	3	Do., for N.P.	1
Hackett, Mr. W. B.	1	1	0	Clapton, Downs Chapel	54	10	Putney, Union Chapel	5
Kenard, Mr.	1	9	0	Commercial-street	10	0	Rotherhithe, Midway-	
Kirtland, Rev. C.	1	1	0	Do., for N.P., per Y. M.			place, for N.P., per	5
Leech, Rev. E.	1	1	0	M. A.	1	1	Y. M. M. A.	5
Marshman, Mr. J. C.	2	2	0	Dalston, Queen's-road	7	16	Regent's Park	111
Peck, Mr. W., Blue				Do., for W & O	2	0	Do., Sunday-school, for	
Bridge House, near				Eldon-street, (Welsh)	3	11	N.P. Patna	20
Halstead	2	0	0	Ealing Sunday-school	5	15	South Hackney, Grove-	
Phillips, Mr. W. H. and				Grove-road, Victoria-			street	2
Mrs. E.	2	2	0	park Sunday-school	3	8	Staines	3
Smith, Mrs. E.	1	1	0	Hackney, Mare-street	78	1	Tottenham	27
Tritton, Mr. J. H.	5	5	0	Do., for N.P.	9	14	Upper Holloway	13
Woollacott, Rev. C.	0	10	6	Do., for Serampore	1	1	Upton Chapel	3
				Hackney-road, Provid-			Vernon Chapel, per	
				ence Ch. per Y. M.			Y. M. M. A.	10
				M. A. for N.P. Madhob	21	0	Walworth-road	21
				Magoorah, Jessore	21	0	Do., for N.P. per	
				Hammersmith	39	2	Y. M. M. A.	10
				Hampstead	52	7	Do., Sunday-school,	
				Do., for W & O	10	0	for Mr. Pinnoch,	
				Hanwell	6	13	West Africa	12
				Harington	19	0	Do. do., for Mr. Heinig,	
				Harrow	4	7	Benares	5
				Do., for N.P.	3	12	Do. do., for Mr. Hobbs,	
				Hawley-road	1	1	Jessore	5
				Highgate, Sunday-sch.	12	16	Do. do., for Mr. Anderson,	
				Do., for N.P.	1	6	do.	5
				Horsley-st., for N.P., per			Do. do., for Mr. Pegg,	
				Y. M. M. A.	2	1	Turk's Islands	3
				Islington, Cross-street	43	4	Walthamstow, Wood-st.	12
				Do., Juvenile	3	2	Do., for N.P., per	
				Do. do., for N.P.	4	3	Y. M. M. A.	3
				Do. do., for two Chil-			Wandsworth, for N.P.	
				dren, under Mr. Smith,			per Y. M. M. A.	1
				Cameroons	10	0	Westbourne Grove	77
				Jamaica	10	0	Do., for W & O	13
				Do. Salter's Hall Ch.	44	1	Do., for N.P. per do.	4
				Do., for W & O	7	13	Do., for Mr. R. Smith's	
				Do., for Mr. Sale's			school, Africa, per	20
				Central School,			Y. M. M. A.	5
				Barisal	8	15	per do.	5
				Kennington, Charles-st.,			Do., for G. Rabbeth,	
				per Y. M. M. A.	5	0	Burford, per do.	6
				Do., for N.P., per do.	0	14	Do., for Mr. Allen,	
				Do., North-street, for			Severy, per do.	10
				N.P., per do.	2	7	Do., for Mr. Smith,	
				Kingsgate-street Sunday-			Delhi, per do.	7
				school, for Mr. Smith,			West Drayton, for N.P.,	
				Africa	10	0	per do.	0
				Do. for Mrs. Kerry's			West Green, per do.	7
				School, India	5	0		6
				Lower Edmonton	2	13		
				Do., for W & O	1	10		
				Do., Sunday-school,				
				for N.P.	1	2		

LONDON AND MIDDLESEX.

Abbey-road, St. John's	31	0	5
Wood			
Arlington, for N.P., per	2	7	10
Y. M. M. A.			
Arthur-street, Camber-	4	0	0
well-gate, for W & O			
Battersea, York-road	25	17	6
Battersea-park	3	0	0
Do., for Rev. J. Pegg,			
Turks' Islands	7	0	0
Bloomsbury	32	15	2
Brixton-hill	77	17	5
Do., for W & O	9	10	3

BEDFORDSHIRE.

Bedford	31	4	9
Do., Sunday-school, for			
Mr. Saker	2	10	0

	£	s.	d.
Bedford, Goldington.....	1	0	0
Blunham	0	12	0
Dunstable, West-street....	15	17	4
Do., for W & O	1	1	0
Leighton Buzzard, 1st, Ch	18	16	2
Do., for S.....	6	2	0
Do., Hockliffe-road	14	19	11
Do., Do., for W & O	1	4	0
Do., Do., for N P	2	11	1
Luton, Park-street	1	6	0
Do., Wellington-street	22	9	3

BERKSHIRE.

Abingdon.....	20	3	1
Do., for W & O.....	1	1	2
Do., Drayton	2	11	4
Do., Cothill	1	10	1
Ashampstead	2	9	11
Do., for N P	0	4	0
Do., Compton.....	1	12	0
Do., East Ilsey	2	2	4
Do., Streathy	0	9	3
Faringdon	14	13	4
Do., for W & O	1	0	0
Newbury	24	16	2
Do., for W & O	2	0	0
Do., Headley	1	16	6
Do., Long-lane	1	15	3
Do., Berries' Bank	0	6	0
Reading	55	1	8
Do., for W & O	5	0	0
Do., for Africa	0	13	6
Do., for China.....	1	5	9
Do., West-street Hall	17	7	0
Do., Do., for W & O	1	17	10
Sunningdale	1	4	0
Do., for N P	0	10	0
Windsor	25	5	0
Do., for W & O	2	5	0

BUCKINGHAMSHIRE.

Chesham	7	6	6
Great Brickhill	24	0	0
Do., for N P	4	0	0
Long Crendon	8	3	5
Do., for W & O	0	10	0
Princes Risboro'	7	18	6
Stoney Stratford.....	10	5	3
Waysbury	13	4	10

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	12	15	0
Do., for Boys' School, Barisal	4	7	0
Do., for N P	9	19	0
Shelford	3	14	4
Do., for W & O	2	2	5
Swavesey, for W & O	0	12	0
Do., for N P	1	4	0
Wisbeach, Victoria-road, for W & O	0	10	0

CHESHIRE.

Birkenhead, Welsh Ch.	13	1	2
Chester.....	2	0	0
Little Leigh	1	10	9
Do., for W & O	1	0	0
Northwich	1	12	0
Do., for W & O	0	10	0

CORNWALL.

Falmouth	25	7	11
Do., for W & O	1	6	10

	£	s.	d.
Penzance, Clarence-st....	1	0	0
Do., for W & O	1	1	0
St. Austell	31	11	10
Do., for Norway	5	0	0
Truro	14	6	5
Do., for S & O	0	10	0
Do., for N P	0	16	2
Do., for T.....	0	10	0

COMBERLAND.

Great Broughton	5	0	0
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DEVONSHIRE.

Combartin, for W & O	0	8	4
Collumpton.....	4	4	6
Devonport	4	14	0
Do., for W & O	0	15	0
Do., Hope Chapel....	16	16	3
Do., for Mr. Saker	5	3	9
Do., for Child under Mr. Hobbs, India....	5	0	0
Do., Morice-square and Pembroke-street	0	18	9
Do., do., for W & O	2	7	6
Ilfracombe, for W & O	0	18	0
Kingsbridge	40	7	6
Plymouth, George-street	86	6	8
Do., for W & O	8	0	0
Do., for N P	19	1	1
Tiverton	36	3	5
Torrington, for W & O	0	5	0
Do., for N P	0	10	0
Torquay	82	0	0
Do., for N P, Dacca....	18	0	0

North Devon Auxiliary, by Mr. G. Norman, Treasurer

50 0 0

DORSET.

Bridport	2	13	2
Dorchester	2	2	4
Fifehead, for N P	2	2	6
Gillingham	8	3	11
Do., W & O	0	10	0
Weymouth	6	0	0

DURHAM.

Darlington, Archer-st.	44	9	0
Do., Brookside	9	19	3
Shotley Bridge & Rowley	2	10	0
South Shields	19	5	6
Sunderland	1	0	0

ESSEX.

Colchester	24	16	0
Do., for W & O	1	0	0
Halstead, North-street...	4	18	1
Do., for W & O	1	4	0
Do., for N P	1	4	11
Do., ProvidencChapel	0	10	0
Harlow	38	15	2
Do., for N P	3	3	1
Langham	14	13	8
Do., for W & O	1	13	0
Loughton	27	5	9
Saffron Walden	30	2	7
Do., for W & O	2	0	0
Sible Hedingham	1	8	10
Do. for N P	0	19	3
Waltham Abbey	5	9	8
Do., for N P	0	16	8

GLOUCESTERSHIRE.

Cheltenham, Cambray	31	14	
Chapel	2	0	
Do., for W & O	86	18	1
Do., for W & O	6	0	0
Do., for N P	1	12	6
Do., for Matacooly school, Ceylon	6	1	0
Do., for Mrs. Millard's school, Jamaica....	3	0	0
Cinderford	19	16	6
Do., for W & O	1	11	0
Gloucester	23	1	8
Do., for W & O	2	0	0
Do., for Q. W. Thomson's school, Camerons.....	5	0	0
Do., for support of Orphans under Mr. Hobbs, Jessore	5	0	0
Do., for N P, India	12	0	0
Do., for Mr. Henderson's school, Bethanphil, Jamaica.....	5	0	0
Longhope Zion Chapel...	8	0	8
Stroud	1	10	6
Tewkesbury	3	8	3
Do., for China	2	1	6
Do., for N P	4	4	0
Uley, for W & O	0	6	6

EAST GLOUCESTERSHIRE.

Blackley	10	4	3
Burford	2	15	9
Do., for W & O	0	5	0
Bourton-on-the-Water	21	6	11
Do., for W & O	1	0	0
Camden	4	16	8
Cirencester	11	2	10
Do., for N P	0	10	9
Do., for Mr. Cam-pagnac.....	1	7	8
Cutsdean.....	17	19	9
Do., for N P	0	5	0
Do., Kington	1	6	8
Do., Stanton	0	11	2
Do., Snowhill	0	9	0
Fairford	2	12	0
Lechlade	2	19	7
Maiseyhampton.....	4	13	7
Milton	11	15	2
Do., for W & O	0	11	0
Do., for N P	0	11	1
Naunton and Guiting	24	17	1
Do., for W & O	1	3	9
Do., for Africa.....	2	19	0
Do., for N P	0	8	8
Stow-on-the-Wold.....	13	0	3
Do., for W & O	1	2	2
Do., for N P	0	14	6
Winchcomb	8	8	2
Amount overpaid....	0	10	0

Less expenses and amount acknowledged before... 150 7 5

94 6 7

HAMPSHIRE.

Andover	17	18	5
Do., for W & O	1	10	0
Landport, Lake-road Ch.	2	5	1
Parley	0	10	0
Romsey, for W & O	1	0	0
Do., for N P	1	2	4

	£	s.	d.
Ryde, Christ Chapel.....	10	13	0
Do., for <i>W & O</i>	3	9	0
Do., for <i>N P</i>	0	10	0
Shirley	7	14	7
Southampton, East-street	8	12	8
Do., Carlton Chapel ...	7	13	10
Do., Portland Chapel ..	36	19	9
Southern District of Southern Baptist Association Juvenile Missionary Auxiliary ..	3	15	2
Do., for <i>N P Ram Kanto, Dacca</i>	4	10	0
Do., for <i>N P Duro Africa</i>	4	10	0
Do., for <i>Mr. Hansson, Norway</i>	5	0	0
Wallop	8	2	11
Do., for <i>N P</i>	0	10	11
Whitchurch	5	6	5
HEREFORDSHIRE.			
Ryeford	7	0	0
HERTFORDSHIRE.			
Bishops Stortford	14	8	0
Boxmoor	27	2	7
Do., for <i>W & O</i>	3	2	9
Hemel Hempstead	19	2	4
Do., for <i>W & O</i>	3	0	0
Do., for <i>support of Orphans at Jessore</i> ..	5	4	0
Hitchin	35	4	10
Do., for <i>Italy</i>	4	0	0
Do., for <i>W & O</i>	1	1	4
Mill End	1	11	2
Do., for <i>N P</i>	0	3	1
New Mill	27	15	2
Royston	3	0	0
St. Albans	20	2	10
Do., for <i>African Schools</i> ..	2	6	0
Watford	44	16	2
Do., for <i>W & O</i>	3	11	2
HUNTINGDONSHIRE.			
Godmanchester	0	13	0
Do., <i>N P</i>	0	10	0
KENT.			
Belvedere	0	16	6
Bexley Heath, Trinity Chapel	0	14	9
Canterbury	28	13	0
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	10	7
Chatham, for <i>N P</i>	2	1	11
Deal	12	0	0
Eythorne	21	7	8
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	4	2	4
Folkestone	9	3	2
Forest-hill	9	12	5
Do., for <i>N P</i> , per <i>Y. M. M. A.</i>	1	14	10
Lee	34	9	0
Do., for <i>India</i>	2	2	0
Do., for <i>Mrs. Kerry's School</i>	6	12	9
Lewisham-road	25	12	11
Do., for <i>W & O</i>	4	4	0
Do., for <i>Mr. Bion's N P, Dacca</i>	11	8	5
Maidstone, King-street ..	21	19	10
Do., for <i>W & O</i>	3	3	0

	£	s.	d.
Margate	32	10	5
Do., for <i>China</i>	5	5	0
Do., for <i>Orphans at Jessore</i>	8	11	0
Meopham	10	0	0
Ramsgate	44	9	8
St. Peters	2	0	0
Sandhurst	20	0	0
Staplehurst	5	5	0
Tenterden & Biddenden ..	4	13	4
Do., for <i>W & O</i>	1	3	0
Do., for <i>N P</i>	1	14	4
Tonbridge	1	0	0
Woolwich, Queen-street, per <i>Y. M. M. A.</i>	6	18	4
Do., for <i>N P</i> , by do....	0	17	0
LANCASHIRE.			
Ashton - under - Lyne, Welbeck-street	0	18	8
Inskip	7	9	1
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	3	13	6
Liverpool, Everton	5	7	9
Manchester	28	3	4
Do., Moss Side	21	0	10
Do. do., for <i>W & O</i>	2	0	0
Do., Grosvenor-street ..	36	10	4
Do. do., for <i>W & O</i>	4	0	0
Do. do., for <i>China</i>	40	0	0
Do., Union Chapel	423	8	2
Do., for <i>W & O</i>	16	3	0
Do. for <i>N P</i>	1	7	0
Do. do., West Gorton Branch	5	0	0
Do. do., for <i>N P</i>	12	0	0
Do., Harpurhey Chapel ..	21	6	9
Do., Round Chapel, Every-street	16	8	1
Do., Welsh Chapel	2	4	2
Do. do., for <i>N P</i>	0	19	4
Salford, Great George-street	49	12	4
Do., for <i>W & O</i>	2	2	6
Stretford, Union Chapel Oldham, King-street, for <i>W & O</i>	2	10	0
Rochdale, for <i>N P</i>	6	3	8
Totlebank	2	9	2
Do., for <i>W & O</i>	0	9	8
Do., for <i>N P</i>	0	3	0
Wigan, King-street	0	11	5
Do., for <i>N P</i>	0	5	0
Less Expenses and amt. acknowledged before ..	690	0	2
Do., for <i>W & O</i>	211	6	0
Do., for <i>N P</i>	478	14	2
LEICESTERSHIRE.			
Leicester, Harvey-lane, for <i>N P</i>	0	17	6
Do., Victoria-road	133	11	3
Do., for <i>W & O</i>	5	0	0
Sutton-in-the-Elms	5	7	6
Do., for <i>N P</i>	0	15	10
LINCOLNSHIRE.			
Great Grimsby	0	6	0
Horncastle	1	5	6
NORFOLK.			
Buxton	5	5	10
Do., Sunday-school, Mr. Thouson's Sch., Cameroons	1	10	4

	£	s.	d.
Dereham	6	4	5
Diss	11	9	11
Do., for <i>W & O</i>	1	15	0
Do., for <i>N P</i>	0	11	8
Downham-market	7	14	10
Ellingham	1	0	4
Fakenham	13	6	0
Foulsham	7	19	4
Fulmondestone	3	9	6
Ingham	39	0	0
Kenninghall	4	17	0
King's Lynn, Stepey Ch. ..	11	12	3
Do., for <i>W & O</i>	2	0	0
Do., for <i>N P</i>	5	15	0
Mundesley	1	8	4
Neatishead	1	11	6
Norwich	27	3	10
Do., St. Mary's	185	16	7
Do., for <i>W & O</i>	14	10	2
Do. do., for <i>Jamaica</i>	2	0	0
Do. do., Juvenile Association for <i>N P</i> under Mr. Williams, Calcutta	15	6	8
Do., St. Clement's	6	17	3
Do. do., for <i>W & O</i>	3	4	6
Swaffham	30	0	0
Theftord	6	3	7
Worstead	15	11	9
Yarmouth Tabernacle ...	5	0	0
Less expenses and amount acknowledged before ..	438	5	7
Do., for <i>W & O</i>	228	11	0
Do., for <i>N P</i>	209	14	7
NORTHAMPTONSHIRE.			
Aldwinkle Sunday-school ..	1	14	3
Culworth	1	12	6
Stanwick	3	15	9
Do., for <i>N P</i>	1	4	3
NORTHUMBERLAND.			
Berwick-on-Tweed	37	0	0
Do., for <i>W & O</i>	1	11	2
Do., for <i>Mrs. Kerry, for Orphans, Jessore</i> ..	3	6	6
Newcastle-on-Tyne, Bewick-street	19	5	7
Do., Marlboro' Crescent	3	10	7
Do., Rye Hill	16	13	8
Do. do., for <i>W & O</i>	2	7	6
Do. do., for <i>T</i>	1	1	0
North Shields	16	13	8
NOTTINGHAMSHIRE.			
Nottingham	0	15	0
Southwell	0	13	0
OXFORDSHIRE.			
Caversham Sunday-school ..	2	2	7
Hook Norton	4	11	7
Do., for <i>W & O</i>	0	15	6
Do., for <i>N P</i>	0	8	2
Oxford, New-road	20	11	9
Do., Sunday-school, for Mr. W. Wenger, Calcutta	3	6	11
Do., for <i>N P</i>	0	6	0

	£	s.	d.
SHERPESHIRE.			
Dawley.....	3	7	2
Oswestry.....	11	2	9
Do., for W & O	1	0	0
Do., for N P	0	5	3
Pontesbury	2	0	0
Snailbeach	2	11	0

	£	s.	d.
SOMERSETSHIRE.			
Bath, Somerset-street... ..	30	4	0
Do., Ebenezer Chapel	3	15	0
Do., Hay-hill Chapel	12	0	0
Do., Twerton Chapel	4	15	0
Bore'bridge.....	0	10	0
Chard	16	16	8
Do., for W & O	2	0	0
Cheddar	12	9	0
Do., for W & O	1	3	3
Winscombe.....	13	14	9
Do., for W & O	1	10	0
Do., for N P	4	8	8
Rooksbridge	8	8	5
Wedmore.....	5	5	2
Mark	2	15	7
Rodney Stoke.....	1	4	8
Crickham.....	1	13	3
Highbridge.....	2	17	8

Less Expense and amount acknowledged before... 55 10 5

	12	10	0
Bristol, on account, by			
Mr. G. H. Leonard, Treasurer.....	50	0	0
Do., Buckingham Ch. for W & O	5	15	10
Do., Broadmead Chapel for do	2	3	2
Do., City-road Chapel for do	3	3	0
Frome, Badcox-lane.....	33	18	8
Hatch Beauchamp, for W & O	0	11	0
Minehead.....	5	9	10
Do., Withycombe	1	10	0
North Curry	3	0	0
Taunton	13	5	5
Do., for W & O	2	0	0
Do., for N P	2	14	10
Do., Creech.....	0	18	0
Watchet	1	10	0
Wellington	13	17	9
Do., for W & O	2	10	0
Do., for N P	2	12	10
Weston - super - Mare, Bristol-road, for W & O	3	0	0
Wincanton, for W & O	0	12	6
Yeovil	34	3	4
Do., for W & O	2	10	0

	£	s.	d.
STAFFORDSHIRE.			
Croxton	0	7	6
Hanley	11	5	0
Do., for W & O	0	15	0
West Bromwich.....	0	13	4
Do., for N P	3	4	8
Wolverhampton	12	3	9
Do., for W & O	2	2	6

	£	s.	d.
S. STAFFORDSHIRE AUXILIARY.			
Bilston.....	3	17	10
Cradley	3	3	6

	£	s.	d.
WILTSHIRE.			
Coseley Darkhouse Ch.	13	10	8
Do., Providence Chapel	6	7	8
Princes End	15	0	0
Wednesbury	2	9	6
Willenhall	0	14	3
Less Expenses.....	45	3	6
	1	3	4
	44	0	1

	£	s.	d.
SUFFOLK.			
Bardwell	3	0	0
Bury St. Edmunds	39	14	6
Clare.....	1	10	6
Eye	8	5	2
Framsden, for W & O	0	10	0
Ipswich, Stoke Green	19	9	6
Do., Turret Green	59	0	0
Do., for W & O	2	10	0
Do., for N P	11	3	8
Rattlesden	2	10	1
Sudbury	3	0	0
Walton	2	17	8

153 11 2
Less Expenses & amount acknowledged before... 36 16 6
116 14 8

	£	s.	d.
SURREY.			
Croydon	5	12	6
Kingston-on-Thames	21	8	4
Do., for W & O	3	10	0
Richmond, Parkshot.....	6	19	3
Upper Norwood.....	43	4	0
Do., for W & O	10	18	9

	£	s.	d.
SUSSEX.			
Battle, Zion Chapel	0	5	0
Do., for W & O	1	0	0
Do., for N P	1	19	5
Brighton, Queen-square	20	10	6
Do., for W & O	1	10	0
Do., Grand Parade	11	15	6
Do., for W & O	1	0	0
Do., for N P	6	19	4
Forest Row, for N P	0	18	1
Hastings and St. Leonards	52	4	7
Do., for W & O	5	5	0
Do., for N P	0	13	1
Do., for China	1	1	0

	£	s.	d.
WARWICKSHIRE.			
Atherstone	1	3	4
Birmingham balance of Contributions, by Mr. T. Adams, Treasurer	250	1	11
Leamington	8	6	8
Do., Clarendon Chapel	81	2	3
Do., for W & O	13	8	7
Do., Warwick-street.....	16	2	5
Rugby	7	2	2
Do., for W & O	1	0	0
Warwick	9	5	4
Do., for W & O	2	2	10

	£	s.	d.
WESTMORELAND.			
Kendal	4	15	0

	£	s.	d.
WILTSHIRE.			
Bradford-on-Avon, Zion Chapel.....	11	9	7
Do., for W & O	0	16	0
Calne	5	10	9
Corsham, Ebenezer Ch.	12	9	8
Melksham	18	4	3
North Bradley	6	6	2
Do., for W & O	1	9	0
Swindon	12	10	1
Do., for W & O	0	15	0
Trowbridge.....	8	13	7
Warminster	8	7	1
Do., for W & O	0	18	6
Wintersetlow.....	2	0	0

	£	s.	d.
WORCESTERSHIRE.			
Dudley, New-street	8	7	0
Do., for W & O	0	14	7
Evesham	2	18	4
Do., for W & O	1	1	4
Pershore, for W & O	1	0	0
Stourbridge.....	3	14	0

	£	s.	d.
YORKSHIRE.			
Bingley.....	11	10	0
Bradford, Westgate	94	14	6
Do., for N P Luke, Delhi	12	0	0
Do., for N P Titus, Agra	18	0	0
Do., Zion Chapel	92	14	7
Do., for Serampore	1	1	0
Do., for N P Thakoor Dass, Agra	12	0	0
Do., Trinity Chapel	29	2	0
Do., Hallfield	54	3	2
Do., Ripley-street.....	1	10	0
Bramley	10	18	10
Do., for W & O	0	15	0

	£	s.	d.
EAST RIDING AUXILIARY.			
Beverly	27	17	0
Do., for W & O	2	1	6
Do., for N P	3	13	6
Bradington	15	1	8
Do., for China	1	1	0
Driffield	5	10	1
Do.,	13	16	10
Hull, George-street	33	12	0
Do., for W & O	4	0	0
Do., South-street	13	15	4
Less Expenses.....	7	18	0
	111	10	11

	£	s.	d.
HALIFAX.			
Halifax, Trinity-road	28	2	6
Heaton	3	10	3
Huddersfield	4	19	0
Do., for W & O	1	10	0
Idle	7	18	7
Keighley, for N P	0	18	0
Leeds, York Road	1	2	0
Do., for W & O	1	5	0
Lindley Oaks	5	8	6
Lockwood	50	9	3
Do., for W & O	3	10	0
Mirfield	6	15	6
Do., for Mr. Thomson, Africa	5	0	0
Ragwort	16	0	0
Do., for W & O	1	0	0
Rotherham	5	14	0
Do., for W & O	0	8	9
Do., for N P	1	1	5

	£	s.	d.
Scarborough, 1st Ch. ...	18	8	7
Do., for <i>W & O</i>	1	9	0
Do., Albemarle Ch.	12	4	4
Sheffield, Portmahon ...	21	12	5
Do., for <i>W & O</i>	1	0	0
Shipley, Bethel Chapel..	13	14	8
Do., Rosse-street	27	14	8
Do., for <i>China</i>	5	0	0
Do., for <i>W & O</i>	2	2	0
Wakefield	12	12	4

NORTH WALES.

ANGLESEA.

Ænon	0	10	10
Amiwlch	10	4	6
Beaumaris	5	10	0
Bethania	1	0	0
Bont	1	10	0
Bodedeyrn	3	10	5
Brynsiencyn	3	14	6
Caerzeiliog	1	15	9
Capel Gwyn	1	1	9
Capel Newydd	1	12	6
Cemaes	5	0	9
Gaerwen	0	7	6
Garregfawr	1	12	3
Holyhead, Bethel	22	1	4
Do., Hebron	0	8	0
Do., Siloh	0	7	6
Do., New Park Street ..	2	5	8
Llandegfan	4	0	0
Llanddusant	1	8	0
Llanerchymedd	0	19	0
Llanfair	1	5	2
Llanfachreth	4	18	1
Llangefni	4	4	1
Llangoed	6	1	0
Menai Bridge	6	0	5
Newborough	2	2	3
Pencarnedau	1	1	6
Pencarn	2	4	10
Rhosybol	6	0	0
Rhydwyd	4	0	0
Sardia	1	7	8
Soar	5	0	0
Traethcoch	2	0	5

115 5 8

Less expenses and Local Home Mission	62	6	5
	52	19	3

CAERNARVONSHIRE.

Capel-y-Beirdd	2	19	8
Caernarvon, Caersalem...	6	0	0
Garn (Doibenmaen)	3	4	0
Llandudoc	6	13	2
Llanllyfni	4	0	8
Morfa Nevin	1	12	0
Pencaeowydd	1	0	0
Pontllyfni Clynog	1	19	9
Portmadoc, &c.	7	4	0
Pwllheli	17	5	6
Talsarn	3	4	6
Tyddyn Ston	2	15	9

DENBIGHSHIRE.

Abergele	2	18	0
Bodgynwch	0	17	5

	£	s.	d.
Brymbo, Tabernacle.....	1	4	6
Do., for <i>W & O</i>	0	2	8
Do., for <i>W P</i>	0	3	0
Do., for <i>S</i>	1	0	0
Cefn Mawr, Tabernacle...	3	0	0
Carmel, Fron	0	15	6
Codau	0	10	9
Coedpoeth, Tabernacle...	0	9	0
Colwyn	2	18	9
Denbigh	6	7	8
Gefailrhyd	2	5	0
Glyceriog and Dolywern	4	19	4
Llandulas	1	4	0
Llandynog	0	6	8
Llanellian	1	18	1
Llanfeydd	1	11	0
Llanfair & Dyffryn Clwyd	0	3	4
Llangernyw	1	4	0
Llangollen & Glydyfrdwy	8	8	0
Llangollen, English Ch.	5	6	8
Llanrhadr	1	15	0
Llanrwt	4	0	0
Llansilian	0	7	0
Pandyr Capel and Llan- elidan	7	10	1
Moelfre	7	3	4
Moss, Salem	0	4	2
Do., for <i>W & O</i>	0	1	0
Do., for <i>N P</i>	0	4	2
Noddfa Garth	1	18	0
Ruthin	3	6	0

FLINTSHIRE.

Axtyn	0	18	3
Bagillt	1	5	10
Bodfari	1	12	11
Helygan	1	1	0
Holywell	7	5	8
Llanellwy (St. Asaph) ...	1	2	10
Lixwm	0	19	5
Millwr	0	6	9
Penyfron	0	14	8
Penygeili	2	3	8
Rhwddlan	2	3	8
Rhyl	2	2	0
Treuddyn	0	12	6

MERTONETHSHIRE.

Bala	2	2	3
Corwen	1	10	0
Cynwyd	1	10	0
Llannwchllyn	2	11	0
Llansantffraid	1	10	0
Treddol	1	5	10

MONTGOMERYSHIRE.

Beulah	3	0	0
Caerws	3	0	0
Cwmberlan	2	5	8
Ferry	1	0	0
Llanfyllin	4	8	2
Do., Bethel	2	11	10
Llanfair Caeratinion	3	0	0
Llandloes	2	12	0
New Chapel	3	9	9
Newtown	27	16	9
Do., for <i>China</i>	1	0	0
Rhydyfelin	2	0	0
Rhydwen, Sion	1	3	0
Sarn	0	15	4
Staylitle	1	0	0

	£	s.	d.
Tanylan	0	4	0
Talywern, Sion	1	1	8
	60	8	2
Less expenses	1	0	0
	59	8	2

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon	1	0	0
Do., Watergate	2	10	0
Llangynidr	0	18	0
Do., for <i>N P</i>	1	16	0
Maezaberlan	3	5	6
Nantynn	0	11	4
Pantycelyn	1	8	9
Pisgah	1	16	0

CARDIGANSHIRE.

Aberystwith	9	5	3
Blaenwynern	2	10	9
Cardigan	29	3	4
Do., for <i>N P</i>	3	2	2
Penrhyncoch	1	1	4
Penyparc	2	8	7
Siloam	1	18	0

CAERMARTHENSHIRE.

Aberdnar	4	3	3
Bethel Plashet	3	3	8
Do., for <i>N P</i>	3	4	2
Bwlchgwynt	1	5	10
Do., for <i>N P</i>	2	17	8
Bwlchnwydd	2	1	3
Do., for <i>N P</i>	3	15	9
Caersalem	0	7	4
Cayo, Bethel	1	12	0
Do., Salem	2	10	0
Caermarthen	0	2	6
Cross Inn	2	10	0
Do., for <i>N P</i>	1	3	5
Cwmddu	2	15	0
Cwmifer	3	9	9
Cwmsaroddu	1	16	10
Cwmfelia	1	15	7
Elim Park	0	10	0
Felinfoel, Aduleam	7	19	7
Do., for <i>N P</i>	1	5	7
Ferryside	1	17	6
Fynonhenry	1	7	6
Gorse Sunday-school	0	10	0
Kidwelly	1	15	0
Llandilo	2	1	6
Llandoverly	1	14	6
Llandyssil (Penybont) ...	0	17	6
Do., Hebron	0	19	8
Llanelly, Greenfield	37	10	1
Do., for <i>W & O</i>	2	19	1
Do., for <i>N P</i>	2	5	6
Do., Zion	15	3	4
Do., Horeb	1	10	8
Do., Bethel	8	14	2
Do., Bethany	0	10	0
Llanfynydd	1	2	8
Llangennech, Salem	1	17	0
Llangyndeyrn	5	9	6
Llwynhendy, Zouar	6	15	0
Pembrey, Bethlehem	0	16	6
Penrhyncoch	0	14	2
Rhydargaeon	1	4	2

	£	s.	d.
Rhydwlwym.....	11	5	6
St. Clear's	10	10	10
Sittim	4	14	7
Whitland, Nazareth	3	12	7
Do., for W & O.....	0	3	0

GLAMORGANSHIRE.

Contributions towards itinerant schools, &c., in Brittany.

Aberaman	0	9	2
Abercanaid	0	11	1
Aberdare, Gadiys	1	5	8
Aberdulais	0	2	6
Briton Ferry	0	10	0
Cadoxton	0	6	9
Canton	0	11	0
Cefncoedycymr.....	0	2	7
Corntown	0	11	4
Croesparc.....	0	7	7
Cwmbach	0	15	7
Deri	0	5	0
Dowlais, Hebron	0	14	9
Do., Caersalem	0	10	0
Do., Moriah.....	0	15	0
Llanccavan	0	16	0
Llandochu	0	3	6
Llanilltyd Fawr.....	1	0	0
Llysfaen	1	14	7
Merthyr Aeron	0	4	0
Do., Tabernacle	0	17	0
Do., Zion	0	9	0
Penprysg	0	6	2
Penarth	0	1	0
Penybont.....	1	0	3
Penydarren, Elm	0	5	0
Penyal	0	6	2
Pontbrenllwydd	0	7	6
St. Bride's	0	11	3
Treforest	0	6	3
Treolwyn	0	8	9
Treherbert Libanus	0	19	0
Do., Bethany	3	17	0
Do., Libanus	0	19	6
Treorci Noddfa	0	7	6
Trelais	0	5	5
Troedryhiw	0	5	8
Twynyrodyn	0	5	8
Waintrôdau	0	7	6
Ystrad Ton	0	5	2
Ystrad Nebo	0	11	0
Ystalyfera Caersalem	0	3	6
Do., Soar.....	0	6	1
	21	12	9
Less Expenses.....	6	5	0

Aberavon.....	15	7	9
Do., for N P	1	1	0
Do., for N P	0	8	0
Abercanaid, for N P.....	1	3	0

ABERDARE DISTRICT.

Aberdare, Calvary	27	16	7
Do., Carmel	3	15	11
Do., Mill-street	12	12	6
Do., Gadiys	2	3	4
Do., Ynyllwyd	11	4	1
Abercwmboye	1	1	1
Abernant, Bethel	4	6	4
Cwmnaman, Sion	1	10	0
Cwmclare, Nebo	3	8	6
Mountain Ash, Rhos	16	3	3
Do., English Chapel.....	3	10	4
Pontbrenllwyd	2	11	2

	£	s.	d.
Abertawe, Philadelphia..	2	10	0
Briton Ferry, Rehoboth	2	12	5
Caerphilly (Tonyfein)...	4	8	6
Caersalem Newydd	7	9	2
Do., for N P	3	2	3
Cardiff, Bethany.....	28	13	2
Do., for W & O	3	0	0
Do., Salem	8	11	1
Do., for N P	1	5	5
Do., Siloam.....	2	0	10
Do., Tabernacle	24	11	10
Do., for N P	1	15	7
Do., Tredegarville.....	32	10	6
Do., for W & O	2	2	0
Cwmavon, Penuel	5	6	2
Dowlais Caersalem	8	12	2
Do., for N P	1	7	10
Do., Hebron	0	15	11
Do., Tabernacle.....	1	12	5
Hengoed	10	1	4
Do., for N P	0	5	4
Hirwain, Ramoth	2	4	3
Landore, Dinas	7	18	0
Maesteg, English Chapel	1	0	0
Do., Tabernacle	1	0	0
Merthyr, Ebenezer	8	5	0
Do., Ebon	0	15	5
Do., Zion	8	7	9
Do., for N P	0	13	0
Neath, Tabernacle.....	1	12	10
Do., for N P	4	13	5
Do., Bethany	9	4	4
Paran	1	8	0
Pentyrch, Penuel	1	10	3
Penydaren, Elim	1	12	0
Pontypridd, Tabernacle.	3	13	11
Do., for N P	1	1	10
Resolven, Sardis	1	4	5
Rhondda	1	11	0
St. Mellon's.....	6	15	0
Swansea, Bethesda	43	4	3
Do., Mount Pleasant	31	0	4
Do., Mount Zion	2	8	7
Do., York Place.....	10	17	1
Do., for W & O	2	4	5
Tongwynlas, Aeron	2	8	1
Do., Salem	0	7	1
Do., do, for N P	0	10	5
Treorci, Noddfa.....	2	13	0
Treherbert, Bethany	1	19	0
Do., Libanus	3	17	0
Troedryhiw, Carmel	3	10	9
Waintrôdau, Ararat	1	10	0
Ystalyfera, Zoar	1	16	10
Ystrad, Nebo	1	5	0
Do., for N P	2	3	0

MONMOUTHSHIRE.

Abercarn	5	4	6
Abersychan Noddfa,	2	1	3
Argoed	10	5	0
Bedwas	2	1	0
Bethel	4	1	9
Biana Gwent	5	6	0
Blaenavon, English Ch.	20	8	5
Do., Ebenezer	6	15	0
Do., Horeb	8	14	2
Brynhytryd	4	1	0
Brynmawr, Tabor	5	6	4
Caerleon	8	16	0
Castletown	14	14	11
Chestow	3	6	2
Do., for W & O	1	0	0
Do., for N P	1	8	8
Daranelfen	2	3	2
Ebbw Vale	1	13	7
Do., Caersalem	1	7	7

	£	s.	d.
Ebbw Vale, Providence	1	4	0
Do., Nebo	3	12	8
Goitro	0	13	7
Libanus	1	3	2
Llanely	3	9	2
Llanwenatth	7	19	3
Magor	7	4	2
Michaelstono vadr, Tirza	5	8	1
Nantylgo	0	13	7
Nash	1	1	0
Newbridge, English Ch.	4	2	1
Do., for N P	1	14	3
Do., Beulah	6	17	8
New Tredegar, Saron	1	13	0
Newport, Charles St. ...	4	15	1
Do., Temple	15	0	0
Pontlottyn, Soar	1	16	8
Ponthir, Sion	13	9	9
Do., for W & O	1	0	0
Do., for N P	2	18	3
Rhymney	0	8	0
Do., Jerusalem	2	13	2
Do., Penuel	14	14	4
Risca, English Church...	3	1	0
Do., Moriah	5	0	7
St. Bride's	2	6	9
Do., for N P	2	4	10
St. Mellon's.....	6	15	0
Sirbowy, Carmel	5	12	5
Tafarnaubach, Siloam	0	10	3
Talywain, Pisgah	4	2	6
Tredegar, Shiloh	13	8	1
Twyngwyn	4	17	0
Tydee, Bethesda	10	0	0
Usk	1	18	6

PEMBROKESHIRE.

Blaenconin	10	10	8
Do., for N P	4	7	5
Blaenywaun	16	3	4
Do., for N P	2	1	10
Blaenfos	11	6	0
Blaenllyn	7	8	2
Do., for N P	2	19	8
Caersalem	4	17	0
Do., for W & O	0	8	0
Chifowyr	3	1	8
Clarbeston, Carmel	0	4	6
Dinas Cross, Tabor, for			
China	0	16	6
Do., for India	0	16	6
Fishguard, Hermon.....	8	17	11
Do., for N P	0	2	5
Gelly	3	11	4
Do., for N P	1	13	9
Gerizim	6	0	8
Groesgoch and Trevine...	7	19	1
Haverford	4	1	7
Harmonywest, Hill Park	18	5	7
Jabez	6	5	2
Do., for W & O	0	12	0
Llanfyrnach, Hermon	2	15	10
Llanglofan	7	13	0
Maenclochog, Horeb	1	13	6
Martletwy	1	15	0
Middlemill, Solva, and			
Trestio	14	7	3
Do., for N P	2	1	9
Do., 1870	17	21	0
Monachlogddn, Bethel...	5	4	5
Newport, Bethlehem	8	0	0
Newton	2	7	1
Do., for N P	1	13	1
Penybryn	1	6	8
Punchestown	2	4	3

	£	s.	d.
RADNORSUIRE.			
Bethany (Elan Vale) ...	0	13	10
Bwlchysarnau	2	11	8
Cefn Pawl	0	16	8
Franksbridge	0	12	8
Glas Green	0	6	10
Gravel	3	9	11
Howey	1	2	0
Llandilo, Moriah	0	13	3
Maesythelm	2	0	0
Nantgwyn	3	8	9
Newbridge	1	16	8
Paincastle	0	12	0
Velindre	2	1	10
	20	6	1
Less expenses.....	1	7	2
	18	18	11

	£	s.	d.
SCOTLAND.			
Airdrie	1	0	0
Alloa	1	10	0
Anstruther	19	13	1
Do., for <i>N P</i>	1	11	0
Do., for <i>African boy</i> <i>under Mr. Thomson,</i> <i>Cameroons</i>	5	0	0
Ardriahalg, for <i>N P</i>	0	12	8
Cupar	6	0	0
Dundee	56	4	8
Do., Meadowside	11	3	1
Do., Scotch Inde- pendent Church.....	4	0	0
Do., Lochee, for <i>N P</i>	1	0	0
Do., Bell-street Sunday- school	0	9	6
Edinburgh, Dublin-st.....	69	18	1
Do., for <i>N P</i>	1	5	0
Do., for <i>Mrs. Kerry's</i> <i>school</i>	4	0	0
Do., Duncan-street ...	7	15	0
Do., for <i>N P</i>	3	7	7
Do., Charlotte Chapel, Rose-street	31	16	10
Do., Nth. Richmond-st. 3	5	0	0
Do. do., for <i>Mr. Thom-</i> <i>son, N P, Africa</i>	12	0	0
Galashiels	15	0	6
Do., for <i>W & O</i>	2	13	6
Glasgow	34	1	0
Do., N. Frederick-st.,	10	14	4
Do., for <i>Jamaica Inst.</i>	0	10	0
Do., for <i>W & O</i>	1	8	8
Do., Hope-street	98	6	0
Do., for <i>N P</i>	2	7	4
Do., Blackfriars-street	31	13	11
Do., Baronial Hall.....	3	0	0

	£	s.	d.
Irvine	4	10	0
Kilmarnock.....	6	17	2
Do., for <i>N P</i>	1	13	0
Kirkcaldy	6	3	9
Leith	1	5	0
Paisley	3	17	1
Peterhead	1	0	0

IRELAND.			
Ballymena	2	4	6
Banbridge	5	2	0
Belfast	7	1	0
Do., Victoria Hall	4	14	3
Coleraine	12	2	10
Do., for <i>N P</i>	1	12	6
Dublin.....	26	6	5
Do., for <i>India</i>	1	0	0
Do., Abbey-street, Coll.	2	10	5
Portadown	0	17	0
Tandragee	1	6	10
Do., for <i>N P</i>	1	15	9
Waterford, for <i>N P</i>	5	1	0
	71	14	6

Less expenses and amnt. acknowledged before...	31	0	0
	40	14	6

FOREIGN.			
AUSTRALIA.			
Angaston—			
By Rev. J. Hannay, for <i>Indian Schools</i>	10	0	0

INDIA.			
Allahabad	120	0	0
Benares—			
Etherington, Rev. W.	45	0	0
Calcutta—			
A Baptist, by Mr. J.			
Carlband	2	0	0
H. M. 55th Regiment	1	0	0
Pearce, Rev. G., for <i>Baraset</i>	6	0	0
Williamson, Mr. R., for <i>N P, Sewry</i>	24	16	0
Special Contributions, by Rev. J. Williams	12	0	0
Monghir	83	5	0

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.			
	£	s.	d.
Dulwich, Lordship Lane, by Mr. H. J. Tresidder	1	11	1
London, Tritton, Mr. J. H.	5	5	0
Low Hills, Lindley— Walker, Mr. Jos.	5	0	0
Newtown, Mont.— A Friend	1	0	0
Morgan, Mr. E.	1	0	0
Stockport, by Rev. J. Pywell	5	3	6
Walworth-road, Sunday- school, by Mr. Beal ...	5	0	0
By Mr. J. E. Tresidder.			
Thickbroom, Mr.	1	0	0
Under 10s.	0	2	6

JAMAICA SPECIAL FUND.			
Appleton in Widnes—			
Carey, Mrs.	1	0	0
Brixton-hill, Sayce, Mr.	1	0	0
Camberwell, Denmark- place.....	1	1	0
Cardiff, Tredegarville—			
Cory, Mr. R., Jun....	2	0	0
Mathias, Mr. D.	1	1	0
Under 10s.	0	10	0
Hull—Hill, Miss M. A.	5	0	0
Kilmarnock.....	0	13	0
Lee—Burchell, Rev. W. F.	0	10	6
Llanollen—			
Fritchard, Rev. J., D.D.	1	0	0
Llysyfrau—Jones, Mr. W.	1	0	0
Manchester—			
Guosvenor-street	0	10	0
Milton—Dent, Mrs.	2	10	0
Newbury—			
A Friend	0	10	0
Rotton, Miss E.	1	0	0
Norwich—			
Fletcher, Mr. Josiah...	1	0	0
Paisley—Collection	19	7	6
Plymouth—			
Nicholson, Mrs. S.....	1	0	0
Reading—			
Champion, Miss	0	10	0
Desormeaux, Miss.....	0	10	0
St. Albans—			
Fisk, Mr.	1	0	0
Gibbs, Mr. R.	0	10	0
Gibbs, Rev. T.	1	0	0
Wiles, Mr. E. S.	1	0	0
Wiles, Mr. J.	0	10	0
Under 10s.	0	5	0
T. S.—St. Austell	5	0	0
Warwick—			
Overbury, Rev. F. ...	1	0	0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

- Pinnock, F., Feb. 21.
 Saker, A., Jan. 24.
 Smith, R., Jan. 23, 27, Feb. 23.
 Thomson, Q. W., Feb. 22.

AMERICA—

- Boston, Murdoch, J. W., April 10.

ASIA—

CEYLON—

- Colombo, Piggott, H. R., March 17.
 Waldock, F. D., March 10.

CHINA—

- Chefoo, Brown, W., Jan., Feb. 7.

INDIA—

- Agra, Gregson, J. G., March 2.
 Allahabad, Bate, J. D., March 3.
 Barisal, Sale, J., Feb. 14.
 Calcutta, Lewis, C. B., Feb. 22, March 8,
 20, 29.
 Johnson, E. C., Jan. 17.
 Kerry, G., March 1.
 Pearce, G., March 15.
 Dacca, Supper, C. F., Feb. 23, March 17.
 Darjeeling, Page, J. C., April 4.
 Delhi, Parsons, J., March 22.
 Smith, J., April 5.
 Howrah, Morgan, T., April 5.
 Monghyr, Campagnac, J. A., Feb. 22.
 Lawrence, J., March 7.
 Ringpore, Page, J. C., March 7.

EUROPE—

FRANCE—

- Morlaix, Jenkins, J., March 29.
 St. Brieuc, Bouhon, V. E., April 15.

ITALY—

- Rome—Wall, J., March 21, April 17.

WEST INDIES—

JAMAICA—

- Brown's Town, Clark, J., March 7, 28.
 Flint River, Randell, E. C., March 22.
 Jericho, Hume, J., March 23.
 Kingston, East, D. J., March 24,
 April 5.
 Montego Bay, Henderson, J. E.,
 March 18.
 Morant Bay, Teall, W., March 22,
 April 5.
 Mount Hermon, Clarke, J., March 20.
 Spanish Town, Claydon, H. E., Mar. 10.
 „ „ Philippo, J. M., March
 10, 22.
 St. Ann's Bay, Millard, B., April 7.

BAHAMAS—

- Nassau, Davey, J., March 4, April 15.
 Turks' Island, Pegg, I., March 14.

HAYTI—

- Menard, M., Jan. 11.

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.



JULY, 1871.

The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

THE due preparation of native Christian disciples for the ministry of the gospel among their countrymen, is enjoined expressly on the Christian Church by the great apostle of the Gentiles, in his exhortation to the evangelist Timothy "to commit the things (truths) which he had heard from the apostle to faithful men, who should thereby be able to teach others also." It is also commended to our imitation by the example of the Lord himself, who, at the beginning of His ministry on earth, gathered around Him select men, and retained them to the end of His course, that by His instructions and companionship, they might be prepared for their all-important apostleship to the world. How eminently wise this arrangement was, we all know from the marvellous power and success which attended apostolic labour. But the training of good men for the service of spreading abroad of divine truth was not new in apostolic days, the Schools of the Prophets of old remind us also, that it had the sanction of the Old Testament Church for many ages. Among Missionaries in modern times, the early Missionaries at Serampore felt strongly the necessity of having a staff of well-cultured native ministers to help them in their work, hence the origin of the College at Serampore. In present times also this work is pressing heavily on the minds of many, and some missionaries do not hesitate to declare their conviction, that the training of native ministers of the gospel is at present the most important of all branches of European mission labour.

Much as the Church in foreign lands, especially in Europe and

America, has done during the last half century for the spiritual welfare of India, in sending forth labourers, and pouring in offerings of wealth to aid their work, all which we can only look upon with thankfulness and admiration, the aid hitherto rendered has, as yet, but touched the smallest portion of the vast field that lies before us in Hindustan. A great deal more work will, undoubtedly, yet be wrought by foreign labour; but, after all, the work of European missionaries will continue to be in the main, as it has been, pioneering, directing, and sustaining. The substantial portion of the work must be done by the sons of the soil. How few, indeed, are even missionary locations, compared with the extent of the country. Take any one of these stations, occupied long as it may have been, and then consider how very few of the population within a radius of twenty miles of that station have ever seen even the face of a missionary; and for the reason, not that he is not a diligent evangelist, but because it is not possible for any European personally to reach more than a small portion of the population of such a district, containing at least one thousand square miles and 150,000 inhabitants. Beyond the precincts of a town or station, the difficulty and expense of travelling for any continuance is heavy, and would be regarded as extravagant at home. Natives of course, for the most part, can expose themselves to the weather at all times of the day, and all seasons of the year. But a European who gives himself to itinerating, and out-door preaching, can do so for only about four months in the year, and even that with difficulty. Then, again, he needs a boat or a tent for lodging at night; and in the day time, if he would go to any distance from his boat to visit markets or villages, he needs a pony or a palkee, for in this country where roads hardly exist, few can walk far, as in our native land; and these appendages add considerably to the expense. A few persons for a little while have, we know, dispensed with conveyances, but they are very few; travelling on foot in India on the part of Europeans, is certainly the exception and not the rule.

While it is thus difficult for an European to get over very much ground when out on a preaching excursion, so is it often difficult for him to get at the people, especially in country villages. The sight of an European in the unfrequented parts of the country, will sometimes throw a village into a state of alarm, and the women especially, will make themselves scarce, so that not one of them is to be seen while the missionary remains. The approach of natives, of course, produces no such effect; rather the sight of such strangers draws around them the villagers, to learn the reason of

their coming, or to hear news from a distance ; and a congregation is thus often provided for native preachers without any special effort, where a European may seek one in vain : and as the natives of India have much veneration for spiritual instructors and take interest in theological discussions, if our brethren conduct themselves discreetly, they will not only obtain hearers, but often meet with respectful treatment, and even hospitality. If the country then, in its length and breadth, is to be evangelized, it can be so only by the aid of a native ministry. Again, as native congregations increase in number through the country, there will be of course an increased demand for pastors. An European pastorate generally is out of the question. The company of native evangelists must be looked to, to meet it. The demand already for such a class of Christian ministers is great and the difficulty is felt how to meet it.

Of the natural power of the Bengali mind to acquire and impart knowledge nothing need be said : it has now a world-wide reputation. Nor is this power limited to the upper classes of society, it is remarkable in the case of the lower classes also. Native readiness of utterance also is as remarkable. The people of Bengal are naturally eloquent. Hence, a native convert with even the smallest education has often been found to be a very efficient assistant. Europeans may have greater energy, wider knowledge, more true logic in argument, and, from their nationality and position, possess greater command over a congregation, to obtain attention. Still, in other important respects the native preacher has the advantage. He will speak the current language of his countrymen ; his idiom and intonations will be more in accord with their ear ; he will not talk of subjects beyond the comprehension of his audience ; add to this his better knowledge of the ordinary ideas of the people, of their customs, and manners, of their local mythology, superstitions, and idolatries, and especially of their national vices ; all this makes him often an acceptable speaker, and enables him to occupy ground in an address, which a European cannot always enter on with equal power.

This natural intelligence of the natives of this country, and their aptness in conversation and in public address, are qualities which have enabled Missionaries to make greater use of converts as assistants in Mission work than their comparatively small numbers would lead one to expect. Already the total of those so employed greatly exceed the total of foreign Missionaries in the land. To be convinced of the correctness of this statement, one has only to look at the statistics of any Mission station, of any denomination. We may adduce in point, the history of our own

institution, which, during the last six years, shows that our Churches in Bengal have furnished a remarkable number of men who, in the judgment of their European pastors, were regarded as suitable in spiritual character and natural abilities, to be put under training for evangelizing work; and as converts multiply, we may hope that such suitable agents will multiply also in numbers equal to the ability of the Church to employ them.

(To be continued.)

Independence of Native Churches.

From the "Pákshik Songbad," of Jan. 1, 1871.*

IT has long been the ardent wish of the Committee of the Society to see the native churches of India attain the functions of independent Churches, and various efforts have been made to accomplish it. The measures recently adopted, as the Report of the Society testifies, are beginning to prove effectual. A commencement has been made in Jessore, Delhi, and the villages to the south of Calcutta. The following letter, written by a Bengali Christian to a native Christian newspaper contains a very encouraging account of the event to which it refers, and it will be none the less interesting as the production of a native pen.

"You probably have some knowledge of the general circumstances of the churches in the Jessore district, connected with the Baptist Missionary Society. This Society has made proposals in reference to the independence of the native churches, but until lately it has not been altogether successful. But now, one church has become entirely independent. For this we praise the Lord, because, without His blessing this result could never have been attained. God's kingdom is spreading daily in the world, but none of us understand His work thoroughly. We know not by whom He will begin, or by whom He will finish His work. The men of the world love *éclat*; they recognise the influence of carnal power or worldly wisdom in connection

with God's kingdom, but He generally accomplishes His work by means of weak agents. Let the prophets and Christ's disciples stand for an example. We are amazed when we think of what they did in connection with His kingdom. Sir, formerly we were made acquainted with the Society's wish through the English missionaries. They said that the churches which for a long time had been dependent upon the Society should now free themselves from this dependence and support their own pastors. We cannot call this unfair; the missionaries in this matter gave good advice to the churches, but they were not altogether successful in suggesting on what principle, or by what means, the object may be best accomplished. Yet we must

* Translated by the Rev. G. Rouse, LL.B., of Haverfordwest College.

not think that all the labour of the former missionaries for the good of the churches of this district has been in vain. For the sake of the truth they have forsaken relatives, friends, country, crossed the vast ocean, and, associating with quite common people,

have proclaimed the news of salvation and endured hardness, in order to seek the sanctification of the vile. Much fruit has resulted from their labours. When we think of these missionaries, we long to see them: never shall we forget them as long as we live.

THE CHURCH AT KUDUMDI.

“Some may think that missionary work can never be properly carried on by native missionaries, but this is not our opinion. Formerly, indeed, we were inclined to think so, but we think so no longer, because we have seen our mistake with our own eyes. You know, Sir, that four years ago the Rev. Gogon Chunder Dutt was appointed to the oversight of all the churches in the Khoolnea division of the Jessore zillah, and has had charge of them ever since. His work is successful, and I trust that, by God's blessing, he will be the means of great prosperity to the churches of the Sunderbunds. By his zealous labours the church at Kudumdi was, on Nov. 20, formed into an entirely independent church. Formerly it had been, to a certain extent, independent; its former pastor, Anondo Chunder Bishwás, being engaged in secular business, took charge of the church without remuneration; the members contributed nothing towards his support. Now, Chondrokánto Bishwás has been appointed pastor; the members of the church unanimously and heartily accepted him in that capacity: and three brethren were appointed deacons.

Their former pastor accepted the office of Treasurer. The members of the church have taken upon themselves the entire support of their pastor.

“I cannot refrain from giving a short account of the meeting at which these arrangements were made. First, the Rev. Gogon Chunder Dutt gave an address on the following topics:—What persons ought to be appointed to this work, what should be the character of the rulers of the church, the importance of their office, and the sources of encouragement in it. Then the former pastor, standing up in the presence of all, having addressed the brethren in a spirit full of love, with many words of exhortation and comfort, resigned the charge of the church—almost all the members being in tears. Afterwards the new pastor stood up and spoke many profitable words to the members of the church, and urged them to continue to love their former pastor as much as ever. One of the deacons then proposed to give their former pastor a letter expressive of their gratitude to him. The new pastor addressed the church on this matter, and Gogon Baboo closed the meeting with prayer.

HOPE FOR THE FUTURE.

“Sir, this is very joyous news. Those who have accomplished this result are the members of only fourteen or fifteen families. Though other churches in this zillah may have gained self-

government, yet all will acknowledge that the Kudumdi church ranks first. The churches of Khoolnea and Kalish poro pay a quarter of the salary of their pastors. The Booridanga church

has promised partly to support its pastor; the Malgazeo church also is aiming at independence. It is only the Cheela church which does not seem to prosper. But for this there is a special reason, connected with a change of ownership in reference to the property of the neighbourhood, which has considerably dispersed the church. I hope they will soon be again united to become an independent church.

“Sir, the more earnestly we desire to see self-reliant native churches, the

more shall we rejoice at this intelligence. Humbly do I pray to the Lord of the whole earth that these churches, through the grace of His Spirit may enjoy peace and grow exceedingly. And I pray also that the churches of Barisál, which have so long been a burden upon foreign societies, may, hearing this good news, forsake their weakness and grow stronger, remembering the words in Proverbs, ‘Iron sharpens iron, so man sharpens man.’”

The Gospel in Rome.

IT will gratify our readers to learn that the cause of Christ is making considerable advance in this centre of Roman Catholicism. Mr. Wall’s labours are highly valued, and his congregations are largely attended. The Church he was first honoured to form receives frequent additions, and there is abundant proof that God is blessing His Word. The following extracts from Mr. Wall’s diary will be found very interesting:—

“TUESDAY, April 4th.—Went into the Leonine city with Mr. Hawke, of the Crystal Palace Bible-stand, and distributed some hundreds of copies of the Gospel of St. John. Although I have on several occasions distributed in these parts, and am well known, no insult was offered, and the books were gladly received.

“We then came into the centre of Rome, and distributed seven or eight hundred Gospels to all classes. A monk, who received one, tore it up, and threw the fragments to the winds. Some, standing near, laughed at him, and immediately came to us for copies. Preached in the evening at Ponte St. Angelo.

“WEDNESDAY, April 5th.—Went to Albano with Mr. Hawke. Distributed about a thousand Gospels, conversed with the people, and gave copies of the New Testament to some who wished to be instructed. These promised to find me a room if I would return and explain the Scriptures to them. Some priests obtained a few portions of the Gospels, and standing at a window opposite where we were, tore them in pieces, but their opposition did no harm; indeed, by many they are so hated that their persecution of the book recommends it. Returned to Rome, and had baptizing in the evening.

THE SCRIPTURES VALUED.

"THURSDAY, April 6th.—Went to Tivoli with Mr. Hawke. Took 2,000 Gospels and Epistles with us. Began to distribute; crowds came round the carriage, rich and poor; women were as anxious as the men. In a short time the 2,000 were all distributed; many interesting incidents occurred during the day. Our coachman, who had received a New Testament from me, went to visit his aunt who resided in the city. As soon as she saw the book she kissed it, saying, 'This is just what I wanted,' and locking it up, said, 'She would never let it go out of her house again.' On my return I gave, most willingly, another to the man, who said he hoped to read it with his family daily.

"In the shade of the ruins of the Temple of Venus, ten or twelve men came to converse with me. I spoke to them, giving each one a New

Testament, entreating them to meet together to read it. A few days after one of this little company writes to me: 'Everything is ready for the preaching of the Gospel; many citizens salute you, and desire you to bring them as soon as possible *La bella Parola*.' The cry of Tivoli is like that of Macedonia. Returning home, on leaving the city, I saw a man standing by a few ashes reading a half-burnt copy of John's Gospel; on seeing us, he raised his hand to show us the book, and implored us to give him another, but all had been distributed, we had not one left, so he kept the burnt one. Came home too late for the meeting, which was well attended. A guard rode near our carriage, because the road is infested with brigands.

"FRIDAY.—Meeting at Ponte St. Angelo; room full.

DANGER.

"SATURDAY EVENING.—While Mrs. Wall and myself were in the room, which we have recently opened for the preaching of the Gospel in Via del Babuino, a large piece of wood was thrown from a window opposite with such violence, that it sent the frag-

ments of four large pieces through the room, and bent the iron rod which it struck. Had it not caught the rod of iron it would have struck me. Truly the Lord watches over His people.

INTERESTING FACTS.

"LORD'S DAY.—Service in the morning at Babuino, about fifty persons present; more than twenty at the Lord's Table. Spoke at St. Angelo in the evening. A poor woman who came once before, and had been much impressed, begged me to go and administer Extreme Unction to her dying child. She called me priest, and when I told her I was not a priest, she wanted to know what to

call me. 'Call me your brother, if you love the Lord Jesus.' At last the godfathers and godmothers were found, and we went to the room where the child lay; others came, so that we had fifteen or twenty persons present. They were thunderstruck when they found that unbaptized children do not go to the outer darkness of *Limbo*; that Christ is the sponsor of babes, &c. Their joy was

so great that they improvised a feast. The child, I hear, is much better.

MONDAY, April 10th.—Went with Sir Morton Peto to see the ancient baptistery in the Catacombs. Addressed candidates in the evening, after which Mr. Cote, American

missionary, baptized. I spoke on Romans vi. 3, 4, which is beautifully illustrated by a fresco in the ancient baptistery—a cross immersed in the clear water signifying death, while lilies springing round typify resurrection.”

The Word of God in Norway.

OUR readers will remember that at the meeting of the committee at Cambridge last autumn, it was resolved to employ in this interesting and prosperous field four brethren, in addition to our long-tried friend and brother, Mr. G. Hübert, the committee being aided in their support by the generous offer of a friend to provide one-half the requisite amount. Two were at once accepted, and we have now the pleasure of announcing that the other two have also been engaged through the kind assistance of Mr. Wiberg, of Stockholm. Their names are Mr. Olof Svanstrom and Mr. J. Klargvist. Mr. Svanstrom is a tried and highly esteemed labourer in the vineyard, and Mr. Klargvist, some years ago, was signally blest in Sweden in awakening almost a whole parish to an interest in the Gospel. From Mr. Ola Hansen and Mr. Olof Larsson, the two first brethren employed, we have received the following account of their labours, translated by Mr. Wiberg:—

“TROMSOE, Jan. 17th.—On the first of January I formed a church (at Tromsøe) of fifty members. It was a happy season. After this, seven new members were received. God was present, and our hearts were warmed. We were assembled till late in the night, the time being spent in conversation, prayer, and singing. The week of prayer was abundantly blessed. Many were awakened, and some were

enabled to trust in Christ. After the week of prayer, up to the present date, many have been enabled to put their trust in Christ. Praised be the name of the Lord! Here are again fifteen who have requested baptism, and my hope to God is that many more will come to the knowledge of the truth. Brother Olof Larsson has been travelling around the country, and his labours have been greatly blessed.”

THIRSTING FOR THE WORD.

“TROMSOE, Feb. 10th.—The Lord is with us, and working with His Spirit. On the 28th of January again eleven were baptized, and two on the 1st of February; and on the following Sunday, Feb. 5th, we had the joy of receiving into the Church these converts, thirteen in number. Since then five have again expressed a desire to

unite with us, so that we have the happy experience that God is with us. Especially on this new year we have experienced the presence of the Lord. There has been a great hungering and thirsting after the Word; so that our place of worship has been too small to contain all who have come to listen to the Word. Hundreds have to stand

outside. Many have been awakened ; some have received peace in believing. So that we have great reason to thank and praise the Lord. A Sunday school has been formed, in which forty children receive instruction ; also a sewing society, in which thirty females take part. The object of this society is to collect means for the support of preachers, and to aid the poor. A

fund of eighty rixdollars (£18) was collected immediately ; and since the formation of the society three months ago 90 rixdollars (£20) more have been collected, viz., 50 rixdollars for the poor, and 40 for the Mission. So I find that something can be done for the good cause even here. Two brethren travel about and preach the Gospel with more or less success."

A CHAPEL GREATLY NEEDED.

"TROMSOE, March 10th.—I again take up the pen to let you know how matters go. All is going well, praised be God. Last Monday again seven were baptized ; so that the church now consists of seventy members, and many are on the eve of embracing the truth. In the Church peace and union prevail. Also in the country all around, there is a great religious movement going on. Many are inquiring for the way of life. There is every prospect of gathering in a plenteous harvest, if we only had labourers. There is no one among the Norwegian brethren who is fully qualified to preach. If the cause shall prosper there ought to be suitable leaders. But of such there are none to be found in the whole kingdom of Norway. There is also another matter which is very discouraging, viz., lack of places of worship. Do you not think that our brethren in

England would help us to get up a plain place of worship here in Tromsøe ? This town might be the central point for the whole religious movement in the north of Norway. The friends here are too poor to erect a place of worship ; but if they could get some help, they would do what they could themselves. Will you not write to the brethren in England, and lay before them our need and wants ? Pardon me for laying so many burdens on you. But Norway must have a helping hand. If no one will lay hold of the work here, it will be likely to fall through. And that would be lamentable. I now draw to a close, with warm salutations to all friends of Jesus, especially those who take an interest in the Mission cause. May they pray diligently to the Lord of the harvest, that He may send out labourers into His harvest."

THE GOSPEL IN THE NORTH.

"VARDOE (about 74° N. lat.), May 9th.—I have been ill, and almost expected to depart from this life. But once more it has pleased the Lord to strengthen me, so that I am now pretty well restored. My chest, however, is still weak. I rejoice in God my Saviour, and am content with His will. God has blessed my work in Tromsøe. The church there now

numbers eighty members. Peace and unity prevail among them.

"I am now, as you see, in Vardoe, about 300 miles from Tromsøe. Here there is an extensive field of labour, as there are about 5,000 fishermen gathered here. The people manifest a great desire to listen to the Word of God ; but we cannot get any room that is large enough to contain all who

come to hear. Great ignorance exists among the people. May the Lord have mercy on them. Here there are very many Russians—a horrible set of people. The climate is very hard and cold. The snow in many places is as high as the houses. I am now near to the borders of Russia. The entire coast lays before us. But there is nothing to be seen but snow-clad mountains. I intend also to visit

Vadsoe, a town situated sixty miles distant; after which I expect to return to this place, and remain here over the Pentecost holidays; and from there I intend to go to Hammerfest and Tromsøe. I find it hard to leave that place; but I do not think that I can remain there over next fall. May the Lord raise up some men, even here, to bear witness for the truth. May we pray much for Norway."

A Visit to San Domingo.

BY THE REV. I. PEGG, OF TURK'S ISLAND.

WE are grieved to say that the distress in the Turk's Islands continues unabated, and that it even threatens the very existence of the colony, as the people must emigrate to more favoured spots, should the salt trade continue in its present state of depression. Some of the people have, at various times, left for the neighbouring coast of San Domingo, and have found a home at Puerto Plata, and other places in that island. These friends have for many years maintained their connection with the Society, being from time to time visited by the missionary resident in Turk's Islands. The following is a graphic account of such a visit, recently paid by Mr. Pegg. It affords a striking picture of the toilsome labours in which he is engaged:—

"Since I last wrote I have visited San Domingo again, for the purpose of looking after our interests there. I had seen so many (100 or 150) of our people emigrating there, and had heard so many reports of their evil conduct in their new homes, I wished to see for myself, and desired to make some arrangements for the improvement of their condition, and for their future religious instruction.

"Directly after I arrived in Puerto Plata the rainy season commenced, and my foot became so inflamed that I was unable to walk, and was confined to my hotel for about a fort-

night. During this time I made frequent visits to my members, and found most of them, under some pretext, living in idleness, and in two cases in adultery. After the weather brightened I took horse for Cabarets and Batty. The roads were very bad—the mud very deep. We had to cross five or six rivers, to ride out to sea at times, and got wet much higher than the horses' girths. When we reached our destination, we were masses of mud and water. The ride lasted about ten hours, as we had a child with our party, who could not travel very fast. Of course we

had our meal on the road, like gipsies, sitting on a fallen trunk of some species of forest monarch, and sipping water from a running brook. It is true, being unused to a saddle, my ten

hours' ride wearied me, and I was glad of a meal on milk and eggs; but, for all that, I reckoned the ride no common pleasure.

THE ROAD.

"The road lay all along the seacoast. We were often riding out to sea. On the right hand stretched away, through the length of the country, the orange-tree, lime, cocoa, mahogany, and cedar-trees—nothing but luxuriance and profuse vegetation. At Soar the scene changed a little; the rocks stood out like perpendicular walls, forming, with the land, an acute angle. In the centre of the rocks, standing on the ground, was, as it were, a perfectly carved doorway, leading from which was a passage through the length of the

rocks. We had to depart a little from a straight course here, and our horses, wading through a terrible morass, brought us into the forest, along which we travelled fifteen miles. Here travelling was very difficult, as scores of immense trees were lying in our path, and scores of boughs were ever and anon playing us shabby tricks—now striking one energetically in the face, now catching one by the waist, trying to hurl one from his horse—now entangling one's feet, and then throwing one's hat far in the rear of the horses.

STATE OF SOCIETY.

Up the coast, and in the interior, there is practically no law. Every man carries his sword, rapier, or machetto, and his six-revolver. They tell some terrible tales respecting the uses to which they put these weapons. Well, they may have killed a man or two, or some scapegrace may have robbed and murdered a man or two; and these circumstances have been converted into tragical stories for all generations. But I believe the Dominicans are better men than their slanderers. They like to look big and swagger, but they do not mean any harm. Take a case. When the Wesleyan minister and I landed at Puerto Plata, three alguazils, with drawn swords, came marching up. It was the heat of the day, and Sunday, and one of them ostentatiously called out, 'The Governor says you must wait here until he comes down.' I said, 'Very well, if he comes quickly I will, but the sun is too hot to wait

long.' But the Governor did not come quickly, and I said, 'Well, I must be going; can't stop in the heat any longer.' 'But,' said one of my friends with the drawn sword, 'you can't, sir; my orders are to keep you here.' 'Nonsense! Good day. Tell General Villeneuve I shall be glad to see him at the hotel to-morrow.' I walked off, leaving my Wesleyan friend behind. The next day I saw Villeneuve, and, going up to him, said: 'General Villeneuve, I have to crave pardon for not waiting longer for you yesterday; but it was too hot, and I must say it was really too bad of you to expect it from a stranger.' 'Oh,' was the reply, 'we know you, Mr. Pegg. It's all right. Will you take a glass of wine?' Now the Rev. Mr. Lawson had waited, and nearly all the next week was complaining of the treatment, and arranging to write to higher authorities about what he called the 'disgraceful treatment.'

ARRIVAL OF BATTY.

“The house of my host at Batty was situated, like all the houses of the more respectable people, in a clearing surrounded by the trees of the country. At it, customarily, the religious services were held; but bitter complaints were made of the old people falling into bad habits, and the young people intermarrying with Roman Catholics, and adopting their religion;

and no wonder, for, while the priest occasionally visited his people, no European minister had been to visit the Protestants since the time when Mr. Rycroft was permanently settled in Puerto Plata. After a good rubbing with rum, and a night's rest in a hammock slung from the main-beam in the roof, I took horse for Cabarets.

ARRIVAL AT CABARETS.

“At the latter place I found the people building a chapel, a wooden chapel capable of seating 700 persons; it was nearly completed when I arrived, having been built with a view to being completed when I arrived. I found at the two settlements only nine persons members of our Church; but I believe God has opened the people's heart to receive the Gospel. Before I preached it was said to me, ‘You'll have a lot

of the natives here when you preach.’ ‘But I don't know Spanish.’ ‘Ah, well, never mind, you read it well enough; and, if you didn't, they'd see, when you tried to read it to them, you wished to please them, and they would be pleased.’ How many English congregations could have the same said in their favour? I preached here, and at Batty afterwards.

THE OLD MAN'S PRAYER.

“On the Saturday I reached Puerto Plata, and on the Sunday drove to Monion, a ride of fourteen miles. Three times going, and five times returning, I was drenched in tropical storms. I got home, benighted, and with my coat covered with a thick layer of mud. Still I was recompensed. I met an old man of eighty-six, a native of Florida, formerly a slave, but sixty years one of God's freemen. The old man lives in a very lonely place; one drives through thirty or forty rivers or streams to reach it. On fine days the neighbours hold Sabbath gatherings at his house. When too wet for this, both he and his wife go from house to house among the sick and home-bound, reading God's Word, and praying. After I had done preaching to a few people in his house—among whom was an old man, who got out of

a sick-bed to come—the old man came rushing at me, and flinging his arms round my neck, and sobbing like a child, cried out, ‘Oh, how I love you; you do speak well of Christ.’ He did not mean I preached well, but that he had heard me trying to show the only way of salvation to perishing souls. The old man prayed, and to me the prayer was very affecting. I think I shall never forget the fervour of his petition as he prayed, ‘Good-ee God-ee, pour here dy speerit on dis dy servan. Great-er God-er, save dis hull houseful. Dy servan die in peace now he hear de Gospel 'gin.’ The old man seemed to think we were all saints in England. He bound me by promise to thank them for sending me, and to tell them the old nigger-man will always pray for them.

A NEW CHAPEL TO BE BUILT.

“I resolved to try and raise a cause of my own. For this purpose I quitted my hotel, and hired a three-roomed house for 25 dols. per month. The house was filled with hearers on the Sunday, and, to lighten the outlay, I opened school: 1st class coming from nine to twelve; 2nd, from twelve to two; 3rd, from two to five; 4th, from seven to nine. But, spite of this constant labour, I could procure only 5 dols. for my labour; and, on the Monday, the proprietress of the house told me she hoped I would leave, or cease preaching. To avoid any contention, and judging her right from her standpoint as a Catholic, I moved to another house—a three-roomed house—at 15 dols. per month. While here I

preached on the Sunday, and continued my school. During this time I was waiting the result of an application to the Ayuntamiento de Puerto Plata for a piece of ground to be given to our Society, in lieu of a piece purchased for a chapel some years ago by Mr. Rycroft, and confiscated by the Government after it was not used. In due time the answer came. I was authorised to choose any piece of ground belonging to the Government I liked. Acting on this authorisation, I selected a piece, worth now about 600 dols. The deeds are in process of making in favour of your Committee, and, as soon as they are completed, I will send them to you.”

Missionary Notes.

MONGHYR.—We regret to learn that Mr. Campagnac's state of health is such as to require relaxation from work. He is about to spend a little time at Simla in the mountains, with the hope of its improvement.

SONTAL MISSION.—Mr. Johnson and Mr. Body are settled at a place called Jantarra. They have made a tour among the people, and found a ready hearing for the Gospel. A school of forty boys has been formed, and they hope to establish another about three miles off.

BOMBAY.—There is every prospect of a Baptist Chapel being erected in this very important city. Mr. Edwards has visited Calcutta and Northern India and Burmah, and has received very substantial assistance from the friends of the Gospel.

BAHAMAS, NEW PROVIDENCE.—We have the pleasure to announce the safe arrival in this country of Mrs. Davey, with her little girl. Mr. Davey reports that the Church in Nassau is getting on well, the additions this year being already twenty-two in number. Some of the people, through poverty and the want of work, are emigrating to the Southern States of America.

JAMAICA, VERE.—Our native brother, Mr. Duckett, reports that the new chapel at the Cross is steadily advancing towards completion. The congregations are good, and the classes well attended. A new chapel is also being built at Elim, the foundation stone of which was laid by Mrs. East in August, 1869.

The people have given much timber and labour to it. The cost will be £500, and as the people are few and poor, they need help, which Mr. Duckett hopes his English friends will give.

DELHI.—Mr. Smith reports that there are many encouraging features about the work in Delhi. Numerous meetings for preaching and prayer are held daily, in some of which Mr. Taylor, of California, renders much assistance. Six or seven brethren give their labours gratuitously. Seetal Das is supported by the people wherever he goes, receiving only occasional help when he returns to Delhi. The central school has been revived, and has about sixty children in attendance, most of them from the families of native Christians. There are also week schools at the out-stations. The Bazaar congregations are excellent, quiet, and attentive.

SWEDEN.—The Rev. A. Wiberg, of Stockholm, informs us that there are now in Sweden 8,617 Baptists in 217 churches. Last year 833 persons were added to the churches, and thirteen new churches were formed.

Home Proceedings.

The month of June is seldom pressed with missionary meetings, but some important ones have been held this year. The Association Secretary, accompanied by Mr. Fuller, went to Northampton and the neighbourhood during the first week of the month. Nothing could exceed the interest manifested at all the services and meetings; very much of this being due to the earnest and active sympathy of our valued brother, the Rev. J. T. Brown; much is also due to our brother, the Rev. Mr. Holyoak.

Among the places visited during that first week was Hackleton, where Carey preached and toiled. The missionary spirit is fervent there still, as attested by a congregation far too large to be admitted into the chapel, and by a very good amount raised for mission purposes. Mr. Fuller remained in Northamptonshire the whole month, preaching every Lord's-day and speaking most evenings in each week. He speaks with great gratitude of the kindness shown him everywhere. We believe his visits have resulted in much good.

Meetings have been held in Cambridge and district, attended by the Association Secretary and the Rev. Hormazdji Pestorji. In character these meetings have been very like those reported above. Our brethren, Robinson and Campbell, attended the deputation day after day. A very interesting meeting was the missionary breakfast in Cambridge. Several questions were asked, and answers were given. It was a thoroughly business-like affair. We wish these breakfasts were more the rule in our larger churches.

Mr. Anderson has preached at Caversham, and at Harrow-on-the-Hill. Mr. McKenna, who has recently arrived, has preached and spoken at Tewkesbury. The Association Secretary and the Rev. David Jones, of Brixton, also attended the annual meeting at Maze Pond. We are thankful and hopeful.

		£	s.	d.			£	s.	d.				
DORSET.					NOTTINGHAMSHIRE.								
A. Dousst-hire family	1	1	0	Appleton-in-Widnes, Miss	1	0	0	Nottingham	7	5	0		
Dorchester	1	18	9	E. Carey	2	12	6	Tuxford, Mrs. F. Morley	1	0	0		
Gillingham	1	10	10	Atherton	7	7	6	SHROPSHIRE.					
Poole	0	15	0	Bacup	0	10	0	Oswestry	1	15	0		
Weymouth	0	19	6	Blackburn, Mrs. Baron	1	2	6	Shrewsbury, Miss M. W.	1	0	0		
DURHAM.					Bolton	1	2	Hilditch	1	0	0		
Sunderland	0	18	6	Boole	2	10	0	SOMERSETSHIRE.					
Do. Bethesda Chapel	2	0	0	Bury	1	10	0	Bath	3	5	0		
ESSEX.					Colne	1	0	0	Chard	1	11	0	
Halstead	1	10	0	Aslingden	4	3	0	Wells	2	0	6		
Southminster	3	0	0	Liverpool	39	18	1	Yeovil	1	15	6		
Waltham Abbey	0	16	3	Manchester	2	8	6	STAFFORDSHIRE.					
GLOUCESTERSHIRE.					Preston	3	2	6	Hanley	0	10	0	
Cirencester	0	10	0	Rochdale	21	2	6	SUFFOLK.					
Cheltenham	3	11	9	Sabden, Mr. D. Foster	5	0	0	Beccles, Rev. S. R. Bland	0	10	0		
Colford	2	5	0	Southport	2	11	6	Ipswich	6	19	8		
Gloucester	0	10	0	Ulverstone	2	4	6	Do. Turret Green	1	7	6		
Kingstoney	2	0	0	Warrington, Mr. Silcock	0	10	0	Somerleyton	0	16	0		
Stroud	2	15	0	Waterbarn, Mr. S. Ho-	1	0	0	Lowestoft	0	17	6		
HANTS.					Wigan	1	10	0	Sudbury	0	5	0	
Andover	1	12	6	LEICESTERSHIRE.					SURREY.				
Newport, Isle of Wight	4	13	8	Hugglescote	1	15	0	Sarbiton, Mr. W. A. But-	1	0	0		
Portsea, &c.	2	7	6	Leicester	15	9	0	terworth	1	0	0		
Romsey	0	17	6	Do. Victoria-road	2	2	0	SUSSEX.					
Southampton, East-st.	1	10	0	Loughborough	0	15	0	Brighton	2	12	6		
Chapel Collection, 1870	1	10	0	LINCOLNSHIRE.					Hastings	7	9	6	
Wellow	0	10	0	Horncastle	0	12	3	Lewes	1	7	0		
Whitchurch	1	16	0	Lincoln	1	5	0	WILTSHIRE.					
HEREFORDSHIRE.					MONMOUTHSHIRE.					Bradford-on-Avon	0	15	0
Bromyard, Mrs. Davies	2	0	0	Abercarn	1	5	6	Bratton	4	12	6		
Hereford	1	10	0	Abergavenny	2	7	6	Calne	3	19	6		
Kington	0	13	6	Bryanau	1	0	0	Corsham	0	15	0		
Leominster	0	9	0	Brynmawr	0	15	0	Devizes	5	13	0		
Ross	0	13	6	Castletown	1	0	0	Downton	0	10	0		
HERTS.					Chestow, Rev. Thomas	50	0	0	Melksham	2	11	0	
Boxmoor, Rev. H. C.	2	2	0	Jones and others	2	0	0	North Bradley	0	15	0		
Leonard, N.A.	2	2	0	Llanwenarth	1	0	0	Salisbury	2	4	6		
Harrow	0	15	0	Llantyglo	1	0	0	Trowbridge	8	19	0		
Hemel Hempstead	1	5	0	Newbridge	1	3	6	Warminster	1	5	0		
Ware	0	10	6	Rhymney, Fenuel	1	5	0	Westbury, &c.	0	12	6		
HUNTINGDONSHIRE.					Strowl	1	6	3	Semley, Mr. Thos. King	1	10	0	
Godmanchester	0	2	6	Tirsa	1	0	0	WORCESTERSHIRE.					
Huntingdon	2	6	0	Tredegar, Shiloh	3	14	1	Worcester	1	10	0		
St. Neots	9	7	6	NORFOLK.					YORKSHIRE.				
KENT.					Attleborough, Mrs. Brooks	0	10	0	Sheffield, Rev. G. Hester	0	5	0	
Borough Green	1	10	0	Bacton, Rev. J. Gedge	0	5	0	SCOTLAND.					
Canterbury	3	0	6	Brandon	1	0	0	Edinburgh, Roxburgh-st.	6	12	10		
Chatham	1	12	6	Dereham	0	10	0	Baptist Church	0	5	0		
Deal	3	0	0	Fakenham	1	12	6	Glasgow, Mr. Geo. White	0	5	0		
Dover	5	15	0	Foulsham	0	10	6	FOREIGN.					
Do. Pentside	2	19	0	Lynn	1	0	0	Bombay, Mr. W. Pendle-	1	1	0		
Eythorne	1	10	6	Norwich	9	8	0	bury	1	1	0		
Folkestone	2	16	0	Sulham	1	5	0						
Lee Chapel	3	2	0	Swaffham	5	5	0						
Meopham	1	0	0	Theford	0	7	9						
Ramsgate, Mrs. Stuart	5	0	0	Worstead	6	10	3						
Sevenoaks	1	10	0	Wymondham	0	4	8						
Staplehurst, Mr. W. Jull	1	0	0	Yarmouth	1	5	0						
Tunbridge Wells	1	1	0	NORTHAMPTONSHIRE.									
LANCASHIRE.					Kettering	2	5	0					
Accrington	7	10	0	Milton	2	12	6						
Ashton, U.L.	0	7	6	Thrapston	0	3	6						
					Weston-by-Weedon	3	3	7					
					Welford, Mr. W. Bilson	0	5	0					
					NORTHUMBRELAND.								
					Newcastle-on-Tyne	5	3	10					

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



MISSIONARY HERALD

AUGUST, 1871.

The Importance of a Trained Native Ministry for the Mission Churches.

BY THE REV. GEORGE PEARCE.

(Continued from page 472.)

IN connection with the preceding statements, it is to be borne in mind also, that native agency is much less costly than European, being in country districts, not more than one-tenth of the latter, and generally not so much, and hence it admits of much extension wherever missions are in prosperous operation. Its comparative cheapness, also, is a ground of hope that as the native Christian Church increases, the necessity for a foreign paid agency will gradually decrease, and finally disappear altogether; in other words that the native Christian Church will be able to take up the good work and carry it on without the aid of foreign funds: and this much-to-be-desired state of things may arrive sooner than is expected, if the directors of Missions do not hinder it, by yielding to the sordid spirit of the land, in giving unduly large salaries, as is the present disposition of many to do. It may be taken as an axiom in mission work, that the more salaries are raised, the longer will independent native action be delayed.

But whatever the natural abilities of natives may be, it is to be observed, that ordinary native converts hitherto coming direct from the heathen world, seldom have brought with them, on entering the Christian Church, more than a mere elementary knowledge of Christian truth. They believe that idol-worship is false and foolish, that there is only one God, and that the Lord Jesus is the true and only Saviour, but beyond the mere outlines of His history, they know little. We say ordinary converts, for with those who come out of

our Missionary Colleges, the case is of course somewhat different. Their scriptural knowledge is larger. Still for all, especially of the former class, much has to be done in the way of instruction, to fit a young man to become an able minister of the gospel of Christ. Nor is the character and degree of knowledge obtained by such of our native brethren as are born of Christian parents, generally of a growth to afford promise of a life of usefulness. Native Christian parents have not yet shown much consciousness of moral responsibility in respect to their children. Little is ever done by them in imparting spiritual instruction at home; and if they send them to school, it is more to obtain for them secular knowledge than religious; or if to a Christian boarding school, it is often only to be rid of the expense of their support. In extenuation of this state of things, it should be borne in mind, that the infant native Church here has enjoyed for its improvement, hardly a hundredth part of the social and domestic religious advantages enjoyed by Christian people in Britain or America. And in respect of those who belong to the peasant class, few of them have the ability to teach their children, if they would; while schools are very scarce where the children of our Christian peasantry can attend with solid advantage. If at school they learn to read, and do a little cyphering, that is the most generally which they can obtain of school knowledge.

The lack of the means of moral instruction for our youth, (apart from that which is obtainable at the Lord's-day services at Mission stations), we know also to have been a source of much anxiety and grief to Missionary brethren; for, if they have time to devote to such work, which many have not, it is difficult for them to obtain proper pupils to instruct. From the age of fourteen, it is needful for most families to send their sons abroad to earn their daily bread; hence a missionary brother cannot draw them around him or keep them for any time, unless he be willing to sustain them by some allowance either to them or their parents, which under ordinary circumstances, few are able or would be willing to do.

It must not, however, be supposed that we intend by these remarks, sweepingly to depreciate the character of our native brethren labouring in the gospel; again we affirm that there have been, and are still workmen among them of whom we have no need to be ashamed—men who were little indebted to school or collegiate instruction—men of more than ordinary natural abilities—men who some would speak of as self-made men, but whom we would rather describe as those whose hearts God had touched, who, under the influence of the love of the Saviour, gave them-

selves to His service, and in that service have been engaged, their powers called forth, directed and sustained, for grace was upon them ; and as to the rest of our native brethren in Bengal, although not so distinguished as those just referred to, we have by no means a low opinion of them. Many of whom we know have been employed by the Mission, twenty and even thirty years : and faithful men—missionaries who know them intimately, have judged them worthy of such lengthened employment, and continue still to employ them : and whatever the faults of native preachers as a class may be, the remedy we judge is not to turn them adrift, and bid them go and preach without wages, for the workman, as an apostle tells us, is worthy of his hire ; but the rather to take steps to be assured of a man's character on taking him on as a Christian preacher, and then if possible, give him the training which his special work may require.

While then we are thankful and rejoice, that in the absence, especially in the early history of our Mission of special means of instruction, there have been many native brethren among us who have distinguished themselves as preachers of the gospel, we need not say, that this can be no valid argument for the continuance of such a state of things as now described. Our native Christian community in Bengal at present, is numbered by thousands, and is fast on the increase ; and we have to do at present with a second and even a third generation, who more or less partake of the desire for mental improvement which has been awakened among their countrymen generally, by the efforts of Missionaries, and of the Government. It is therefore indispensable, that we provide them and the advancing heathen world, with suitable moral teachers, and with well instructed evangelists and pastors, in numbers adequate to the requirements of our Christian congregations and Mission work generally.

Decease of Mr. William Thomas, of Calcutta.

IN our Annual Report brief mention is made of the decease of Mr. William Thomas, one of the oldest remaining members of the band of Christian workers who were sent forth by the Serampore brethren. The following short notice of his useful life is taken from the Annual Report of the Calcutta Auxiliary :—

“ Mr. William Thomas was brought to the knowledge of the truth through the instrumentality of the Serampore Missionaries, and was sent by them, about fifty years ago, to Jessore, where he laboured for a number of

years as a preacher to the heathen, and an instructor of the Native Christians.

“About the year 1825, he returned to Calcutta, and ere long again became a member of the church in Lal Bazaar, with which he had been connected before he proceeded to Jessore.

“A few years later, when a number of poor villagers in the vicinity of Nursikdarchoke—about sixteen miles south of Calcutta—embraced Christianity and were brought under the spiritual influence of the Church in Lal Bazaar, which, in those days, constituted the Calcutta branch of the Serampore Mission. Mr. Thomas was appointed to the work of an Assistant Missionary, and directed to labour in those villages, which are situated in a very swampy and at certain seasons extremely unhealthy locality. From that time he continued, for nearly a quarter of a century, to reside alternately at Nursikdarchoke, for fifteen days, including three Sabbaths, and at Calcutta for thirteen days, including one Sabbath. When at Nursikdarchoke, he usually conducted two services on the Lord's Day, one at that village, and the other at some village

in the neighbourhood where there was a Christian congregation; so that in the course of six or seven weeks he preached to all the various congregations in rotation. His labours on week days were equally methodical. Every week he preached at two or three hauts (markets), and visited five or six villages where native Christians resided. His patient perseverance in a round of duties so labourious and so monotonous was worthy of high approbation; and there can be no doubt that it proved very useful during the early stage of the history of these village churches. But about fifteen years ago, when the infirmities of advancing age began to tell upon him, and when it was on other grounds also deemed desirable to adopt a different course in the South, Mr. Thomas, finally returned to Calcutta. During the last seven years of his life, he suffered almost constantly from failing health, and ultimately also was afflicted with blindness, until at length, in December, 1870, his long course of humble but useful labour being terminated, he entered into his rest.”

A Memorial of the late Rev. R. F. Laughton. *

BY HIS TEACHER SIN SHEU BAN.

THE REV. R. F. LAUGHTON, from the Kingdom of Great Britain, in Europe, came to the port of Chefoo in the second year of the Emperor Tong Chi, acquired the language, and familiarised himself with the customs of the people, with the resolute intent to do the work of the Lord. The Rev. H. Z. Kloeckers, of Holland, had arrived before him, but soon after his arrival Mr. Kloeckers returned home, and Mr. Laughton took charge of the Church Mr. Kloeckers had constituted. At that time the Church consisted of

* Translated from the Chinese Religious Newspaper of August 6th, 1870.

only a very few members. After Mr. Laughton took charge of it, the Church was daily strengthened for a number of years, till its numbers exceeded forty, only one or two whom have had to be excluded. The rest, all by means of Mr. Laughton's strengthening (instruction), and by pleading the Master's name, still hope to obtain salvation. When he first came, he and his wife were only twenty odd years old, of strong constitution, and great natural spirits, and all who saw him rejoiced in his handsome appearance.

Chefoo is the eastern border of the ancient Kingdom of Chi, and its deceitful and covetous practices have been transmitted down to the present time. To this place Mr. Laughton came many myriads of li, and bound himself down, making even its petty concerns and trifling objects the subjects of study and care, yet maintaining equanimity of mind. By degrees he became familiar with the region, the customs, and the dispositions of the people, making himself at home in social intercourse, so as to experience no difficulty therein. These gave him no trouble. But in the management of the Church lay all his difficulty, for the Gospel having but just come in, and the members having only just received the doctrine, they were like infants needing to be nursed, who, if not properly nourished, would cry and weep, crawl about, and tumble over. Mr. Laughton seeing them thus, was moved on their behalf, and constantly spoke to them in a few gently persuasive words, which at once called them all joyfully back; and immediately produced in their breasts a spirit in harmony with the Gospel. If he had any matter in hand, he was not fast glued to his own views, but would always after prayer carefully deliberate, turning over the subject (with the brethren) first in this way, and then in that, till there was no one whose mind was not fully satisfied. In dealing with matters there was in him sometimes the appearance of undue slowness, but a more close inspection always showed that he used slowness to most excellent purpose; for there were numerous instances in which had he not acted with such deliberateness, there would surely have been a "goring of rams and breaking down of hedges."

His personal and domestic affairs were well ordered, and conducted without waste of money; but when he met a distressed brother, he delighted to help him without grudging. For this reason he was constantly calm and undisturbed in mind, never without leisure, never unprepared for what might occur, nor ever without even luxurious ease (in mind). Notwithstanding this, he has been for several years growing physically weaker, suffering first from bad eyes, and then from disease of the stomach. His physician warned him that if he did not return home his disease could never be cured, and often exhorted him to go. But he, compassionating this people, and yearning to present them to the Master, feared if he should leave them they might grow slothful, feared they might stumble and fall, and, therefore, he would not consent to go. In the 5th moon of the 9th year of Tong Chi (June 21st, 1870), just at the summer solstice, his disease ended in death. When the brethren heard it, they were saddened beyond expression. That the record of his life may not be forgotten, this general account is here made. Hereafter these things shall be engraved upon a tablet of stone, to be a perpetual remembrancer.

All Christians are a chosen people, chosen by God, and will surely have spiritual gifts, to increase their virtue. But these gifts are not all alike, and

consequently the virtues of all are not alike; see, for instance, the cases of the Apostles—Peter and John, and others. God, in perfecting their virtues, did not need to make them just alike. Mr. Laughton, in amiability and gentleness, and want of pride and rash precipitancy, was quite of the type of John.

The Gospel in Brittany.

NOTWITHSTANDING the interruptions and confusion consequent on the war in France, the Word of God has not been hindered in its progress in Brittany. Our Missionaries have been preserved in safety, and the lives of the converts who had been summoned to join the army have been spared. Mr. JENKINS communicates the following facts:—

“We feel thankful that peace has been made between France and Prussia, and trust it will be durable. The war did dreadful havoc in France, and the parts most affected by it have been reduced to great extremities. Most

praiseworthy has it been on the part of England to come forward in the hour of distress by generous large contributions to relieve the wounded, the famished, and homeless.

RETURN FROM THE ARMY.

“I am now able to state an interesting fact, which is, that four Breton members of our church, among whom was our Colporteur Omnes—the four sons of a widow member, with some half-a-dozen young men besides, in whom we felt particular interest—all were obliged to enter the army at the close of August and in September. Nine of them were in Paris during the siege, and had to fight at the sorties which took place. Two of them were artillerymen, who had even to follow the cannon into the open field—yet not one of them was killed, nor even

received a single wound, except one of them on the top of his little finger. Neither were they sick, though the winter was unusually severe. They saw many falling dead by their sides, and many more wounded, and others carried away by small-pox, &c.; but these friends were providentially spared to return in health to their families, and to their different occupations. Last evening we held a meeting at the widow's house, to offer thanks to the Lord for the mercy of preserving her sons and other friends.

A CASE OF TRUE CONVERSION.

“In the month of January last I witnessed, among the Breton people, a fine specimen of true conversion to the Lord, faith in Christ, and submission to the Divine will, under heavy afflicting circumstances. One Christian friend, a native of this part of Brittany,

had been obliged to return here, to the house of his aged parents, from a distant part of France, on account of the ravaging war. He and his young wife were lodged with the old people. In a few days after his arrival a brother of his died in the humble dwelling

from small-pox. In a fortnight or so he himself fell ill of the same disease. Their abode was a few miles out of the town; but at his request his aged father came to tell me he was ill, not likely to recover, and ask me to go and see him. I lost no time in going. I found him low on the bed of sickness, but with his mind clear, and expressing his faith in Christ the Saviour. He said the priest had been to ask him to confess; but he would have nothing to do with it. He said he did not expect he would be long here, and expressed his desire to be buried

fully in our way, which we told him would be complied with. His wife was also getting ill. I read and prayed with them. In taking leave of him he said, 'Well, should I not see you again here, I hope we shall meet above.' He fell asleep in Christ the following Friday night, and was interred in our burying-ground here. Though he had left entirely the Church of Rome, his relatives and neighbours attended his funeral with our Christian friends, and heard attentively the tidings of grace and the admonition of God's Word."

Growth in Norway.

IN the last *Herald* mention was made of the immediate want of chapels in Tromsøe and Bergen. The brethren are likely to lose the rooms in which they at present assemble, and as the winter will soon be here, when it is impossible to build, no time should be lost in commencing suitable structures for their use. Our kind friend, the Rev. J. Edwards, has undertaken to make collections for this purpose, and we hope to be able to assist the brethren with at least £100. The buildings will be of wood, and may probably cost £150 each. The church at Tromsøe is the most northerly Baptist church in the world, and close upon the region of perpetual snow.

Brother Olaf Larsson, in a letter dated Tromsøe, April 24th, writes:—

"In the month of October, 1869, I came to this place, and began to preach the Gospel here in the meeting-house of the Free Church. Many were converted, and received peace in believing through my preaching, and many of the children of God were quickened. On the 5th of February, 1870, I baptized fifteen, and soon after this fourteen, and during the summer again ten. About Christmas of last year we rented a room seating 150 persons, and since that time the work has greatly

progressed. The Lord has blessed the labours of Brother Hanssen, so that we now number eighty members.

"From the 1st of January this year I began to travel about here in the country, as my work in the town was not so much needed. I first travelled to the parish of Karlsoe, where I remained two weeks. Seven were awakened, and some of them received peace in believing. One of them went to Tromsøe, and was baptized. From Karlsoe I travelled to Vasfjorden. In

that place there was some movement among the people, though they were prejudiced against us, and I, therefore, met with great opposition. From there I went around Bals Fjord, which is thirty-six miles long, and from there to Malangeer, Molselron, Vasfjorden, and Vejsa. On this missionary tour I spent two months, after which I returned to Tromsøe. As the fruit of my labours on this missionary tour, several were awakened, and some who, in the great revival, had been converted, were quickened, which was the case especially at Bals Fjord. Some of them are convinced of the truth with regard to baptism, and will, I believe, be baptized during the summer. At

Vejsa great darkness was prevailing; but even there the Lord owned His word, so that some were awakened. Among these three were very young.

“After this I went to Karlsoe the second time. At that place three souls received peace in believing. During this time, from January 7th to April 27th, I have preached ninety-three sermons, and made many family visits, which I have not noted down. I hope you will think of me as I am travelling here in this far-off land among mountains and valleys, a stranger among strangers, and they mostly unbelievers. Salute the dear brethren in England from me most heartily.”

Keshub Chunder Sen and the Brahmos.

THE following account of a visit to this Indian reformer is written by our native missionary, Gogon Chunder Dutt. Our readers will be pleased to read the opinion of an intelligent native Christian on this new sect, the very existence of which bears testimony to the advance Christianity has made in Bengal.

“About ten years ago—that is, two years after I embraced Christianity—I, accompanied by a Christian friend, had the pleasure of seeing Baboo Keshub Chunder Sen, at the Addi Brahmo Somaj of Calcutta. Our object of paying him visit was to discuss with him about religion. We had the impression that he would speak great many things against Christianity in order to defend Brahmoism; but we were surprised to hear from him words in favour of our holy religion. He eulogised our Saviour and the Apostles, in such glowing and eloquent language, that we could not but conclude that he is not far from the Kingdom of

God. After three or four years I heard him speak against the teachings of the Bible in one of his public lectures. Then, again, after a short time, in his well-known lecture, ‘Christ, Europe, and Asia,’ he gave impression to the public that he believes in the Divinity of Christ; but, alas! in his following lecture he disappointed his hearers who wished to see him a Christian. Now, in his speeches and lectures in England he is again commending the Bible and Christianity, though not as it is in Jesus. In my opinion Baboo Keshub Chunder Sen is the Nicodemus of old. Christianity to him is a religion of

intellect. He has not, I am afraid, climbed up Calvary, and gone around the cross, to be enlightened and consoled. I have often observed that the sincere Brahmos, after the religious experience of a few years, have either turned out Christians, though not baptized, or become dreadful enemies of our religion by becoming atheists. Truth is, that the sincere Brahmos are thoughtful men, and feel themselves sinners, and for the pardon of their sins they repent; but when experience teaches them that repentance is not sufficient for the remission of their sins, they cannot but, for the

rest of their souls, believe in Christianity, and mould it according to their own convenience; or they do away with all religious feelings, and turn themselves disciples of European atheists, or infidels of the blackest type. My conviction is that, after a few years, the progressive Brahmos will either turn dreadful enemies of our holy faith, or they will embrace Christianity, and the words of the late Sir Herbert Edwards come to be fulfilled: 'Brahmoism has sprung up from Christianity, and will be again absorbed in Christianity.' "

Perils by Land.

BY THE REV. R. SMITH, OF CAMEROONS RIVER.

DEAR DOCTOR, I wish I could convey to you a true idea of our circumstances, we have had one of the worst tornadoes that have been known in Cameroons for many years; about eight o'clock this morning, nearly the whole horizon from east to south became an inky blackness, and we had no sooner commenced preparing for the coming storm, than it burst down upon us in great fury: some of the sticks which held the mats down on the roof were broken, when the mats blew over and the driving rain came into the house in streams, wetting food, clothing, and furniture, until we have scarcely a dry place to lie down to sleep to-night. Two large branches of an immense tree close by the cottage, were torn off and carried just over the house, nearly the whole of the house, enclosing the brick kiln, is carried away; the new mat roof over the new building was partly blown

down; at the time every roof shook and vibrated so much that we thought all would be removed and carried away. It will take us some days to repair the damage done, beside the expense, both personal and Mission. This is a very exposed spot, and we often get the brunt of the severe storms. I am thankful that it happened in daylight, it would have been more fearful at night. Myself and several children sleep close under where the large branches of the tree fell. I hope to get people to cut the remaining branches down in the morning. The scene was no less exciting and dangerous in the towns: women with their little ones were running from their frail houses to seek more secure shelter; several houses are blown down flat upon the ground, also some of the very tall palm and cocoanut trees. Many of the men were outside their weak dwellings [propping them up with

poles. A very great number of the plantain trees are blown down, which will cause distress by making food more scarce. This is sad, as we have all felt the scarcity of food (country) for some time past. It is a mercy

that we have all been preserved from accident; a rather heavy piece of wood just touched me in its fall from the house. We are mercifully kept in the midst of danger.

Incidents.

BY THE REV. J. LAWRENCE, OF MONGHYR.

THE joys and anxieties of the missionary life are well illustrated by the following incidents, from a letter of the Rev. J. Lawrence. It may cause us pain that the Brahmoe should exhibit such hostility to the profession of the Gospel. Many of them are, no doubt, enlightened men, intellectually speaking, but they need above all the illuminating and regenerating grace of the Spirit of God :—

“On the 6th of this month (May) our native brother Sudin baptized an aged Hindoo woman, who, for many years had heard the Gospel, but not until lately rightly understood it or felt its power. She has come into the vineyard at the eleventh hour, but she appears to be really in earnest. She has a son and daughter who support her, but I fear they are Christians only in name. Two others gave in their names for baptism, but circumstances, for the present, have hindered them from acting according to their wishes.

“We had with us for some months

a respectable Hindoo youth, who professed a strong desire to become a Christian. He seemed hopeful, but his father sent him a message to say he was very ill and much wished to see him. The young man went with his father's messengers, but assured us it was his intention to return to us as soon as possible. He has not yet returned, and I much fear he will never be allowed to return. His friends having succeeded in getting him into their power, will use all sorts of means to detain him. I fear we shall never hear of him any more.

PERSECUTION.

“A Bengali youth was almost ripe for baptism, and had he remained at Monghyr only a little longer, he would certainly have been baptized. But the friend (a Brahmoe Somaj man) with whom he lodged, having discovered that the young man was inclined to declare himself a Christian, threatened

to turn him out of his house if he took such a step, and wrote to his mother advising her to send for him. The young man used to meet with the Brahmoe Somaj people at their worship, but left off going. When called upon to give a reason for leaving the Brahmoe Somaj people, he replied that “Brah-

moism might do very well for those who thought themselves righteous, but as for himself, he felt that he was a great sinner, and needed a Saviour. Brahmoism reveals no Saviour for the guilty, but Christianity does, and therefore he preferred Christianity." This answer stirred up the anger of the Brahmos, who threatened him with various penalties. Very soon a telegram arrived from his mother to

say she was very ill and he must go to her at once or he would not see her alive. The poor young man went, and I do not expect he will be allowed to return to Monghyr. But, whatever may happen to him, I hope this young man will not deny the Lord Jesus Christ. It is evident that the spirit of persecution is as rife as ever, and Brahmos can persecute as well as orthodox Hindus."

Missionary Notes.

DACCA.—Mr. Bion writes that the native Church has chosen Ram Jiban as their pastor. A few candidates for baptism have presented themselves in Mymensing and Comillah, and the English service in Dacca is attended by some twenty to twenty-five Brahmos.

AGRA.—Mr. Gregson reports that his English service is generally crowded, and fourteen persons have been received into the Church. Among the native population he has three or four inquirers, one of them a very interesting case of a pundit, who may be regarded as the first fruits of Harree Ram's labours. He has some scruples respecting caste, which it is expected will be overcome.

MUSSOORIE.—Besides visiting the outlying bazaars around Mussoorie and Landour, Mr. Parsons has paid a visit to Rajpore. He also attempted to reach Gurhwal, but was turned back by the severity of the weather. He narrates many pleasing and encouraging incidents of these labours.

DELHI.—Mr. Smith reports that the congregations on Lord's-day are good, and the meetings for inquirers and native Christians are in full operation. Nine day-schools for the children of converts have been formed. Not less than fourteen native brethren are labouring in various ways, within and without the city, to spread the Gospel. A visit has been paid to Meerut and Mulliana, where the converts still cling with fond memory to our brethren's former labours among them.

KANDY, CEYLON.—The congregation here has much improved. Lately four persons were baptized—a Tamil and his wife, and two Singhalese persons. The Buddhist priests are very active in seeking to uphold their system; but when challenged to a discussion by Mr. Carter, they shrank from it.

COLOMBO.—Mr. Pigott reports the baptism of three persons at Heneratgodde. There are now fourteen members in the Church, eight of whom have joined by a profession of faith.

CHEFOO, CHINA.—Mr. Richard informs us that the native Church has chosen one of the members as an evangelist. They also support him. In company with another native brother, he started in March for a district never visited by a missionary until visited by Mr. Richard last December.

JAMAICA.—The Rev. W. Dendy favours us with a copy of the return he has made to the Secretary of Government, of the accommodation provided by the Baptist chapels of Jamaica. They contain sittings for 58,420 persons. Within a radius of a few miles there is also a large number of small meeting-houses connected with the chapels, used during the week for the worship of God, and in many cases for Sunday-schools. These are not reckoned in the summary given above.

CLARENDON, JAMAICA.—The departure of the Rev. J. Porter has left the stations in this district without a pastor. Mr. Phillippo urgently asks for a minister from England, and the committee will be happy to hear of a brother to go thither upon the Appeal Fund. Ministerial labour is greatly needed in this island.

KINGSTON.—On the 11th May Mr. J. S. Roberts, Normal School tutor of the Calabar Institution, was publicly ordained to the Christian ministry. The chapel in East Queen Street was crowded to overflowing. The service was conducted by the Revs. D. J. East, J. E. Henderson, J. Clark, W. Dendy, J. M. Phillippo, and others. Mr. Roberts gave a most interesting account of his conversion, his views on the Christian ministry, and a confession of his faith in the great doctrines of the Gospel.

Home Proceedings.

July and August are, to a considerable extent, vacation months with our ministers, hence few public meetings are held. The month of July, however, has been somewhat better occupied than usual. The following list will show to what extent:—

PLACES.	DEPUTATIONS.
Battersea	Rev. Goolzar Shah.
Camberwell
Camden Road Chapel
Downs Chapel, Clapton
Halstead
John Street Chapel
King's Langley
Walthamstow
Northamptonshire	Rev. J. J. Fuller.
Great Leighs	Ditto and Rev. H. Pestonji.
Stroud and district	Rev. J. J. Fuller.
Swaffham
Wotton-under-Edge

Among the proceedings of the Committee for the past month we record with pleasure the cordial acceptance of a young brother, Mr. Hawkes, of Birmingham, for missionary labour. His application had been before the Committee for some time, but action upon it was deferred in order to ascertain more clearly what preaching powers he had. The test has proved satisfactory, and Mr. Hawkes has been appointed to labour in Hayti. As the French language is spoken there, it is arranged that our brother should spend the months which must elapse before his departure in studying that language under the care of Mr. Martin, of Angers.

During the month, also, an interesting meeting was held at the Mission House, for the double purpose of taking leave of Mr. Fuller, who is on the eve of his departure from among us, and of welcoming Goolzar Shah, who has recently arrived from India. After tea and coffee had been provided, the friends (in considerable numbers for this summer time) met in the library. Mr. Tritton occupied the chair. After singing, reading, and prayer, the chairman introduced the business of the evening by a few hearty and well-chosen words of welcome to Mr. Shah. This native brother then rose to address the meeting, and it was manifest that his personal appearance at once won favour for him. His speech was partly read; a good excuse for this being his want of perfect familiarity with our language. The testimony he bore to the character of the native Christians in India was very re-assuring. Altogether, he was very cordially received. Mr. Tritton then spoke a few kind words of farewell to Mr. Fuller, who briefly responded. As Mr. Lea, of Jamaica, was present, he also was referred to, and spoke heartily of the kindness he had everywhere received among us. He would carry back the recollections of it to his sphere of duty. Dr. Brock, the Rev. C. M. Birrell and Dr. Underhill also spoke: the last entering into some details respecting Goolzar Shah and his work. Dr. Angus and the Rev. J. H. Hinton conducted the devotional parts of the meeting, which proved satisfactory in a high degree to all present.

Contributions

From April 1st to July 18th, 1871.

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.
			Blackmore, Rev. J. B., Lowestoft	1 0 0
			Bompas, Mr H. M.	10 10 6
Welsh Annual Meeting	1 9 10		Danford, Mr. W.	1 1 0
Bloomsbury Chapel.....	50 13 10		Foster, Mr R.S., Kilburn	1 1 0
Walworth Road Chapel	14 12 9		Hansen, Mr W.	0 10 6
Exeter Hall	71 14 5		Harcourt, Rev. C. H.	0 10 0
			Harcourt, Mr. C. H. jun.	1 0 0
			Hoby, Rev. J., D.D.	5 5 0
			Lyon, Mrs. Walsall.....	2 0 0
			Olney, Mr. Jno.	1 1 0
			Parry, Mr. J. C.	2 0 0
			Parry, Mrs.	2 0 0
			Peto, Mr. H., M.A.	2 0 0
			Rogers, Mr. W., Peckham	1 0 0
			Symmons, Miss, Upper Norwood	1 0 0
			Watts, Rev. J., Maida	1 1 0
			Vale.....	0 5 0
			Under 10s.....	0 5 0
			DONATIONS.	
			Burnell, Mr. W., Ply- mouth	30 0 0
			Croll, Mr. A. A., for <i>New Mission Scheme</i>	100 0 0
ANNUAL SUBSCRIPTIONS.				
Allen, Mrs.....	2 0 0			
Bacon, Mr. J. P.....	20 0 0			
Beddome, Mr. R. B.....	1 1 0			

	£	s.	d.
Edwards, Rev. J., for Norway	25	0	0
J. W. A.	6	5	0
Lea, Rev. T., for Rev. C. F. Randall, Jamaica	1	0	0
Maywood, Miss, Plaistow, Collected by	1	2	0
Robinson, Mr. J., Backwell House, near Bristol (Box)	2	0	0
Students at Regent's Park College	4	0	0
West Grove House, Walthamstow	0	10	7
Y. G. S.	5	0	0
Under 10s.	0	4	0

LEGACIES.

Clift, the Late Mr. S. B., of Melksham, by Messrs. Rodway & Mann	19	19	0
Dauncey, the Late Mr. Philip, of Wotton-under-Edge, by Mr. Jas. Perrin	44	9	6
Dawson, the Late Rev. J., of Gilstead, Bingley, by Mr. J. G. Roper ...	19	19	0
Estate of the Late Mr. Llewellyn, of Cowbridge, payment on account of interest, by Messrs. Pattison and Wigg	25	0	0
Rippon, the Late Mrs. E.H., of New Kent Rd., by Mr. J. C. Fisher ...	200	0	0

LONDON AND MIDDLESEX.

Acton	10	0	0
Arthur-street, Camberwell-gate	16	16	0
Do., Horsley-st., Sunday-school	6	7	3
Arthur-st., King's Cross	2	2	0
Barteresa Park	5	5	0
Blandford-street	3	0	0
Bloomsbury	48	1	2
Do., for Mr. Bate Allahabad	5	0	0
Do., for Mr. R. Smith Camerons	5	0	0
Bow	15	1	6
Brentford, Park-road	17	0	0
Brixton Hill	17	17	9
Brompton, Onslow Ch.	6	15	0
Bryanston Hall	2	0	0
Caithorpe-st., Sunday-school, for Mr. Gamble, Trinidad, per Y. M. M. A.	15	0	0
Camberwell, Denmark-place	24	3	0
Do., Cottage-green ...	4	14	4
Do., Mansion House, ...	3	17	6
Camden-road	63	14	6
Chelsea	4	0	0
Clapham	10	0	0
Clayton, Downs Chapel Deptford, Octavia-street	27	5	5
Drummond-road, Bermondsey	1	5	0
Grove-road, Victoria-pk	5	0	0
Hackney, Mare Street...	22	2	8

	£	s.	d.
Hackney Road, Providence Chapel	10	10	0
Hammersmith, Avenue Road	3	10	0
Hampstead, for Mr. Ellis's N.P., Jessore ...	6	0	0
Harrow	0	9	6
Henrietta Street	3	18	0
Highgate	2	16	0
Islington, Cross Street	14	0	9
James Street	9	8	8
John Street, Edgware Rd.	16	19	6
Kennington, Charles St.	4	16	0
Kensington Gardens, Sunday School	1	6	8
Kilburn	1	4	9
Kingsgate-street	8	8	0
King-street, Long Acre	3	6	9
Lower Edmonton	2	5	0
Metropolitan Tabernacle	82	12	5
Do. Sunday School			
Do. Juvenile Auxiliary, for Boarding School, Ceylon	40	0	0
Moor-street	2	14	10
Nötting-hill, Cornwall-road	6	0	0
Do. Free Tabernacle	10	0	0
Do. Norland Chapel ..	4	0	0
Do. Do. for W & O.	1	10	0
Penil Tabernacle, Chalk Farm-road	0	17	0
Peckham, Park-road ...	7	2	1
Do. James's Grove ...	3	3	8
Do. Rye-lane, per Y. M. M. A.	4	10	0
Poplar, Cotton-street ...	4	14	2
Putney, Union Chapel	6	17	1
Regent's Park	36	13	8
Regent-street, Lambeth	2	10	8
Romney-street	2	0	0
Shacklewell	3	16	8
Spencer-place	4	9	10
Stepney-green	9	2	8
Stockwell	36	6	0
Do. for W & O	5	10	6
Stoke Newington, Bouverie-road	8	17	0
Stratford-grove	6	1	5
Tottenham	6	4	0
Upper Holloway	15	1	0
Uxbridge, Sunday-schl.	0	15	0
Victoria Dock	0	15	0
Walthamstow, Wood-st.	7	12	10
Walworth-road	23	0	0
Wandsworth, East-hill	10	2	6
Walworth, East-street, per Y. M. M. A., for Mr. Heinig, Benares	8	0	0
West Drayton	1	13	6
West-green	3	6	6

BEDFORDSHIRE.

Luton, Wellington-st.	0	10	6
Do. for W & O	1	0	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch.	11	13	0
Newton Longville	1	2	0

CAMBRIDGESHIRE.

Cambridge, St. Andrew-street	109	2	8
Caxton	5	4	1
Cottenham	25	0	1
Histon	4	2	4

	£	s.	d.
Swavesey	0	2	0
Willingham	5	19	2
Less expenses	135	10	4
	4	18	7
	150	11	9

DERBYSHIRE.

Chosterfield	4	1	4
New Whittington, for N.P.	0	10	0

DEVONSHIRE.

Barnstaple	6	3	0
Brayford, for W & O ...	0	12	0
Brixmott	3	0	0
Plymouth, for Bartsal Mission	2	14	5

DORSETSHIRE.

Weymouth	6	16	0
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ESSEX.

Barking, Queen's-road, Sunday-school	1	12	0
Burnham	2	10	0
Plaistow	3	0	0
Rayleigh	8	10	0
Romford	9	1	0

GLOUCESTERSHIRE.

Avening	2	3	1
Eastington, Nupend Ch.	3	18	2
Lydney	10	0	0
Minchinhampton	4	13	6
Thornbury	3	11	3
Do., for N. P.	0	1	2

HAMPSHIRE.

Beaulieu	1	1	0
Southern district, Juv. Association, for N. P.			
Ram Kanto, Dacca ...	4	10	0
Do., for Duro Camerons	4	10	0
Do., for Mr. Ola Hannson, Norway	5	0	0

HERTFORDSHIRE.

Hitchin, Salem Chapel	30	0	8
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KENT.

Belvedere	5	0	0
Bessels-green	1	0	0
Bexley Heath	2	10	10
Do. Old Baptist Sunday-school	0	10	9
Bromley	4	0	0
Crayford	8	17	3
Dartford	5	0	0
Forest Hill	13	5	3
Greenwich Lecture Hall, per Y. M. M. A.	4	7	0
Lee	11	18	1
New Cross, Brockley-rd.	16	11	0
Do. Hatcham Chapel	8	0	0
Woolwich, Queen-street	4	6	6

LANCASHIRE.		£ s. d.		£ s. d.		£ s. d.	
Liverpool, Myrtle-street, for S. <i>Turks Island</i> ,				Bristol Auxiliary, on account, by Mr G. H.		Lockwood, for <i>N P</i>	0 16 7
<i>Bahamas</i>	7 10 0			Leonard, Treasurer	848 10 11	Scarboro', Albermarle Chapel, for <i>China</i> ...	1 0 0
Do. <i>Spectal</i>	10 0 0			Do., for support of a <i>girl in Italy Sch.</i>	7 2 8	Sheffield	39 12 4
Do. for <i>Calabar In-</i> <i>stitution</i>	7 0 0			Do., for <i>N. P. India</i> ...	26 0 3	Do. for <i>W & O</i>	4 14 7
Do. for <i>Sutcliffe Mount</i> <i>School, Jamaica</i> ...	5 0 0			Do., for <i>Mr. Morgan's</i> <i>School, Howrah</i> ...	6 0 0	SOUTH WALES.	
Do. for <i>Mr. Q. W. Thom-</i> <i>son, Africa</i>	2 10 0			Do., for <i>W & O</i>	4 14 4	BRECKNOCKSHIRE.	
Oswaldtwistle, for <i>N P</i> .	1 15 6			Do., Mauldin-street, (Welsh Chapel)	1 5 0	Pontestyle	1 0 0
Totlebank	5 0 0			Burton	2 10 0	CARMARTHENSHIRE.	
Do. for <i>China</i>	1 0 0			Frome, Sheppards Barton	45 11 3	Llanedi, Sardis.....	0 13 0
East Lancashire Union, by Mr. L. Whitaker, Treasurer	29 15 9			Do., for support of <i>Jane Bunn, under</i> <i>Mrs. Ellis Jessore</i> ...	6 0 0	Llanon Hermon	0 9 3
LINCOLNSHIRE.				Do., for support of <i>John Sheppard,</i> <i>under Mr. Cam-</i> <i>pagnac, Monghiu</i> ...	5 0 0	Llanstephan	1 7 3
Grantham, for <i>N P</i>	0 15 6			Faulton	2 5 4	Mydrim, Salom	10 12 6
Lincoln, for <i>W & O</i>	1 0 0			Shepton Mallet	1 10 6	Ponthyrhya, Bethlehem	1 2 10
NORFOLK.				Wincanton	17 11 3	GLAMORGANSHIRE.	
East Dereham	1 8 2			Do., for <i>N. P.</i>	2 2 10	Berthlwydd	3 3 0
Mundesley	5 14 4			STAFFORDSHIRE.		Bridgend, Hope Chapel	4 10 6
Worstead	9 19 8			Brierly Hill, for <i>N. P.</i> ...	0 11 0	Pontyprydd	2 3 0
Do. for <i>W. J. Wor-</i> <i>stead, Cameroons</i> ...	6 19 2			Stafford	1 0 0	MONMOUTHSHIRE.	
Do. for <i>Mr. Thomson's</i> <i>School, Cameroons</i>	0 10 0			Do., for <i>W & O</i>	0 10 0	Llantarnam	1 7 5
NORTHAMPTONSHIRE.				Do., for <i>N. P.</i>	2 4 8	Llanthwy	5 10 0
Bugbrook	5 7 7			SUFFOLK.		Whitebrook	1 0 0
Burton Latimer	6 3 0			Aldeburgh	3 9 3	SCOTLAND.	
Clipstone	40 0 0			Bildeston	1 0 0	Aberdeen, Crown Ter-	
Guldborough	4 1 6			SURREY.		rae, for <i>N. P.</i>	2 9 6
Hackleton	17 7 10			Peige	1 13 3	Dundee, Panmure-st.	1 10 0
Harpole	7 2 1			Upper Norwood	18 15 4	Dunoon	4 17 9
Kingsthorpe	1 14 0			West Croydon	13 10 10	Elgin, for <i>W & O</i>	0 8 3
Kislingbury	3 1 0			SUSSEX.		Forres Sunday-school, for <i>Indian Orphans</i> ...	0 14 10
Little Brington	5 3 6			Brighton, Queen-square	5 0 0	Glasgow	1 16 0
Lower Heyford	3 1 1			Chichester	1 0 0	Do., for <i>China</i>	1 2 3
Northampton, College-				WARWICKSHIRE.		Rothsay	3 12 0
street	182 8 6			Henley-in-Arden	6 10 0	IRELAND.	
Do. do. for <i>Mr. Hobbs'</i> <i>Orphanage at Jessore</i>	4 5 9			Do. for <i>W & O</i>	0 10 0	Waterford	0 10 6
Do. <i>Princes-street</i> ...	19 13 8			WILTS.		FOREIGN.	
Pattishall	10 0 0			Bratton	8 16 0	New Zealand—Otago,	
Road	6 10 0			Chippenham	12 10 6	Dunedin, Mrs. Hough-	
Rushden	18 1 8			Devizes	52 9 5	ton per <i>Mr. Henry R.</i>	
Spratton	3 9 7			Kington Langley	6 10 6	Morse	6 4 6
Thrapston	15 6 7			Do. for <i>N P</i>	0 9 9	Sydney, per <i>Mr. J.</i>	
West Haddon	3 11 0			Semley	12 0 2	Greenwood	25 10 0
Weston-by-Weeden	12 10 8			Trowbridge, Back-street, for <i>Mr Fuller, for</i> <i>support of Girl,</i> <i>Cameroons</i>	5 0 0	JAMAICA SPECIAL FUND.	
Woodford	1 4 6			Westbury, Penknep	8 6 0	A Well Wisher	0 10 0
	370 3 6			Providence Chapel ...	5 12 4	Biggleswade—	
Less Expenses	1 8 6			Do. West End Chapel		Foster, Mr. B.	5 0 0
	368 15 0			WORCESTERSHIRE.		Birmingham—	
NOTTINGHAMSHIRE.				Stourbridge, Hanbury-	5 6 8	Hopkins, Mr. J. H. ...	5 0 0
Sutton-on-Trent	3 2 0			YORKSHIRE.		Muntz, Mr. G. F. ...	50 0 0
OXFORDSHIRE.				Barnsley	6 17 0	Player, Mr. John ...	3 3 0
Caversham, Amersham				Bradford, Hallfield Ch.	5 0 0	Bradford—By Rev. B. Millard	2 0 0
Hall, for <i>Serampore</i> ...	10 0 0			Do. do. for <i>India</i> ...	20 0 0	Ackworth, Mr. James	2 0 0
SOMERSETSHIRE.						Caterham—	
Beckington	11 5 7					Hoby, Rev. J., D.D. ...	5 0 0

£ s. d.		£ s. d.		£ s. d.	
Chard—		Lochgilthead, Friends		Under 10s.	0 6 6
Gould, Mr. J.	1 0 0	per Mr. Donald Fraser	1 10 0	Bury, Lancashire—	
Devizes—By Rev. T. Lea.		Liverpool, Cropper, Mr.		Webb, Rev. J.	1 1 0
Anstie, Mr. P.	5 0 0	John.....	50 0 0	Brayfield—	
Greenock—By Rev. T. Lea.		Plymouth, Burnell, Mr.		Under 10s.	0 5 0
McIlvain, Mr.	0 10 0	Wm.....	10 0 0	Rochdale—	
Edinburgh—		Sheffield, Wilson, Mr.		Kemp, Mr. G. T.	50 0 0
McLaren, Miss Jane R.	20 0 0	Joseph.....	10 0 0	Sheffield—	
Hitchin, donations per				Smith, Mr. S.	1 0 0
Mr. W. Hainworth ...	1 12 6			Stroud	
Leeds, per Rev. B. Millard.		SPECIAL CONTRIBUTIONS			
		FOR MR. WALL'S ITALIAN			
Bilbrough, Mr J. B.	4 4 0	MISSION.			
Hindle, Mr W. D.	1 0 0			Per Executors of Late	
Southall, Mr. Samuel... 0 10 0		A Friend, per Mr. J. E.		Rev. W. Yates 6 0 0	
Town, Mrs.....	4 0 0	Tresidder	20 0 0	Per Miss Yates,	
				Conder, Mr. G.	1 0 0
				Yates, Miss, Basket...	1 10 0
				Under 10s.	0 10 0

ACKNOWLEDGMENTS.

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

Ladies of the "Missionary Working Meeting,"
Graham-street Chapel, Birmingham, per Mr. C.
H. White, for a Case of Clothing for *Mr. Teall*,
Morant Bay, Jamaica.
Mrs. R. C. Allen, Poole, for a Box of Articles for
Mr. Hewatt, Jamaica.
"Missionary Dorcas Society," Devonport, per
Mr. F. Radford, for Box of Clothing for *Mr.*
Saker, Africa.
Friends at George-street and Mutley Chapels,
Plymouth, for Case of Clothing for *Ditto.*

Ladies at Dublin-street Chapel, Edinburgh, per
Mrs. Newman, for Box of Clothing, for *Mr.*
Fuller, Africa.
Denmark Place Chapel, Camberwell, per Mr. J. E.
Bowes, for Box of Clothing, for *Mr. Smith, Africa.*
Young Men's Missionary Association, per Mr. J.
E. Tresidder, for Magic Lantern and Slides for
Mr. Jordan, Bariatani.
A.B.—Mrs. Cairns, Mr. E. Davis, Woolwich, and
Mr. Jas. Nutter, Cambridge, for Magazines and
Books.

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., March 15; Smith, R.,
March 15, 20, April —, May 4; Thom-
son, Q. W., March 21, 27, 28, April 27,
May 27.

AMERICA—

NEW YORK, McFarland, H., June 19.

ASIA—

CEYLON, COLOMBO, Piggott, H. R., May 27;
Waldock, F. D., May 1 and 2.

INDIA, Alipore, Pearce, G., April 25.
Allahabad, Bate, J. D., April 18; Evans,
T., April 6.
Barrisal, Sale, J., April 29.
Bombay, Edwards, E., May 12.
Calcutta, Campagnac, J. A., May 6;
Lewis, C. B., April 12, 26, May 10,
16; Williams, A., April 5.
Dacca, Bion, R., May 29; Supper, F.,
May 6.
Delhi, Smith, J., May 17.
Jamnara, Body, W. S., May 1.
Monghyr, Lawrence, J., May 17.
Muesorie, Parsons, J., April 18.

EUROPE—

FRANCE, Morlaix, Jenkins, J., April 21,
May 2.
St. Brieuc, Bouhon, V. E.

ITALY, Rome, Wall, J., May 29; Cote, Wm.,
June 24.

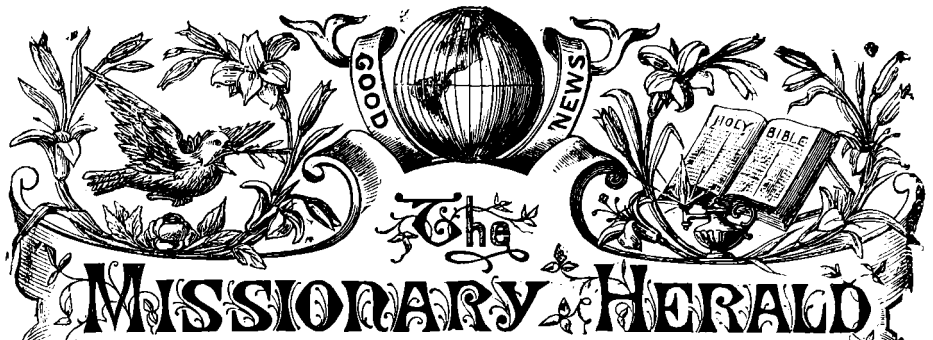
NORWAY, Bergen, Hubert, G., May 3, 26.
Tromsø, Hanson, O., June 27.

WEST INDIES—

JAMAICA, Kingston, East, D. J., April 24, May
19, 20.
Clarendon, Duckett, A., May 24, June 5, 8.
Kettering, Fray, E., April 22, June 7.
Montago Bay, Hewitt, E., May 15, 18.
Salters Hill, Dendy, W., April 20.
Spanish Town, Phillippe, J. M., June 6.

BAHAMAS, Inagua, Littlewood, J., May 22.
Nassau, Davey, J., May 13.
Hayti, Jacmel, Cajou, E., April 24.
Trinidad, Gamble, W. H., April 25.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
Street, to the account of the Treasurer.



SEPTEMBER, 1871

Progress of Education in Jamaica.

ALTHOUGH the preaching of the Gospel has been, and must continue to be, the chief and most important object of the Society and its agents, the great value of education has never been overlooked, and schools have in all the missions, with few exceptions, been planted side by side with the sanctuaries erected for the worship of God. Especially was education needed by the enslaved population of Jamaica, and it took a very prominent place in the arrangements of the Mission at the time of emancipation. The schools have always been under the control of the Society's missionaries, yet their organization and management have been altogether unsectarian, and they have received the cordial support of the friends of voluntary effort. Greatly have these schools been indebted to the Society of Friends, whose hearty and discriminating liberality deserves from us the warmest acknowledgement and thanks.

The first regular day-school was opened by our missionaries in Jamaica in the year 1814. It met with no welcome among the planters; but notwithstanding the hostility of the abettors and upholders of slavery, considerable numbers of slaves were instructed, as Lord Sligo observed, "in the most out of the way difficult districts as well as in the towns." Before the abolition of slavery, forty-five schools were in active operation, with Sabbath and night schools in proportion. From 1834 to 1848 education was very vigorously pursued. Numbers of trained European teachers were sent to Jamaica, and some of the finest school premises in the West Indies were erected. The missionaries were assisted by grants from Government, provided under the clauses of the Emancipation Act. During this

period the money raised and spent for school purposes was upwards of £6,000 per annum.

From 1814 to the present time, 82 European missionaries and their wives and families, including 36 teachers and 21 school mistresses, have managed the British schools of Jamaica, or taught in them. Several hundred natives, male and female, with more than 100 specially trained ministerial managers and teachers, have been found in the island itself. Of these, 37 ministerial managers and 40 teachers are now in active service. Upwards of 140 school-houses have been built, and more than 60,000 children have passed through the schools. The school-houses now existing may be made to accommodate 15,000 children. A hundred thousand pounds have been expended by the Society in their educational labours, and at the present time one-fourth of the entire school work of the island is managed or controlled by the Baptist missionaries.

This brief summary will show that the Society has done a great and good work in Jamaica in this department, and borne its full share in the instruction and elevation of the degraded slave but now free population of Jamaica.

During the last five years increased attention has been given to this important work. Under the able and skilful guidance of the Rev. J. S. Roberts, tutor of the Normal School Department in Calabar College, the school system of our Jamaica Mission has been reorganized, and its usefulness largely increased. Aided by the Educational Committee of the Jamaica Baptist Union, Mr. Roberts has endeavoured to establish day-schools at every important station, to form a day-school fund, to stimulate by grants the attendance at the schools, to provide an efficient system of inspection, and has opened a depository for the sale of school books and materials. A very large amount of success has attended these efforts, and it will be gratifying to our readers to have in brief an outline of what has been accomplished. The facts we are about to adduce are drawn from the last three years' Reports of the "Educational Operations of the Jamaica Baptist Union."

The number of the day-schools, with the number of the children on the books and in attendance, will be seen from the following table :—

	No. of Schools.	No. of Children on Books.	Attendance.	
			Boys.	Girls.
1868.....	108	5,385	1,654	1,069
1869.....	105	6,622	1,962	1,197
1870.....	112	6,967	1,834	1,095

Although last year there was an increase both in the number of the

schools, and of children on the registers, the attendance was less than during the previous year. This appears to have been entirely due to the heavy and prolonged rains, which in 1870 destroyed many of the roads, and for weeks together brought labour and commerce, as well as education, to a standstill.

The sources from whence the schools draw their support are chiefly these:—School fees, Government grants, and voluntary contributions from the friends of education in Jamaica and England. The amounts derived from these various sources have been as follows:—

	No. of Schools.	School fees.	Gov. Grants.	Contributions.	Total.
1868.....	108	£842 8 0	354 2 0	711 11 5	1,908 1 5
1869.....	105	770 18 8	500 9 0	1,114 11 0	2,446 18 8
1870.....	112	866 6 6	892 14 0	371 17 0	2,130 17 6

By the Administration of the present Governor of Jamaica, a new system of public education has been established, and under conditions of so broad and liberal a character, as to enable our brethren to avail themselves of the funds devoted to the extension of education in the island. It will be seen that in each year the grants made to the schools have increased in amount. In 1868 only twenty-four schools came up to the requisite standard of efficiency, and received grants. In 1869, thirty-one schools received this aid out of forty that applied. In 1870, fifty-four schools succeeded in their application. A large proportion of the schools, therefore, continues to depend on voluntary gifts, and on the fees of the children. It would appear that under the Government system many of the older established schools are likely soon to sustain themselves, but the smaller villages and mountain schools must for a long time depend on extraneous aid. The smaller schools can obtain no Government aid whatever; yet do they need, if anything, assistance of a very liberal kind from the Government much more than the larger and stronger schools of more favoured localities.*

It should be added that the large contributions of the year 1869 were given specially for repairs and alterations, and were drawn chiefly from the fund raised in this country by the Rev. W. Teal.

The depository has been found a most valuable aid in the improvement of the schools. The books and school materials are sold at the lowest possible price, yet to cover the cost, and they consist of the newest

* In 1868 the Government grants to all denominations amounted to about £3,000. It is proposed to expend this year, on Education alone, the munificent sum of £12,000.

works and improvements in the science of education. The sales and grants have been as follows :—

1868	£307 0 8
1869	198 5 4
1870	250 14 6

Since the commencement in 1867 more than £1,000 worth of the most suitable books, &c., have been placed in the hands of the teachers. The advantage has not been confined to our own schools; but those of other denominations have likewise been permitted to purchase at the store.

To complete this brief review of the Educational efforts of our missionaries in Jamaica, we must add the total of the numbers of children embraced in their system of Sunday-schools, so far as the returns have reached us. This is as follows :—

	No. of Schools.	No. of Teachers.	No. of Scholars on Register.	in Attendance.	Scholars Baptised.
1868.....	63	828	8,619	—	139
1869.....	70	928	10,380	6,606	343
1870.	72	1,027	11,404	—	—

The local committee closes this year's report with the following words: "Our success, under the Divine blessing, urges us to renewed activity. During the five years that have elapsed, the Society has doubled the number of schools, of teachers, and scholars, and of payments for schooling and books, and also generally influenced the Government grants to be four times the former amounts. Thus the Committee feel sure that they will not in vain again commend this branch of the true emancipation of the people of Jamaica to their friends. May the blessing of God still attend it and may His glory be still our highest desire." In this prayer our readers will heartily join, and will rejoice to aid brethren who so nobly and so successfully work out the great object of their mission.

Notes of a Visit to Hurdwar Mela.

BY THE REV. JOSIAH PARSONS.

HURDWAR, or rather Haridwār (the Gate of Vishnu, under the name of Huree), one of the most famous and sacred spots to which Hindoo pilgrims resort, is so called on account of the legend that Vishnu opened a way for the Ganges to flow through the lower, or Sewalik, range of hills, when the sacred river first issued from the mountains towards the plains. Most writers and visitors who allude to Hurdwar speak of it as situated at the spot where the

Ganges issues from the *Himalayas* on to the plains of India. This, however, is a mistake, as *that* spot is a few miles north of Hurdwar, at which latter place the Ganges has, at some remote period, cut out for itself a channel through the eastern part of the Sewaliks, and a little to the east of which this range of hills terminates. On a close examination of the plain, through which the Ganges flows in its course from the Sub-Himalayas proper to Hurdwar, I am inclined to think that the whole of this plain, for a considerable distance on either side of the present bed of the river, once formed the bottom of a lake; that as the waters of the lake increased they at first found two small outlets through narrow gorges in the Sewaliks, and that the enormous pressure of these ever-increasing waters ultimately undermined and swept away the hill between the two gorges, thus hewing out a broad channel for the river and draining the bed of the lake, and leaving only a low island opposite Hurdwar, between the two main streams of the river to mark the site of the hill which once more distinctively divided Gunga's two outlets. Query: May not an ancient tradition of the sudden demolition of this hill, and the mighty rush of waters which followed (which I suppose to have taken place subsequent to the flood), have given rise to the famous legend in Hindoo mythology above referred to? Shut in on the east and west by the Sewaliks and by the projecting spurs of the Sub-Himalayas, bounded on the north by a plain covered with shingle and boulders running up to the mountain range, situated on a bed of gravel and pebbles; with loose rocks lying in every direction, and exposed on the south to the hot winds of the plains, Hurdwar is during the daytime one of the hottest places in Northern India; whilst, during the night, in consequence of a cold wind called the *Dhadoo*, which rushes down the valley with great violence direct from the snowy range, it is one of the coldest spots on the plains. The thermometer, during the time of the Mela, frequently rises to 110° F. inside the tent by day, whilst by night it often sinks to 50°, being a fall of 60° during the twenty-four hours. The scenery is wild and romantic. The most interesting building at Hurdwar is the remains of an old Jain Temple, just opposite the great bathing Ghât, telling to the traveller the undoubted tale, that Buddhism was once in the ascendant even in this stronghold of Brahminism. Immediately south of Hurdwar are the ruins of Myapore, the *Town of Mercy*, once a flourishing and wealthy place, but to which the great Mahomedan freebooter showed *no* mercy; now fitly chosen as the general encamping ground of all missionaries who visit the Mela to proclaim salvation to lost sinners "through the tender mercy of our God." Here also is the head of the great Ganges Canal, whose ever-flowing waters carry fertility to many an otherwise arid spot, emblem of the "living water," which is now freely offered to India's perishing millions. One mile S.E. of Myapore is Kunkhul, probably derived from KUNKRELA, *abounding in gravel*, and a mile south of the latter is Jawalapore, the *Town of Fire*. All these are places of great sanctity. May the Spirit of God soon make them holy ground.

THE MISSIONARIES AT WORK.

The American Presbyterian brethren from Roorkee and Saharanpore having kindly offered me a share of their large tent, I was enabled to dispense with the

necessity of taking one from Delhi. With these esteemed brethren, and one belonging to the American Methodist Mission, I spent a season of happy Christian fellowship, and we all laboured together at the Mela with the utmost harmony. Every morning and evening the voice of praise and prayer was heard in our tent, amid the din and confusion of the idolatrous rabble by which we were surrounded. These are the times and places when one learns to value Christian privileges and Gospel blessings, and to feel alike the necessity of earnest Christian effort and of the mighty operations of the "Spirit of the living God." Arriving at the Mela in the early morning, before the other brethren had come, and before the tent was pitched, I sat down under a tree to read a portion of God's Word in English and in Hindi. My English pocket-Testament was purchased by my now sainted father when a young man for *seven shillings and sixpence*, and bequeathed to me on his death-bed. My Hindi Testament, published sixty years after the former, cost *one shilling and sixpence*. When my father, then a young convert, was first perusing that costly little book, Chamberlain was first proclaiming the Gospel at the Hurdwar Mela. When good Thompson of Delhi first visited this idolatrous festival, and prayed that others yet unborn might be led to follow him, his unworthy successor who pens these lines was on the eve of being born into the world. The reader will better imagine than I can describe with what emotions I read such passages of Scripture as Heb. vi, 11, 12, &c. An hour afterwards I was conversing with a Bairagee in the Hurdwar Bazaar, to whom Thompson had given some Gospels and tracts on his last visit to the Mela. This man is far more Christian than Hindoo. The attendance at the Mela was probably the smallest ever known. I do not think that the number of pilgrims exceeded 60,000, even when the fair was at its greatest height. By some the attendance was estimated at a lower figure than this. Contrast this with the great Koombh* Mela of 1867, when the number was estimated at two and a half millions. The *Government tax* of one anna, levied this year on every person attending the Mela, seems to have kept a great many away, and to have occasioned much dissatisfaction. The Brahmins, especially, are sorely displeased, and assert that Government is determined to do away with the Mela altogether. They also inveigh bitterly against the missionaries, and declare that the latter, by their preaching of Christian doctrines and opposition to Hindooism, are effectually turning away the minds of the people from the religion of their fathers.

EFFECTS OF PREACHING.

Several men told me as much in almost the very form above stated, and begged most piteously that we would desist before they were financially ruined. One celebrated Purohit strongly objected to my preaching Christ as the *only* Saviour. He had no objection to Christ's taking part with other gods and mediators, or to a pure morality being preached, but the exclusiveness of Christianity was simply intolerable, and to pitch Christianity against Hindooism was the way to set everybody against the latter and to monopolise all religious teaching.

* "Koombh" means a "water-pot." A Koombh Mela occurs when Jupiter is in the sign *Aquarius*.

I enjoyed many good opportunities of preaching to large audiences, and still more of holding religious conversations with smaller assemblies, and I was much gratified to observe the interest and attention manifested by the majority of the people. Nor was the general absence of enthusiasm, whilst attending to idolatrous rites and ceremonies, less marked. An impression seems to prevail among the people that bathing in the Ganges is losing its virtues, and that the Mela itself will soon be only a small business fair. I met with no single individual who did not know something of Christianity. Hundreds from all parts had read Christian books and were anxious to get more. Secret believers in Christianity I could count by scores. I believe that some great moral revolution will soon break out in Upper India.

An Autobiography.

OUR readers will be glad to form an acquaintance with our Breton fellow-labourer, Mr. G. Lecoat. He is now engaged in the service of Christ at Tremel, where he carries on a school, visits the cottages of the people, conducts Divine service in the chapel, and distributes the Word of God. The following sketch of his spiritual history is written by himself. Its want of accuracy in the use of our English idiom will be excused for the sake of the interest of the matter.

"I was born a Roman Catholic, and of Catholic parents. When about four years old, I was taught a number of prayers used in the Romish Church. Later, I was taught catechism and sacred history. At seven, I was sent to the village school; at ten I took my first communion. I knew my catechism and sacred history perfectly well: I therefore very soon gained the curate's favour. He loved me much, and asked me one day if I should not like to become a priest. Being fond of religion and what concerned it, I was enchanted at this
 ea; and when I was about thirteen this priest began to teach me Latin. I learned almost all the Latin grammar by heart, and could conjugate any verb in this language. Every time something extraordinary took place at the presbytery I was called there, and when the bishop came on his pastoral visit to our parish he put his hand on my head, and said, 'I hope you will some day enter the priesthood, but won't do as your grandfather did,' (who in a Roman Catholic seminary came to the knowledge of the Gospel)."

THE EVANGELIST.

"Two years later an evangelist from Morlaix came to our house. He spoke a great deal about my grandfather—said how much good he had done in the Lord's work, by helping
 to translate the New Testament. I answered, in a very abrupt manner, 'that I thought my grandfather had done more harm than good; that his reward in heaven would not be great.'

This man answered, - Yet your grandfather believed in Jesus, whose blood purifieth us from all sin.' We then entered into a discussion. I soon got tired, and walked out. A short time after, this evangelist came to us again. He offered me a Bible. Having never had but an abridgement of the New Testament, I accepted it thankfully. I then went in great haste to tell the priest everything that had happened. He got alarmed, and, without any loss of time, brought eight of his colleagues together, under the presidency of a head vicar. They all decided to send me, as soon as possible, to the seminary.

"They made me this offer, and, my being a beggar, they offered to keep me at their own expense. They said, 'In spite of your humble situation in this parish, your family has much influence. Your grandfather cleared up many difficulties; your mother has had the religious education of almost all the children. Your becoming a Protestant would do a great deal of mischief here.'

"However, the evangelist came back, and I was brought to the Gospel by these words of the Lord—'Except a man be born again, he cannot see the kingdom of God.'"

THE DECISION.

"A few days after, I refused the priests' offer by telling them I was too young (fifteen) to make such a decision. From that day they became furious against me. My protector was so vexed that he became ill and died shortly after. I believe his death was partly caused by seeing Protestantism spreading about him.

"The following year I was baptized and received as a member of the evangelical church at Morlaix. From that time I was employed by your society in giving lessons from house to house, and, although the priests persecuted me, I very soon had from fifty to sixty pupils."

MISSION WORK.

"I have gone from home at five o'clock on Monday morning, and only come back at six o'clock on Friday evening. My mother, who was received in the church the same day as myself, did the teaching work in another part. Our number of scholars has come up to 120.

"It was then our brother, Mr. Trestrail, came over, and was able to see what a wish people had to be instructed in the Gospel. The Lord's word was read in several houses, meetings were numerous, and Mr. Trestrail saw himself that, without having given any notice, from two to three hundred people were brought

together about our cottage to hear the word of God.

"Alas! things have changed since that time. When the chapel was built some workmen newly come to the knowledge of the Gospel (whose hearts were not changed) were employed. They deceived Catholics and cheated them; got drunk, fought with each other, spent most of their time in idleness. All these proceedings injured the evangelical work very much.

"How many times have I and others been discouraged by all these things!"

FURTHER INSTRUCTION.

"But let us come back to our subject. I said the first five days of the week were employed in giving lessons from house to house. I used myself every Saturday to walk five leagues to have a lesson of Mr. Monod, pastor (fils d'Adolphe Monod), then residing at Morlaix; or of Mr. Bouhon. This lesson was partly religious, partly French and Latin. I also learned to read a little Greek.

"Three years I continued thus. The following six months I employed in taking lessons in French history, and geography, of a professor at Morlaix College, in order to obtain my diploma as schoolmaster, when Mr. Monod, who knew of a good establishment in Courbevoie, proposed my going there, to enable me to become a simple missionary or an evangelical teacher in my own country—should God's will be so. So I entered the Protestant school at Courbevoie (*pres* Paris) on the 20th of October, 1863. As neither myself nor my parents could

pay for my keeping and schooling, a rich and kind friend near Paris took charge of me and paid all my expenses. The object of Courbevoie school is to train evangelical schoolmasters, and to give Protestant children in France a good primary education; also to furnish able auxiliaries to some pastors of our churches. Our education was pretty closely looked to. The director of the establishment was a pastor. Our religious studies consisted of a course of doctrine, history, and religious morality. The books we studied were—1, Barnes's 'Dogmatic Views;' 2, ditto of Fabre; 3, ditto of Gautrey; 4, 'Christian Religion,' by Henriquet; 5, 'Studies of God's Word,' by Burnier; 6, Barnes's 'Notes;' and, above all, Dr. Angus's 'Bible Handbook,' upon which we had to undergo a serious examination. Our studies lasted from two years and a half to three years. Two hours a day during that time were given to religious studies."

AT COLLEGE.

"During our stay in this school each of us had the direction of a Sunday School in Paris, or somewhere near. Sometimes, even during the last year of our classes, we used to be asked to take some pastors' places. We lived in the country near Paris. Being an ex-Catholic, I was asked to evangelise Asnieres, a small town near the capital, but altogether Catholic.

I did it for two years, and had the satisfaction of establishing there a Sunday-school, composed of Protestants, Catholics, and Israelites. Two years after, when I returned to my country, I heard of a place of worship going to be erected. I received on this occasion from my Paris friends a letter of felicitation and encouragement."

RETURN TO TREMEL.

"When I got here I renewed my connection with the Morlaix church, and in 1867 was again occupied by the society. What have I done since with regard to studies?

"I continue to read and meditate

the Word of God, to advance more and more in the knowledge of the Scriptures: also in the perfection, union, love, and communion of our Lord and Saviour Jesus Christ.

"I nearly always write down my

meditations and keep a copy of them. I always try to be as plain as possible in my discourses, constantly bearing in mind that those who hear me are simple and ignorant, and do not easily understand things. I do my best to conform myself in these matters to what the Scriptures say of the Lord.

"Such is, sir and dear brother, the way in which my religious education has been done.

"As to my literary education, I obtained my diploma from the Paris Academy, and a certificate of aptitude as expert for estimating and dividing landed property (land surveyor)."

The Mission in Kandy, Ceylon.

BY THE REV. CHARLES CARTER.

I THINK I told you in my last that we had got as far as the middle of the Book of Judges in our revision. If other denominations agree to join in the work, it will be somewhat retarded; as no part of the burden will be removed from me, but an addition made to it, by our having to retrace and re-discuss much which has been settled. Our congregation at Kandy has much improved of late, and we recently baptized four persons: a Tamil man and his wife, and a Singhalese man and woman. They are all, I believe, very satisfactory cases.

THE BLIND BUDDHIST CONVERT.

The Singhalese man is a blind man, about twenty-five years old. He lost the sight of his eyes through disease when a boy. He came to me about four months ago as an inquirer. I thought at first he was a Buddhist beginning to investigate Christianity, but soon discovered that he had not only made up his mind that Christianity was right and Buddhism wrong, but gave very satisfactory evidence of being truly converted to God.

He was a very intelligent man, and well acquainted with Buddhism—well read in it, for he speaks of himself as reading books, though he can only listen to others—and was a very zealous advocate of it. But some months ago he began to compare its various statements with each other, and found them so utterly opposed that he was convinced it was not trustworthy. For instance, he said, "Buddha is said to be all-wise, acquainted with the past, present, and future. But it is stated in the sacred books, that one day when he proposed to go to preach his doctrine to a certain person, he was informed that that person had died three days ago, and on mentioning the name of another to whom he preached he was told that that person also was dead; whereby he discovered that it was not possible to preach to them."

The blind man compared the conduct and character of Buddha—who was confessedly a sinner—with that of the sinless Christ; and on comparing the end of their lives on earth, he was convinced that the one was an ordinary man and the other Divine.

He was struck too with this, that Buddhism tells the sinner there is not escape from the punishment due to all his sins, whereas Christianity is adapted to save the worst of sinners.

He became convinced he had been sinning against his true God and Father all his life ; he was sorry for this, and sought, and had obtained, he believed, pardon through Christ and His atonement.

HIS INQUIRIES.

He had come, however, particularly to inquire into the subject of Baptism, as he was anxious to be baptized, and had heard there were differences of opinion on the subject. I gave him a few hints to direct his inquiries, and advised him to seek to be guided to a right decision by prayer and the reading of the New Testament.

He says that about ten persons who were associates of his, and rigid Buddhists, have been led by his conversation to think favourably of Christianity, and to desire to embrace it.

He one day asked me what answer should be made to the objection that God ought to have prevented Cain from killing Abel. In reply, I went somewhat at length into the question of God's moral government, and when I had done he said, that when the objection was made to him by a Buddhist, he had merely replied—in ignorance at the time of any better answer—that God did not allow Cain to do Abel any real injury, because when Cain killed him God took him to Heaven.

HIS LABOURS FOR CHRIST.

He says that before his conversion, being blind, he had nothing to do ; but since then God has given him plenty of work. He spends his time in seeking to show Buddhists the worthlessness of Buddhism, and the excellence of Christianity. He meets with a great deal of abuse in consequence, and is often asked with much indignation what right he has, being blind, not only to forsake his own religion, but to attempt to guide others also ; and he is sometimes told it is nothing but his blindness which saves him from a thrashing. He takes all this very patiently, and says what matters their abuse ; it is not for us to get angry, if they will not listen, we must show them that we have no ill-feeling, and quietly and kindly show the truth to those who will listen. He has disposed many to think favourably of Christianity, and to inquire into it. He frequently brings inquirers to me, and joining in the conversation with them, gives me opportunity to judge of his spirit, method, and ability. He is most unaffected, earnest, and shrewd, and has always something to the point either on Buddhism or Christianity. On my arguing with an inquirer he brought one day that it was no valid objection to the existence of God, that we could not fully comprehend Him, the blind man said to the inquirer " See, now, here is an elephant sunk into a pit full of mud, and is quite unable to move. Suppose now a man were to come and lay hold on him, would he be able to pull him out ? Certainly not, it would require other elephants to do that. And in like manner it would be necessary to be God in order to comprehend God."

If all, or the majority of our native members, were thus quietly and zealously seeking the conversion of their countrymen, we might confidently expect the Gospel to make more rapid progress than it does. There is a great lack of earnest, self-denying evangelists.

I would urge upon the Committee the necessity of sending out without delay a good and able man, whose ability in *acquiring* languages is *proved*, that he may

labour with me here, and be preparing to take the place of some one or other who may not be much longer in the field. The Buddhists are very active now in seeking to uphold their system, and in attacking Christianity. I went yesterday to Gampola to meet their leading advocate, who according to a Buddhist challenge was to dispute with us. They shirked the contest, but professing themselves quite willing to meet us some other time, could not escape agreeing to meet us in public discussion to-morrow and the day after. This will silence the boasts of Buddhists there, and make, I trust, the respective merits of Buddhism and Christianity better known.

Address delivered at the Baptism of Five Converts at Simla, August 7th, 1870,

BY THE REV. GOOLZAR SHAH.

ON the present solemn occasion we desire to lift up our hearts in devout gratitude to the Father of mercies and God of all grace because He has been graciously pleased to send us some tokens of success in our work. The Lord has His treasure in earthen vessels, that the excellency of the power may be of God and not of man. Let Christ our blessed Redeemer be exalted, let His weak instruments be put out of sight; let Christ increase, let man decrease.

While our hearts have been filled with gladness, because the Lord has been graciously pleased to call five immortal souls out of darkness into His marvellous light, and from the kingdom of Satan into His own kingdom, we desire to ascribe the sole glory to His most holy Name, in that He has worked according to His own sovereign will. He can work with means, as well as without means, and it has pleased Him to open the hearts of these disciples as He opened the heart of Lydia. May these disciples reflect the image of our Lord and Saviour Jesus Christ, and adorn the doctrine of God our Saviour by a holy and consistent life, and by habitually walking in the blessed steps of our blessed Saviour's most holy life.

THE CONVERTS.

I shall now give a short account of these disciples.

1st *Bhikka*.—He is now fifty years of age, he is a native of Wuzeerabad in zillah Mozuffernaggur, but he has been a resident at Simla for the last fifteen years. He has often been to other parts of the Punjab. He was first impressed with the truth of our holy faith about six years ago at Lahore, where he received a copy of the Pilgrim's Progress from one of the native Christians; he read that work with great interest and delight, and although unable to understand it thoroughly, he became convinced that in order to flee

from the wrath to come and escape from the city of destruction, he must go to Him who is the way, the truth and the life. His wife, however, did not sympathise with him in his convictions, and therefore he determined to be a disciple, though secretly; he did not seek an interview with any of the Missionaries, but he carefully avoided all connivance with idolatrous practices, and began to pray in secret and to wait for the time when his wife too would see the truth; nor was he disappointed in this; for now his wife

has made up her mind to be wholly on the Lord's side.

In February last, he received a copy of the Gospel from one of our preachers, and he began to read it with attention, and became more and more confirmed in the truth; we have often conversed with him during the whole of the present season, and he has attended our Hindustani service on the Lord's-day.

Before making up our minds to administer the solemn rite of baptism, we had a private conference with his employer, and are glad to be able to say that we are perfectly satisfied with the inquiries that we have made, the gentleman in whose employ he is, gives

him a good character, and considers him and his wife respectable and decent people, and honest and faithful servants. May the good Lord make them His faithful servants, and in serving their master upon earth, may they always remember their Master in heaven, and have grace to obey all his holy commandments.

2nd Moonia.—She is the wife of Bhikha, and is forty years old; after a great mental struggle she has at last made up her mind to join her husband in his new career. She has attended the Hindustani service along with her husband, and has accepted the Lord Jesus as her only Saviour.

FUKEERA AND HIS WIFE.

3rd Fukeera.—He is the son of Bhikha and Moonia and is twenty-three years of age, he was a pupil in our school and has learnt to read the New Testament. His father also used to instruct him in the principles of our most holy faith, and by attending the

Hindustani service the truth as it is in Jesus has gradually dawned into his mind, to follow the example of his father.

4th Moolee.—Fukeera's wife has simple faith, and wishes to follow her husband as a disciple of the Lord Jesus.

THE LAD JEWNA.

5th Jewna.—Jewna is an inhabitant of the village of Sonana in Ropur. He is a lad of about seventeen, his parents died some years ago and left him an orphan under the care of his uncle; he remained with his guardian till the last year; he felt a desire to earn an independent livelihood and to be a burden on his uncle no longer, so he came to Simla with one of his countrymen. Here again we must contemplate the ways of God with adoring gratitude. While at Simla, Jewna met many of our boys coming to school and he was fired with the laudable desire to learn to read. He can now read the gospels and bids fair to be able to read and understand the whole New Testament in the Hindi language. He has lost faith in the gods of Hinduism, feels

himself to be a lost sinner, and looks to the Lord Jesus Christ alone for salvation. He has learnt to pray to God in the name of Emmanuel, and we see no reason to refuse to comply with his request to be admitted to the visible church of Christ by the holy rite of baptism.

These are all tender plants planted in the vineyard of the Lord, their knowledge is but limited, and we cannot expect them to be free from imperfection, nor indeed do we propose to ourselves any other task than to tend these sheep and feed them with the bread of life, and help them to draw water out of the wells of salvation. May they all be our crown of rejoicing in the day of the Lord Jesus.

SYMPATHY REQUIRED.

We cannot expect that these disciples will exert much influence in the world, but as a Christian is the noblest style of man, we crave the prayers of God's people to help them to shew forth the glory of God in the humble sphere in which they are placed; may they all reflect the image of our blessed Redeemer, and leaving this vain world find true peace in Jesus our ark of safety. They will not be without trials; their former acquaintances have already begun to taunt them. Their fellow servants have begun to persecute them, but they have counted the cost and are prepared to sacrifice their all for the sake of Him who loved them and gave Himself up for them; they count not their lives dear unto them, they have begun to feel that they are not their own, but that they have been bought with a price.

The sympathy of God's people and of Emmanuel Himself is with them, and they are now to be enlisted under the banner of the cross and to fight the good fight of faith. Theirs will be the victory through Christ our living head and the Captain of our salvation. May grace, mercy and peace from the Triune Jehovah be their portion throughout the pilgrimage of life, and in them may the intercession of our Advocate be fulfilled, "Father, I will that they whom Thou hast given me, be with me where I am, that they may behold my glory." Amen.

The Furreedpore Mission.

*From the Sáptáhuk Songbád.**

THIS Baptist Mission was founded six years ago by Rev. J. C. Page, but it is now under the superintendence of Baboo Koilás Chundra Mitra. There has been no manifest fruit during the last six years, until very recently. Still the missionaries did not lose heart, knowing that to sow the seed is man's work, to give the blessing is God's. We have just heard that a young Brahmin, named Ponchánon Bishwas, has been baptized. This young man, having gained a Minor Scholarship of the value of five rupees (ten shillings) a month, began to study at the Furreedpore Government School. He then commenced to visit Baboo Koilas' in order to read the Scriptures and receive religious instruction; and after a few months he went to the Baboo's house with the intention of being baptized. Many attempted, both by promises and threats, to turn him from his purpose, but in vain. At length, one day, the pupils of the Government and Vernacular Schools forced their way into Baboo Koilas' house, seized Ponchanon and carried him off against his will, and inflicted blows on several of the Christians. Many advised the Baboo to bring an action against these pupils and their abettors, but he refused to do so; and when the magistrate heard of their conduct, he was very angry.

A short time after, Ponchanon found an opportunity to come back to Baboo Koilas; and on May 28th he was baptized. The place of his baptism was the tank of the school where he was a student. He still pursues his studies there, and the magistrate has warned the headmaster to take care that he meets with no molestation.

* Translated by the Rev. G. H. Rouse, LL.B.

NORFOLK.		SCOTLAND.		Jowett, Miss E. M. 10 0 0	
Norfolk, on account, by		Orkney Isles, Eday 0 15 0		Robinson, Mr. G. H. 1 10 0	
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M.T., Treasurer..... 90 16 4				and John..... 10 0 0	
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Kettering..... 71 8 4		Channel Islands, Jersey,		Bishop, Mr..... 0 10 0	
" for N.P..... 1 1 10		St. Helier's, Grove St.,		Clissold, Mrs..... 1 0 0	
Milton..... 17 17 7		Sunday School 1 19 11		Clutterbuck, Mrs..... 0 10 0	
Moulton..... 5 4 0		JAMAICA SPECIAL FUND.		Grimes, Mr..... 0 10 0	
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Newcast'c, Berwick St. 1 0 0		By Rev. B. Millard.		Lewis, Mr. J. 0 10 0	
		Andrews, Mr. John 0 10 6		Smith, Mr. C. 0 1 0	
SOMERSETSHIRE.		Barran, Mr. John 10 0 0		Stevens, Mr..... 0 10 0	
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SOUTH WALES.		Jowett, Mr. John 10 0 0		E. H. N..... 1 0 0	
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BIBLE TRANSLATION SOCIETY,
From 1st May to 31st July, 1871.

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GOOD NEWS

The MISSIONARY HERALD

OCTOBER, 1871.

ADDRESS

DELIVERED AT THE MISSIONARY CONFERENCE, HELD IN NORTH-AMPTON, SEPTEMBER 26th, 1871, BY THE TREASURER OF THE SOCIETY.

MY Dear Brethren,—Permit me to salute you in the name of our Divine Master. “Grace unto you, and peace from God our Father and the Lord Jesus Christ.” I would remind you that we meet in Conference; our proceedings, therefore, will be deliberative rather than executive in their character. But I trust that we shall obtain some practical result in the shape of policy approved, or action suggested, or co-operation promised, or at least sympathy assured—sympathy, which continuing and increasing, shall cheer our hearts and strengthen our hands.

Two subjects will occupy our attention—the one relating to the foreign, the other to the domestic, branch of our operations—

1. The claims of India for increased missionary agency, and
2. Deputation work.

Between the consideration of these, it is proposed that we should retire for a short space from the field of discussion to that of devotion, and commend to God, in fraternal supplications, our dear friends, Mr. Hobbs, Mr. Goolzar Shah, and Mr. Rees, the two former of whom are about to embark for the East, and the latter for Jamaica.

I have been requested to introduce to you the first topic; but as it is put, what a range of subject opens up before us. India's claims for missicnary agency! Who can dispute them? For what has God given us this gigantic heritage of the gorgeous East? For what did He preserve it to us, when they would have wrenched it from our grasp, and when, perhaps, it was only saved to us by the swift message flashed along the obedient wire? Why has He so overruled it

all, that the acquisition of our language has become the object of desire, and our civilization has gone forward with giant stride, and caste is sensibly loosened, and long-closed doors are gradually opening, and our march is onward from the ocean part to the rising hills—from the mouth of the sacred river to its source in the mountain depths? Have we no other return to give than our cottons, or our hardware, our bullion, or our coin? Do we owe those heathen millions no atonement for the idols we have ourselves manufactured for their worship? or for the lust, the blasphemy, and the bloodshed, which have all too surely marked and marred the past? Oh, they *have* a claim upon our Christian efforts, and what can we do more or better for its discharge than send them “the ministry of reconciliation,” and urge on their acceptance that atonement which cleanses us, and will cleanse them, from all sin?

And India has claims upon us for *increased* Missionary Agency. Think of only some five hundred European Christian teachers, all told, for the spiritual needs of a population of, say, two hundred millions. “What are they among so many?”

Our concern, however, to-day, is with our own Indian Mission. And, with your permission, I will alter the proposition to “What can be done to strengthen and extend it?”

This place has its inspirations as well as this hour. We are in the district where our honoured Society was formed fourscore years ago save one; India being selected as the first field of its operations. Hence, Carey went forth from comparative obscurity to obtain a world-wide renown, achieving a work which is itself his noblest monument. And—if the transition be not too great from the illustrious dead to the humble living—speaking of this district, permit me, in passing, to make a personal reference. More than twenty-nine years since, at the Jubilee Meeting at Kettering, one of my earliest efforts on behalf of the Society was made. Seeing that between this and then, a busy life-time has been unfolded; and the fathers are well-nigh all gone; and our own children have risen up around us; and the great cause still demands our thoughts, our prayers, our energies; I would take up the stirring words of one whose memory will ever be fresh and fragrant in Northampton—and you, my dear friends, will, as one man, make my aspiration your own:—

“Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.”

I find that in the year 1866 the number of our missionaries in India,

excluding two superannuated brethren, was thirty-nine. Between that year and the present, six names have been added to the list, but ten have disappeared from it, leaving our number thirty-five. Of the above ten, four have been taken to their rest—viz., Williamson, Cassidy, John Parsons, and Dakin. One, our dear brother, Mr. Sampson, has returned on account of ill-health; while five have left us, four of them certainly, if not all five, for other spheres, or associations, of service—still doing the Lord's work, but no longer in direct connection with ourselves as a society. The financial figures are in harmony with the facts indicated by these statistics. In 1866 the salaries of Indian missionaries amounted to £7,190. In 1867 a considerable increase was rendered necessary, and this item rose to £8,370, while this year it stands at £6,480. Now, had the numbers remained stationary, it would have been a cause of much regret. Does the flood of idolatry, bearing on its bosom the wreck of a debased humanity, remain stationary? Do the millions of immortal souls on that far shore remain stationary? Nay, are we the advocates of a stationary Gospel, the members of a stationary Church, the subjects of a stationary kingdom, the followers of a stationary Lord? Then let us cease to utter the prayer, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty *ride* prosperously."

But the numbers are actually less. And then the snows of age are whitening the honoured heads of some of our brethren, and the shades of life's evening are gathering around them. The translator's eye is waxing dim, and he who works up the living word for the native's hand sits lonely at his desk. And with these all will depart—what years of experience! what maturity of judgment! what facility of speech! what confidence of long-tested worth! "My father, my father, the chariot of Israel, and the horsemen thereof!" where is he who shall catch thy mantle, and smite the waters when thou art gone?

Long has my spirit been oppressed with the desire to see an onward movement—a revival of real life amongst us, and I should indeed rejoice and be glad if from to-day should date the hour of its quickening.

No doubt the desirableness of action will be apparent to all—will be admitted by all.

But the question, "Where are the means?" will meet us on the threshold. To sustain present agency may be a "labour of love," but I assure you it has in it "the patience of hope;" and how dare we contemplate undertaking more? Our temple-front bears the inscription to which we yield unfeigned homage, "Owe no man anything;" and to build

up our Mission on the unreal and crumbling foundation of debt were unrighteous towards God and unjust towards man. But may I suggest that there is a previous question, "Where are the men?" If God gives us the men, surely he will move the heart of the Church to give us the means.

I believe most fully that, could we go to our brethren and say, "Here are two, three, four men well qualified, Divinely anointed, ardently inflamed, to preach among the Gentiles the unsearchable riches of Christ," we should have a response that would move us to thankfulness, while it would be the severest, and yet the kindest, reproof of our want of faith in God.

I should myself like to see a couple of able brethren sent forth to Calcutta, not to be absorbed in ministering to the Europeans, but to occupy themselves among the masses of the Hindoos, meeting their spiritual awakening, reasoning with them out of the Scriptures, preaching to them a full Gospel of life in the Lord Jesus, and going forth, more or less frequently, to bear to other districts the tidings of grace.

Another missionary is much needed at Monghyr, for our brother, Mr. Campagnac, is feeble, and Mr. Lawrence is now well stricken in years. Four more, I doubt not, could at once be placed where results would justify the wisdom of our course. Failing any present permanent addition to the missionary staff in India, I have thought that if two gifted brethren would visit Calcutta, and possibly some of the larger cities of the land, preaching the Gospel of the grace of God, large results might follow. I understand that the English language would quite carry them through, for our tongue now prevails extensively. A month—perhaps less—would take them to Calcutta, and there is the field before them, "white already to harvest." I would myself cheerfully contribute to the expense of such an expedition. Would any two leading churches, for the sake of "the world for which Christ died," give up for a season their pastors for the work? But who shall determine the qualifications involved? On this point it is not for me to speak; but I have in memory those of the first Christian martyr and his brother evangelist—"men full of the Holy Ghost and wisdom." *Princely* men we want, of whom it might be said, as of Gideon's brethren, "Each one resembled the children of a king." Princely men, in spiritual endowment, and bearing, and spirit, and speech; princes having "power with God and men" to prevail; men in their gentle, winning influence, like the late Mr. Parsons, for whom, I am told, the Hindoo and the Mohammedan mingled their tears

with those of the bereaved saints at Monghyr ; not in any wise curtailing, or concealing, or accommodating “those things which are most surely believed among us,” in the vain hope of disarming the opposer, attracting the scorner, or bringing over, or Deist or Theist, to the full faith of the Gospel ; but all the more resolutely, all the more earnestly, *because* of the scorn, the contumely, and the need, “determining not to know anything among them save Jesus Christ and Him crucified,” exalting the Saviour in the glory of His Deity and the sufficiency of His sacrifice ; the Son of God, “who is over all, God blessed for ever”—the Lamb of God, “who died for all” and “taketh away the sin of the world.” In conclusion, let me say that I would make no special appeal of a pecuniary kind in this matter. The men found, let the churches be duly apprized of the fact, and suitably addressed respecting it, and in calmness and confidence we will await the issue. Meanwhile let us give ourselves to prayer. Prayer will lead to inquiry, inquiry will lead to decision, and upon that decision who can tell what weight of blessing may be suspended, not only for the recipients, but also for the senders ; not only for the sons of need abroad, but for the saints of God at home ?

I have been anxious to keep my remarks within the narrowest possible limits, and have therefore made but little or no reference to the great movements, social and religious, which are at present making progress in India. These, with the questions of the native ministry, of schools, colleges, theological classes, boarding schools for the shelter and instruction of the children of native Christians, and various other forms of agency, bearing, directly or indirectly, on the extension and spiritual usefulness of our Mission, will, no doubt, receive at your hands that attention which I have been unable to bestow upon them.

A Visit to Juggernath.

ACCOMPANIED by two native preachers, the Rev. George Kerry, of Calcutta, visited in the month of June, the celebrated shrine of Juggernath, at Pooree. The district of Orissa, in which Pooree is situated, is occupied as a missionary field by our General Baptist brethren. It is but rarely that they are assisted at the great festival of the god by other missionaries. Mr. Kerry, therefore, concluded to attend the present year's festival with them, and to preach amidst the thousands of worshippers the glorious Gospel of the blessed God. Mr. Kerry has furnished us with an account of his visit ; but it will probably be more

interesting to our readers to have before them the journal of our native brethren. Mr. Kerry has, therefore, kindly translated the narrative of Puddoo Lochun Roy, who is one of the native missionaries of Baraset:—

“ At Pooree, in Orissa, there is now a very celebrated wooden image known by the name of Juggernath. Its priests wandering hither and thither throughout India, deceive the people by various false words, saying that being endowed with extraordinary power, and always manifested at Pooree, he knows and always accomplishes the desires of his worshippers. Thus, by unfounded words, they continually steal away the minds of women and men in this country, particularly the women are infatuated, and place entire faith in their words; so that notwithstanding the unwillingness of their husbands, they show so strong a desire to take the journey that the husbands taking wife, sons, daughters, and other members of the family go to Pooree to see the idol Juggernath made of wood.”

“ As this year hundreds of people are leaving Bengal, and wandering

like sheep without a shepherd, so great multitudes of Bengali-speaking people, not knowing Him who is the true Lord of the world, even God, nor His only Son the Lord Jesus Christ, who is the Saviour of the world, and the true Keeper and Shepherd, continuing to wander like sheep without a shepherd, will arrive at Pooree. Alas! who will proclaim to them the Gospel of the salvation given by God? Because of this strong feeling rising in the mind of Padri Kerry Sahib, he sought for an opportunity of going thither. When his effort had succeeded, calling me, he said, ‘ Are you willing to accompany me to Pooree to preach the good news, for many people will go from this country to see the idol there?’ Hearing these words, with a delighted mind, I replied, ‘ Yes, sir; I will go with you.’ Then he said, ‘ On the 30th of May our journey will commence, for on that day a ship will start for False Point.’”

THE PREACHING BEGINS.

“ On the day appointed, at three o'clock in the afternoon, Padri Kerry Sahib and Baboo Anondo Duffadar and I went on board the ship, and on Saturday, the 3rd of June, we arrived at Cuttack, and remained there twelve days. I think it right briefly to tell the reader of all the gladness we obtained there, preaching the Gospel in many places. We preached at the Choudhri Bazaar, in Cuttack, and told the people that God the Father had placed their whole welfare in Jesus Christ, that they should come to Jesus on account of being enriched with the

given blessings of God. Here many persons listened attentively. When the preaching was ended, one began to say one thing and another to say some other thing. Amongst them one said to the rest, ‘ You all be quiet. I will ask a question respecting that which he has preached to us.’ This person then said, ‘ Is it so, that God has placed all that is necessary to our welfare in the hands of Christ?’ I replied, ‘ He is the only Son of God, the performer of His will, and the only Saviour of man, and God has placed all things under his feet, and

delivered to His hands all judgment. Because of this, the welfare of all the nations and tribes of the earth is hidden in Him. Now listen! Any one who is moved to pray to God the Father in the name of Jesus Christ, and continues waiting and believing in Christ Jesus until the thing prayed for has been obtained, obtains an assurance in his mind that the Father

has deposited his whole welfare in Jesus.' The questioner hearing all this, replied like an intelligent man, and said, 'If God recognises Christ Jesus as his equal, then certainly all this is probable, and not at all unlikely.' I was much astonished at hearing such words from him. He remained no longer, but quickly went on his way."

THEIR RECEPTION.

"On the 6th of June, at Balu Bazaar, I preached from the text, 'God was manifest in the flesh.' Whilst preaching, the people listened quietly, but immediately it was ended, like ignorant persons, they began to make a disturbance, one would begin to ask a question, and before he had finished, another would say, 'Your word won't do, hear mine.' I tried in vain to restrain them, and then remained standing quiet, afterwards some speaking good words and others bad, they went their way."

"On the 8th and 9th of June, we went to Telingu Bazaar, and places in its neighbourhood, and preached, but in this place the people chiefly use the Telugu language, they gathered to listen, indeed, but could not understand. At last two Telugus came up who understood the Hindustani language, and we began to speak to them in that tongue, and they explained to their brethren, but they could not do this well, as their knowledge of Hindustani was very small. Seeing their desire to hear of the Christian religion, I said to them, 'Kindly come with us, and we will cause you to hear in the language of your own country the grace of God, there is amongst us a brother who

knows your language, he lives at Sootahat.' Two of their number seemed willing to go with us, but the rest not consenting, they all went off together. Going thence, we preached on another spot, saying, 'Come to Jesus, the giver of peace, then you will obtain rest to your souls.' At the time of saying this, one said, 'It has come to pass, there will be no more delay, wait a very little while, and all will come to Jesus.' I supposed he spoke mockingly, and this was true. Another one hearing his jesting words said, 'You are defeated.' This did not last long, and on the mocker leaving, the people listened attentively. One old man said, 'I have no more time.' I said, 'Aged sir, if you wish to obtain peace in the future by Jesus Christ, then to-day is a happy day for you. Receive the salvation which is being given by Jesus Christ. He will not despise your old age. He does not wish for your old age or youth, but he desires true and sincere faith. Oh, hearers, listen! the man who may be swallowed by death, to-day or to-morrow, ought to hear and receive the words of God.' Thus we proclaimed the Gospel of the Saviour Jesus in various places in Cuttack."

(To be continued.)

Divine Truth in Norway.

FROM the letters of our Norwegian brethren we cull a few interesting facts showing the progress that the revival of pure religion is making in this interesting country. Under date of July 26th, Mr. Hubert writes respecting the proposed chapels.

"Your welcome note of 17th inst. came to hand a few days ago, and I sent a telegraphic message of its contents to dear brother Hanssen, Monday morning, and I know it was very gratifying for them as well as for us here. The chapel in Tromsøe will cost about 2,000 spd. (£450 in English money), besides the ground, and ours here at Bergen will be more expensive. The ground is very dear, and the house will have to be covered or dressed outside with bricks and lime, according to the building law, so I suppose that we shall need about £500, and we hope and trust that our dear

friends in England will, constrained by the love of Christ, raise the half of this amount, and then I think that we will raise the other half, a little by collections and gifts, and the remainder by a loan.

"Hanssen and the other dear saints at Tromsøe were highly gratified when he received the telegram I sent him Monday morning. And I hope we soon will hear that you have received more. As soon as we can get a suitable ground at the cheapest price as possible we shall buy it, as the brethren in Tromsøe have begun their building."

At a later date, August 23rd, Mr. Hubert writes :

"As I mentioned in my last that I was expecting our dear brother Hanssen I have now the pleasure to tell you that we have him now in our midst, and I am happy to entertain him at my house. We have meetings every night almost, and twice on Sunday; and our room is crowded, and we rejoice in hope and faith to our dear and precious Saviour, that He in His mercy will do great things amongst us. In Tromsøe they are proceeding very fast with their chapel

(but they need much more help), hoping to get it ready for use before the winter sets in; and we should also commence, that ours may be got ready next spring: but we cannot buy ground or begin with anything except we get more help, which I hope we shall, and that you soon may be able to forward as much as might enable us to make a start. I long also to hear your opinion about the size of and concerning the building."

The amount we have received towards this important work is about £120, chiefly through the kind services of the Rev. J. Edwards. We shall be happy to receive further contributions in aid of our devoted brethren.

The Jessore Churches.

BY THE REV. GOGGON CHUNDER DUTT.

THE churches in the southern portion of Jessore, under the care of our native missionary brother, appear to be making very satisfactory progress. We insert with much pleasure his account of their recent proceedings.

"We had the anniversary meeting of our self-supporting church at Kud-dumdi, and a love feast in connection with it, on the 30th and 31st of May. Representatives of all our churches in the Soonderbuns were present on the occasion, and there were many soul-stirring speeches for the encouragement of our Kuddumdi brethren, who are going ahead in every good thing, beyond our people in other places. A month ago a young Mohammedan called Kassim Moodin, who was for a long time a student of our Kuddumdi night school, embraced our holy faith. Before he publicly joined us he used to preach about Christ and Christianity among his friends and relatives, and many of them used to hear him attentively; but since he has joined us all the neighbouring Mussulmans rose against him, and tried everything in their power to dissuade him from embracing our holy faith. Kassim has borne well all the trials up to this

time. He knows the Koran well, and should he be steadfast in his faith to the end, he will be a useful member of our church, to propagate our faith among the Mussulmans. He is in his own house at his own village, though his mother and brothers deserted him as soon as he joined us.

"In the beginning of April last our people at Cheela were obliged to desert their village, which has been surrounded by a fearful jungle, owing to the negligence of the Zemindar. Our people, after more than ten years' struggling bravely against wild beasts and other inconveniences of the Soonderbuns, were at last obliged to forsake their village. They have now settled in two new places, called Shellabunya and Narrikoltolah. Some very poor Christian families are suffering much from this sudden removal, but I sincerely hope everything will be right after a few months."

THE ROMAN CATHOLICS.

"Mr. Marietti, a Roman Catholic priest, who retired home after labouring in this district as a missionary for ten or eleven years, has returned lately from Italy, and has been ordained as Bishop of Lower Bengal, and brought with him eleven priests and half a dozen nuns to propagate Romanism in the country. Since the arrival of Mr. Marietti, the Romish priests are engaged in tempting our people in the Soonderbuns in various ways. They do not preach among the heathen, like ourselves, but they try their best to injure our

churches by all sorts of roguery. I am sorry to say that two of the excluded members of Booridunga church have lately joined the Romish church. The principal object of receiving these men into the Romish church is to get their children, whom they have sent to their school, to bring them up as Roman Catholics. I have every reason to believe that good men among us will be always on our side; but now and then men of the worst character, as has almost always been the case, may join the Romish priest for a while."

Incidents of a Missionary Tour.

BY THE REV. JOSIAH PARSONS.

DURING his sojourn in the Hills, Mr. Parsons has visited many places for the purpose of preaching the gospel. The following selections from his journal will be found very interesting:—

BARLOW GUNGE.

“Small Bazar, on the road from Rajpore to Landour, situated in a deep dell and embowered in a grove of mountain oaks, rhododendrons, &c. Read and preached to a large crowd of travellers and coolies, the former from the plains, the latter hillmen. A good deal of interest manifested, and a number of inquiries asked about ‘the way of salvation.’ A great demand for books ‘which gave a true account of the birth and life of Jesus, the Saviour of all nations.’ One man from the plains declared that he had now found a truth which he could

meditate on all his life. Another from Sirmoor said that Jesus was doubtless a Heavenly Teacher, and the only true Saviour. Two Bunniahs, with whom I left books, considered that in them they had got a double treasure, as by interesting their customers they would prove a source of profit, and by imparting to them saving wisdom they would secure for them future blessedness. Several mountaineers rejoiced to hear such comforting news; it seemed to banish all fear of demons, and make them trust God.”

JUBBER KHET.

“Another small Bazar, east side of Landour, on Teerhee road, situated on a narrow ridge between two lofty hills. Read portions of two tracts, preached to about sixty hillmen, and conversed an hour on religious subjects. Left gospels and tracts with three Bunniahs, who at once commenced reading them aloud to as many groups of attentive listeners. Gave one tract to a hill Brahmin, who said he would read it every evening to his friends; gave also a gospel and two tracts to an intelligent hillman from Bela, a distant village. He

stated that his *Gooroo* had once heard me preach and received a tract from me in 1867; that the *Gooroo* had since been teaching him and others *strange* but *wise* doctrine; that he (the *Gooroo*) was anxious to get more books from me, and had instructed him to find me out; that he had searched in vain for me and was then returning; and that these new books would give joy to all in the village. One man said that this wise doctrine was just what they all needed, as it delivered from sin and gave them salvation free. To this many present assented.”

BHUTTA.

“Village S.E. of Mussoorie; occupied by graziers and cultivators. People busy getting in their wheat crop. Preached to and conversed with a party of them during their first meal hour. Never met with a more

ignorant, dark, carnal, unimpressible lot of people. They seemed to have scarcely any idea of a God, a spirit, of a future life, of sin or holiness. Their idea of a man's end seemed to be that he was destined to labour,

sport, eat, drink, smoke, propagate his kind, suffer, and die. One old man wished for death to speedily end his sorrows, and when I spoke of what followed death, and pointed him to Christ as the way to escape hell and prepare for heaven, he and some others stared at me with a look of mingled surprise and incredulity. It seemed as if I might as well have discoursed to the buffaloes standing before their doors. Still there were some pleasing exceptions. One man wished they had been taught these wonderful things in earlier life, and hoped that if there was such a destiny and such a salvation for man, fortune would favour their children more than it had them. Two women begged me to come again and teach them all, old and young, more about this very merciful Saviour. 'They, at any rate, believed what I said, for my

utterances all sounded like truth.' One man indicated that I had at least given them something new to talk about. A group of little boys and girls, to whom I turned when almost despairing of the adults, drank in all I said to them with eager attention, and the men and women seemed remarkably pleased to see me trying to instruct them. I spoke of a school for the children, and only one man and one woman responded, but the children were delighted at the idea. Not a person in the village could read, but I left a few tracts to be read to them by any visitor who may be able to read. Oh! that Christian friends at home could but get a view of this gross mental darkness, and that at least some kind heart may be disposed to befriend these neglected but interesting children. My heart yearns for them."

KYAR KOOLLEE.

"A village south of Mussoorie. Read, preached, and conversed here much longer than at Bhutta; had five times as many to listen, and nearly all of them attentive. Found two men who could read Hindi, and left four tracts. A wedding party had assembled at one end of the village, and I was invited to preach to them. I was often, during my discourse, respectfully interrupted, and requested to repeat or explain certain portions of it which seemed to interest them most. One part especially they seemed never to tire of, viz., when I pointed them to Christ as the true and only 'Sinless Incarnation.' At least a dozen of them expressed their opinion that Jesus was really the true 'Incarnation,' and the very Saviour which

the world needed. One old man devoutly thanked God for sending me to them with such glad tidings, and would have prostrated himself before me if I had not prevented him. [The latter act was not intended as one of religious worship, but one of respect and submission to a spiritual guide.] Such a Saviour, he said, just suited his case. One woman exclaimed, 'blessed are you for bringing this joyful message;' a man added, 'blessed be God for such a salvation, it rejoices my heart.' Many of the children, and about half the adults, expressed their wish to have a school established, promising to guarantee that scholars should be sent to it from that and three other villages."

JHALKEE.

"Situated in a glen at the base of a high hill. Preached to a number of villagers and coolies. A villager, who heard me preach in the Mussoorie Bazar last year, told me that since then he had left off worshipping idols. He had heard that the one true God had provided a full atonement for sin, hence, satisfied with this, he had ceased to present offerings to any god or goddess. I told him 'the story of the cross,' which he listened to with much emotion. A Brahmin, on hearing of what Christ had done, and what holiness consisted in, washed off the marks from his forehead, and six days afterwards I saw him still without them. Four men from Teerhee, who could

read Hindi, were supplied with tracts and gospels. They said that, in their opinion, the books pointed out the true way of happiness, and they wished that all the people in Teerhee were supplied with them. One man living in a village, twenty miles off, had heard the gospel and received a tract some years ago; he wanted more tracts to carry to his village that others there might benefit by them. Several expressed a wish that their Rajah and chief men would become Christians, as in that case they would no longer have to complain of injustice and oppression. Sung, read, exhorted, and prayed in the evening. The people retired to their homes and camps rejoicing."

Missionary Notes.

CALCUTTA.—Recent letters express some anxiety relative to the health of Mrs. Lewis, also the injury accruing to the eye-sight of our esteemed missionary Dr. Wenger by his incessant toil. Our readers will be glad to hear that the Council of Brown's University, Rhode Island, U.S., has conferred the honorary degree of D.D. on our learned brother. It could not be more worthily bestowed.

SERAMPORE.—Mr. Martin reports that, in March last, he baptized four young men at Johnnugger. One is a native of the village, the other three are boarders in the College bungalow. These are the sons of native Christians; the fourth is a convert who has been the means of bringing two Hindu widows into Mrs. Lewis's Zenana School.

KHOOSTLA.—A young man was baptized here in June, the brother-in-law of the native preacher. He is now employed as a colporteur.

KHOOLNEA.—Babu Gogon C. Dutt reports the conversion of an interesting Mahomedan youth, well skilled in the Koran, who is a good preacher. He suffers much persecution from his friends. The anniversary meeting of the churches at Kuddumdi was a very encouraging one.

MONGHYE.—We are happy to announce that Mr. Campagnac has returned to his station, from a brief visit to Simla, with his health restored. He speaks with gratitude of the exceeding kindness of friends, both European and native.

BENARES.—Mr. Heinig reports the baptism of two lads and two girls from the Orphanage, and also that of a converted Hindu, by name Khudabakhsh. The orphans had suffered much from an epidemic prevailing in the north-west provinces; of twenty-two children attacked, eight died.

CUTWA.—The Rev. Isaac Allen has recently visited this station from Sewry.

He speaks of deeply interesting conversations with some intelligent natives resident there, in which warm interest was expressed in the truths of salvation. His Bible-class at Sewry also presents some very encouraging features.

DELHI.—Mrs. Smith informs us that the health of Mr. Smith is far from good, and that he urgently needs help. The native work is most encouraging. The Zenana work also presents features that are very interesting. Sometimes tears flow and attention is deeply riveted. At the least, a grateful affectionate friendship is formed, and more enlightened views on morals and religion cherished. Miss Fryer proves herself a most efficient helper.

ALLAHABAD.—The Rev. T. Evans writes from Mussoorie that although the season has been unfavourable, his health has considerably improved. Mr. Evans and Mr. Williams have received the thanks of the Government of India, for exposing and bringing to justice an attempt made by a recruiter at Allahabad to compel certain coolies to enlist as emigrants.

BOMBAY.—The Rev. E. Edwards mentions that, in June last, four persons were added to the Church by baptism, and that four candidates are awaiting the rite. The native preacher is daily engaged in preaching Christ. The Chapel Building Fund amounts nearly to Rs. 10,000, but much more will be required. As times are bad in Bombay, he asks urgently for help from England.

CHINA, CHEFOO.—Dr. Brown continues to pursue with success his studies in Chinese, and hopes shortly to enter on full medical practice among the Chinese. In company with Mr. Lilley of the Scottish Bible Society, he has paid a visit to the interior, assisting in the sale of the Scriptures. The sight of “a red-haired foreign devil” drew a crowd, some of whom generally bought something.

CAMEROONS RIVER.—Though frequently interrupted by fever, Mr. Saker reports himself as steadily pressing to completion at press his version of the Old Testament. Aided by Mr. Wilson and the native pastor N’Kwe, service is kept up at the station, at John A’Kwa’s Town and behind Dido Town. There are several candidates for baptism at all these places. The iron boat, which Mr. Saker has furnished with a small steam-engine, is found most useful and to answer all expectation. Mr. Thomson reports much sickness among the people, and also on board the ships in the river.

BAHAMAS.—Mr. Davey reports that in Andros Island there are six churches with a membership of 216 persons. Each church has a resident leader, and over the whole Mr. Watkins presides, who is a good and worthy brother labouring without charge to the Society.

TURK’S ISLANDS.—The condition of this colony continues most painfully depressed. Labourers can no longer be paid in coin, the stores only pay in provisions. By a recent census there are 4,800 persons in the colony, thus distributed:—Baptists 1,800, Wesleyans 1,400, Presbyterians 100, the remainder Episcopalians.

BROWN’S TOWN, JAMAICA.—The Rev. J. Clark continues to speak of the encouragement to labour which his congregations present. In February fifty-four persons were baptized, and a similar number will shortly put on Christ. The repairs at the various stations were nearly completed. At Stepney a new chapel has been built.

MORANT BAY.—Mr Teall informs us that on the 1st July he gave over the charge of the churches at Morant Bay and Arcadia to Mr. Watson, a student from Calabar College, lately chosen by them as their pastor.

TRINIDAD.—The Rev. W. H. Gamble informs us that he is about to baptize seven persons at the First Company Station, and has engaged the services of Mr. Wenman for six months to supply the station at San Fernando. The Government of Trinidad has adopted the principle of concurrent endowment instead of disestablishment, with respect to the support of the various denominations in the island.

Home Proceedings.

WITH the harvest month have come the numerous meetings in which the work of the society is laid before its friends in the country, by the various deputations appointed for the purpose. So far as the particulars are known to us the following list contains the places visited and the names of our brethren who have kindly taken part in the services. Many local brethren have assisted, and to their kind aid and management we are indebted for the success that has attended the various gatherings. They will kindly accept our cordial thanks, especially the Secretaries of the Auxiliaries, on whom the chief labour has devolved.

Portsea and district	{	Rev. Goolzar Shah and Rev. F. Trestrail.
Norwood	,,	Goolzar Shah.
Liverpool, Birkenhead, Bootle and Southport	}	Dr. Brock, Dr. Underhill, and Rev. Goolzar Shah.
Suffolk	,,	A. McKenna.
Newcastle and district	{	C. Bailhache and Rev. J. G. Gregson.
Plymouth and Torquay	{	Goolzar Shah, Rev. E. Edwards, Rev. G. Rouse, LL.B.
Cornwall	{	E. Edwards, and Rev. G. Rouse, LL.B.
Devonshire (South)	,,	G. B. Thomas, Rev. E. Edwards.
Yorkshire, East Riding	{	B. Millard, Rev. W. H. McMechan.
Birmingham	,,	B. Millard, Rev. Goolzar Shah.
Somersetshire	{	A. McKenna, and Rev. G. B. Thomas.
Worcestershire	{	J. H. Anderson, Rev. H. Pestonji.

The meetings at Northampton took place too late in the month to be reported in this number of the *Herald*. But our readers will be happy to have before them the admirable address of our Treasurer, with an early copy of which he has kindly favoured us.

VALEDICTORY SERVICE.

A very interesting service was held at the Baptist Chapel, Mill Street, Bedford, on Monday evening, the 18th September, to commend to the Divine blessing and care our esteemed friends the Rev. W. A. Hobbs and Mrs. Dakin, who are expected to sail for Calcutta on the 3rd instant. Dr. Underhill, the Rev. W. Sampson, the Rev. W. A. Hobbs, and the Rev. J. Brown (Independent), took part in the service. The devotional parts were conducted by the Revs. R. Speed, J. Bonser (Wesleyan), P. Samuel, C. Sutcliffe (Moravian), W. P. Irving (Congregationalist). Mrs. Dakin is about to enter on Zenana work in Calcutta under the auspices of the Ladies' Association established for this object. Mr. Hobbs, with health re-established, will resume his missionary labours in Bengal, and his future sphere will be not in Jessore, as formerly, but in Beerbhoom, with Sewry as its centre. During his sojourn at home Mr. Hobbs has rendered great service to the Society as an efficient deputation. The extent of his labours in this respect may be seen from the following figures. He has attended during his two years' stay not fewer than 330 meetings, and visited 28 counties. The many thousands of persons present will long remember his lively and vigorous sketches of missionary life.

Contributions

From August 19th to September 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		Newington. Ebenezer Sunday School, per Y. M. M. A.....	1 7 0	HAMPSHIRE.
Carter, Mr. J.....	2 0 0	Notting Hill. Norland Chapel and Spring Vale Sunday School...	5 3 0	Portsea Auxiliary, on account, by Mr. T. C. Haydon, treasurer.....
Shoobridge, Rev. S., Redland, Bristol.....	3 3 0	Peniel Tabernacle Sunday School.....	0 16 4	120 0 0
Whiteley, Mr. Jos., Milnsbridge.....	0 11 0	Poplar, Cotton Street ...	0 11 0	LANCASHIRE.
DONATIONS.		South Hackney. Grove Street Sunday School, per Y. M. M. A.....	0 17 3	Liverpool, on account, by Mr. James Underhill, Secretary.....
Houghton, Mr. John, Liverpool.....	25 0 0	Vernon Chapel Sunday School, per Y. M. M. A. Do. for David Meaton, Cameroons, per ditto..	3 14 7 9 10 0	106 0 0
Hudson, Mr., Box.....	0 4 4	NORFOLK.		
Rouse, Rev. G. H., LL.B., for Mrs. Kerry's School	5 0 0	Lowestoft 20 4 10		
CORRECTION.		Swaffham, for N P, Roop Chand Kotalya..... 7 0 0		
In last month's Herald, Morley, Mr. S., for N. P., read Morley, Mr. Samuel, M.P.		NORTHAMPTONSHIRE.		
Price, Miss C., read Price, Mr. W. C.		Aldwinkle 4 10 0		
LEGACY.		Loag Buckley..... 18 14 0		
Risdon, the late Mrs. E. H., of Birlingham Court House, Pershore, by Messrs Bothamley and Freeman.....	450 0 0	BERKSHIRE.	OXFORDSHIRE.	
LONDON AND MIDDLESEX.		Brimpton	1 1 0	Caversham. Amersham Hall
Arthur Street, Camberwell Gate.....	5 3 9	5 5 0		
Brixton Hill.....	2 2 0	DURHAM.	WORCESTERSHIRE.	
Bethnal Green. Good Shepherd Sunday Sch., per Y. M. M. A.....	1 11 3	Middleton, Teesdale.....	9 1 0	Worcester
		38 2 10		
		YORKSHIRE.		
		ESSEX.	Kilham..... 0 11 6	
		Plaistow. Union Congregational Chapel ...	5 13 9	
		GLOUCESTERSHIRE.		
		Hillsley	1 0 0	
		Tewkesbury	13 0 0	

SOUTH WALES.		FOREIGN.		London—	
GLAMORGANSHIRE.		CHANNEL ISLANDS.		Edwards, Rev. J. 5 0 0	
Lantwit Vardre	0 16 11	Guernsey—		By Mr. J. E. Tresidder	17 3 9
SCOTLAND.		Castel	0 14 0	Milnsbridge.....	0 4 0
By Rev. W. Tulloch.		Forest	0 8 8	Stroud—	
Aberdeen.....	7 5 0	St. Martin's	0 15 6	Collected by Rev. W. W. Liskey	
Do. Crown Terrace...	2 13 0	St. Saviour's	2 6 10	Bishop, Mr.	0 10 0
Do. do. for W. & O.	1 10 0	Jersey—		Cissold, Mr.	1 0 0
Elgin.....	3 7 6	By Mr. E. F. Carrel,		Clutterbrick, Mrs.....	0 10 0
Grantown.....	4 0 0	treasurer.....	9 14 2	Grimes, Mr.	0 10 0
Huntly.....	1 0 0	SPECIAL CONTRIBUTIONS		King, Miss	1 0 0
Inverness.....	6 7 6	FOR ITALIAN MISSION.		King & Haines, Misses	0 10 0
Kenmay	1 14 0	"A Christian Friend"...	5 0 0	Liskey, Rev. W. W. ...	0 10 0
Tullymet	2 14 0	Calne—		Lewis, Mr. J.	0 10 0
Montrose.....	17 11 0	Gough, Mr. G.	6 10 0	Smith, Mr. C.	0 10 0
				Stevens, Mr.	0 10 0
				Under 10s. ..	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Pinnock, F., June 19.
 Smith, R., May 9, June 22; Saker, A.,
 May 27, June 27, July 27.
 Thomson, Q. W., May 12, 22, June 27,
 July 28.
 Wilson, J., May 26.

ASIA—

CEYLON—

Colombo, Waldoek, F. D., July 22.
 Kandy, Carter, C., June 8, July 21.

CHINA—

Chefoo, Richard, T., April 14.

INDIA—

Agra, Gregson, Jno., June 10.
 Benares, Etherington, W., July 1.
 Calcutta, Lewis, C. B., June 17, July 1,
 8, 15, 22, 29; Wenger, J., July 22.
 Dacca, Bion, R., July 7; Supper, C. F.,
 June 20.
 Delhi, Smith, Jas., June 17; Smith, Mrs.,
 July 29.
 Howrah, Morgan, T., June 9.
 Intally, Kerry, G., July 14, 15.
 Khoolnea, Dutt, G. C., June 10.
 Mussoorie, Evans, T., July 1, August 4;
 Parsons, J., May 26, June 17.
 Monghyr, Campagnac, J. A., July 16;
 Lawrence, J., July 8.
 Patna, Broadway, D. P., July 18.
 Scampore, Martin, T., July 22.
 Sewry, Johnson, E. C., July 5.
 Allen, I., July 10.

AUSTRALIA—

Adelaide, Mead, S., May 2.

EUROPE—

FRANCE—

Angers, Hawkes, J., August 2, 26
 Martin, A. S., July 23, August 7, 27.
 Morlaix, Jenkins, J., June 11, August
 22.
 Tremel, Lecoat, G., August 23.
 St. Brieuc, Bouhon, V. E., July 5,
 August 21.

ITALY—

ROME—Wall, J., June 29, August 18.

NORWAY—

Bergen, Hubert, G., July 9th; Hansen,
 O. B., August 23.

WEST INDIES—

BAHAMAS—

Davey, J., July 27.

HAYTI—

Webley, Mrs., August 9.

JAMAICA—

Brown's Town, Clark, J., July 4, 8.
 Kettering, Fray, E., June 14, July 8.
 Kingston, East, D. J., July 24;
 Roberts, J. S., June 20.
 Rodney Hall, Clarke, J., June 19,
 August 26.
 Spanish Town, Phillippo, J. M., June
 23.

TRINIDAD—

Gamble, W. H., July 6.

TURK'S ISLANDS—

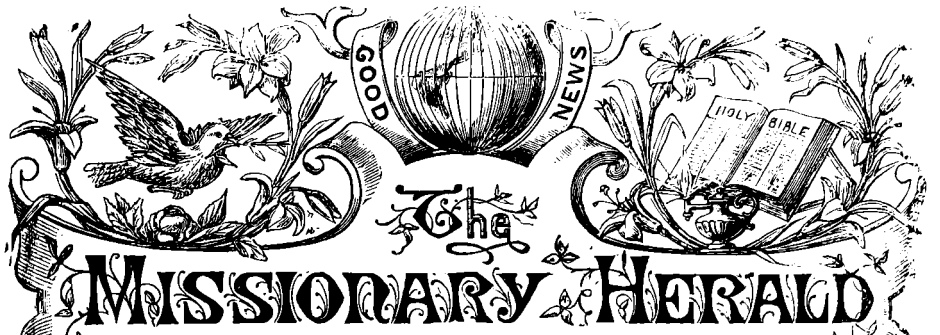
Gardiner, J., June 16.
 Gardiner, W. W., June 11th.
 Pegg, I., June 17, July 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to

Mrs. Fisher, Mrs. Peake, and Mr. J. R. Phillips, for Magazines and Books for Library.
 Friends at Mare Street, Hackney, for Box, for *Mr. Saker, Cameroons.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
 fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
 Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
 also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
 Street, to the account of the Treasurer.



NOVEMBER., 1871.

On Missionary Deputations and Organization for Missionary Purposes.

THE substance of this and a following paper was briefly delivered in an address of a few minutes at the Missionary Conference recently held at Northampton. It was hoped that a little time might have been secured for the discussion of the various points herein adverted to, but the interesting nature of the previous proceedings occupied the attention of the assembled brethren till it was too late to do more than what has been already stated. The Association Secretary of the Mission will be glad to receive any suggestions, either through personal communication with himself, or through the recognised channels of discussion and intercourse among our churches.

For convenience sake, the present paper will be occupied merely with the hints and suggestions which relate to the work of deputations at our Annual Missionary Meetings. A year's acquaintance with the work of his department, has brought to the notice of the Association Secretary certain significant facts—not new, indeed, to the experience of those who have preceded him, but comparatively new to him—and with respect to which certain practical suggestions are respectfully offered:—

1°—It is cheering to notice that, almost everywhere, there is happily manifested a desire for missionary information. It might be supposed that this desire would be easily and sufficiently met by our printed reports—monthly, quarterly, and annual—and the more fully so, since the plan was adopted of circulating these more widely than had been hitherto done. The fact is, however, that these methods of

imparting knowledge meet the want only to a very limited extent. In many instances they are not used as they should be, and in many more they are held to be, on various accounts, inadequate. Our churches want, and will have, Missionary Sermons and Missionary Meetings. On this there is a growing disposition to insist. Now, between 1,200 and 1,300 of the churches make this claim annually, and the number is increasing. From this fact arises one of our greatest difficulties. Almost everywhere the request is made for missionaries, or officers of the Society, or other persons, whose knowledge qualifies them for the duty. Obviously, the request cannot be fully met. The amount of ability to meet it which the officers of the Society have is very limited. The recent division of labour at the Mission House has devolved more work on each department. For obvious reasons the Secretary cannot be much away from the house. The Accountant and Minute Secretary is absorbed in the work of his department, and thus kept constantly in London. The Association Secretary devotes to deputation work as much time as he can possibly command, but it can only go a short way to meet the requirements of the large number of churches above-mentioned. Then, as to missionaries, we seldom have more than two or three at home at a time. They are always willing and ready to devote their time to the good work, but even then they cannot do all, and, as a rule, they are overworked. What is required is that all the efforts thus put forth should be supplemented by such help as the ministers and lay members of the Committee can give. Recently, under pressing circumstances, the Secretary wrote to ask the assistance of these brethren, but the response was singularly inadequate. We beg respectfully and earnestly to press the matter upon them. Their knowledge of our work fits them admirably for the task of seeking to inform and stimulate our people. Not *much* is required; a fortnight's work from each member would be a valuable relief. It would be additional help if it could be known precisely at what time of the year the brethren could give us their aid. Perhaps, on this point, the best thing to be done would be to seek the information at a stated time in each year.

2°.—One of our greatest difficulties arises from the irregularity in the time at which the meetings are held in each district. This year we have been unusually hindered from this cause. We would therefore urge upon associations and groups of churches the desirability of fixing upon certain definite times and seasons which should, year by year, be devoted to our purpose. It could then be known beforehand what work was in prospect, and arrangements could be made more satisfactorily. It would be well,

also, to try, as far as possible, to arrange that the places to be visited should be placed before the deputation in geographical order. A great waste of time, labour, and money, results from travelling unnecessarily backwards and forwards over the same ground. Let all our arrangements be kept clear, if possible, from the anniversaries of other Evangelical missionary societies. Not seldom is an appearance of rivalry given to our meetings through inattention to this simple matter.

3°.—Another difficulty arises from the large number of single meetings which have to be provided for. It is a not unusual thing for a deputation to visit all the churches in a given district except one or two. These, in their turn, must be visited singly, and at great expense. Will our brethren kindly see to this? Wherever the thing can be done, let all the churches in a given district be included in the missionary arrangements. There are some cases in which special provisions must be made, but these are really very few. The rule should be, we think, what we have indicated.

4°.—For the sake of the deputations, the districts should not be too large. Few of our brethren could find us more than a fortnight's work at a time; and, practically, this is found by nearly all our societies to be enough. An uninterrupted series of sermons and addresses in the same neighbourhood is enough, as a rule, for the maintenance of efficiency and interest.

5°.—To our brethren who may help us in this work of ours, we would suggest the desirability of holding conferences on the subject of missions, wherever such means were practicable. In country districts the ministers and leading members of a neighbourhood might be invited. In towns, meetings to breakfast and subsequent conference are almost invariably found successful. The object, of course, would be the freest possible interchange of thought and opinion on the various questions which arise in connection with our mission.

These are the suggestions we feel at present inclined to offer on the part of the subject involved in this short paper. Other questions—touching church action—will be presented to our readers with our next number.

A Visit to Juggernath.

IN our last number we gave the first part of the narrative of the native brethren, who accompanied the Rev. G. Kerry to Pooree, the seat of the worship of the celebrated idol, Juggernath. Puddoo Lochun thus continues his journal:—

“ On the 13th of June, we left Cuttack for Pooree, and crossed the Karjori river. Meeting many pilgrims in the way, we asked ‘Whither are you going?’ They replied, ‘We are going to see the Lord of the world.’ We asked, ‘Where has he become manifested that you are going to see him with your own eyes?’ One replied, ‘He has long been at Pooree.’ I asked, ‘Where do you live?’ He answered, ‘At Bancoorah.’ I said, ‘Oh, friend, if the Lord of the world is present at Pooree, am I to under-

stand that the Almighty God is not in your district of Bancoorah?’ The man answered, ‘Why should he not be there?’ I said, ‘If He be there, why do you go to Pooree?’ He rejoined, ‘For many generations our forefathers have gone this pilgrimage to see God, therefore we also go.’ It was clear they knew very little of whither they were going, and of the reason. The women pilgrims also told us, ‘We are not pundits, what we see and hear others do, that also we do.’”

BAZAAR PREACHING.

“ June 14th and 15th, on these two days we stayed at Piplee, and preached at the bazaar and at the post-office. In the hearing of the bazaar residents and the pilgrims, these words were spoken, ‘By Jesus Christ remission of sins, and eternal life are given. Come, see Him, Jesus the true Lord of the World.’ At this very time a party of pilgrims had come up, and heard something of what was said. A Pandah, *i.e.*, a Brahmin, whose business is to look up pilgrims, and who makes a gain by deceit and lies, who was with this party of pilgrims, attempted to prevent their listening, but failed, yet he persisted, and said to us, ‘We shall see our Juggernath, behold how many hundreds of people are now

journeying to see him. Where is your God? Show him to me, then I also will believe as you do.’ This was said angrily several times. I replied, ‘If you wish to see the Almighty God the Father, then taking Jesus Christ as the true Saviour, believe firmly in his atonement, for the blood of Jesus Christ brings the sinner near to God, and thus the sinner obtains sight of the Holy God, and shall not suffer death, but obtain life. Now, if you wish to see God, come and wash in the blood of Jesus, then, though you see God you shall not die.’ I also showed how impossible it was that a piece of wood could be God, whereupon he was somewhat ashamed in the presence of the pilgrims, and remained silent.”

WHY THE PILGRIMS VISIT JUGGERNATH.

"We continued preaching to the pilgrims at Pooree, and bringing before them various subjects from the Word of God, from the 16th to 22nd of June. On the 19th of June, after we had ended our preaching, I stood for a little while in one place, and there a man came to me, and said, 'Where do you live?' I told him, and then asked him where his house was. He said, 'At Sylhet, seventeen days' journey from Calcutta.' I said, 'Why have you come hither?' He said, 'To see the Lord Juggernath.' 'Have you seen him?' 'Yes.' 'What have you gained, and what have you seen? Kindly tell me truly, I desire to hear.' On that the man said, 'I am telling you the truth, I have heard your words for some days, and have gained much understanding, but I am much disappointed at the sight of Juggernath.' I said, 'Have you sustained any injury?' 'No, I have not lost anything, and have suffered no personal injury. The cause of my disappointment is this, when the Pandahs went to my village and house, they astonished me and all the women of my house by their words. The Pandah said, 'There is no need of wood, or fire, or water for the cooking of the food which is placed before Juggernath. If uncooked food is put in a Hari (a cooking-pot), and placed before the

god for a little while, it becomes cooked at once. And that in order to prevent any defilement to his purity through any one walking on his shadow, there is no shadow to the temple in which Juggernath dwells.' I and my family considered if the Lord Juggernath is so great, then it is very necessary to see so great a god; thinking thus, I came here walking in one month and ten days, and have seen that all the words of the Pandahs are fictitious, and when I think of the deceit of the Pandahs, and remember all I have endured, I can only weep, and I must still endure the useless trouble.' I endeavoured to comfort and teach him, saying, 'The consciousness of sin produces sorrow, where there is no consciousness of sin there is no penitence. Amongst the people assembled here there appears no consciousness of sin, hence none are grieved. See how the people spend their time in amusement, and in various pleasures. Now, O sir, see those who have taken refuge in Christ, seeing all this earnestly, entreat you, if you wish to escape the terrible punishment of sin, and if you wish to see the boundless power and majesty of God, then take refuge with Jesus the Saviour.' The man seemed pleased to hear all this, and went on his way."

THE YOUNG PUNDIT.

"A young Pundit of the Sanscrit School, at Pooree, named Hem Chunder Mirri, came to us and said, 'I wish to hear something of the history of Christ.' I told him of the birth of Christ, of His being anointed with the Holy Ghost, of His teaching and miracles. Having heard this he

said, 'I have read much of the New Testament, and have obtained certain proof that Jesus is the Son of God, and I believe it, and because of this faith I have given up the worship of idols, and condemn it, and converse on religion, and very nearly show myself a Christian. Because of this many

people are ready to call me a Christian.' There were two other young men with him, stretching his hand towards them, he said, 'These know that because of my speaking about this religion, I have been dishonoured by man, but I do not mind it.' We gave him encouragement to persevere and to pray to God in the

name of Jesus Christ, and we said 'then God will give you His Spirit and strength, and courage to go in the right way. Be careful, for by bad company goodness is destroyed.' We gave him some portions of Scripture, which he thankfully received, and having prayed, we took our departure."

THE RETURN.

"On the 23rd of June, we again came to Piple, and preached in the neighbourhood. Many minds were well disposed towards the Gospel.

"Baboo Anondo Duffadar and I said, after consideration, 'Come, let us go to Khoorda, the ancient capital of Orissa, and preach there.' This city is about fourteen miles west of

Piple. We stayed at Khoorda from the 27th to the 30th of June, and standing in markets and villages, and by the roadside, preached. We had also conversations with many people. On the 1st of July we returned to Cuttack, and after a few days started for Calcutta, where we arrived on the 13th of July."

The Gospel in Ceylon.

BY THE REV. H. R. FIGOTT.

IN my last letter I promised to give you an account of progress of the work at Heneratgodde.

In 1869 a young man was baptized in that Station who had been a staunch Buddhist, and who had, up to the period of his baptism, suffered much persecution from his heathen relatives, &c. I wrote concerning his conversion on a former occasion. You will be glad to know that he not only continues steadfast in the faith, but that his influence as a Christian has been felt by the members of his family, and we have had the happiness of seeing his younger brother baptized; and his parents, who at first were such bitter enemies of the truth, are no longer so now.

THE BAPTISM.

On the occasion of the baptism of a younger brother, we had a most interesting service; and before going down into the water, the candidate asked permission to speak. He was surrounded by not less than 200 of his heathen neighbours and friends. He reminded them of the fact that he had once been a Buddhist, that he had often engaged in heathen ceremonies, and had been to present offerings to the image of Buddha at the Kalany temple; "but," said he, "I got no profit from these things." He said that many of his friends had laughed at him for giving up his old religion, and some had charged him with having become a Christian for the sake of worldly profit; this he satisfactorily proved to be utterly untrue. He concluded a most earnest and interest-

ing address by asking his friends to examine the question of true religion for themselves, and by exhorting them to do that which was right. The people were most orderly and attentive during the delivery of this and other addresses. Only one man venturing to interrupt the last speaker by exclaiming, "You have your belief; but what have we to do with that?"

DEVIL WORSHIP.

I have alluded to the parents of these young men. One or two matters, trifling in themselves, but sufficient to indicate the greatness of the change which has come over them may be mentioned:—When a heathen family wants to gain the favour of some one of the many malignant demons presiding over "sickness," "luck," &c., they have recourse to what is called a "Devil ceremony." A stick is planted in the garden near the house, and none dare touch this stick but the Devil Priest, and even he must first propitiate the demon with offerings and gifts, when the stick may be removed without danger. Some time ago, the family referred to set up a stick with the intention of inviting the priest to hold a "Ceremony," but the power of the Gospel was too powerful for them, and they resolved to give up the ceremony, and actually allowed Goonesekere to pull up the stick, proving that they did not believe in the demon, nor fear his wrath.

Again. When a Buddhist priest visits a heathen family, a white cloth is always spread on the chair before the holy man can sit down. When last a priest visited the family in question, a chair without the necessary cloth was offered to him. When he expressed his surprise and indignation, the lady of the house replied, "Oh, you do not require a cloth, for others sit on chairs without cloth." This act is a conclusive proof that these people have ceased to believe in Buddha.

FURTHER ADDITIONS.

On the 27th March last, three persons more were baptized at this station, two of whom (a husband and wife) had been heathens, but had come to the knowledge of the truth chiefly by reading the Scriptures for themselves.

There are now fourteen members in the Church, presided over by Mr. Goonesekere (about eight have been added by baptism, and the remaining six joined from other Baptist Churches); so that the work in this place proceeds satisfactorily.

H. Markus is at work in his new station. At the first service there, held in the open air, we had a good congregation, and at the close, in speaking to those assembled, I asked an old man whether he had ever heard the Gospel before, when he replied, "Yes, a long time ago, Daniel Padre Unanse (Rev. Mr. Daniel) preached here, and I remember his doctrine."

MEDAMPÉ.

M. H. Perera holds services here regularly, and the people seem to like him. I spent some days here last week, and was well satisfied with the work. The work of building the new chapel has been retarded by the want of men to saw timber in the jungle; they have five sawyers at work now, so that the work will get on faster.

The Native Preachers on a Tour.

THE following extracts relate to a journey lately taken by the native brethren Govinda and Haradhan, of Sewry. They are translated for us by the Rev. Isaac Allen, and exhibit in a striking light the various aspects of the Missionary work as it now presents itself in India. Almost everywhere willing audiences listen attentively to the preaching of the Gospel. In one place the manufacture of idols is still going on, while many despise the gods they have hitherto obeyed. The consciences of others are enlightened, and they are compelled to declare the truth that has awakened them. Everything betokens the power of those agencies which are slowly but surely transforming society in India.

"May 21st.—In the evening we attended the market at Margaon, and had some twelve or fourteen hearers, with whom we discoursed concerning the true religion, and the way which God had appointed whereby we might worship Him. Some listened attentively, but others tried to raise objections to Christianity.

"2nd.—On account of the rain we remained in the village itself, and with some Mussulmans, went to visit a Moulvie who had lately come from Shabpore, but he slept so late that we all, being tired of waiting, went home. In the evening we went again to visit him, and began to discuss with him on the way of salvation. After a little talk he said, 'I am busy now, and can talk no longer; come some other time.' There were eight hearers. We went thence to Soorpo Meah's house, had some talk, but no preaching.

"Returning thence, we saw some men at work, making a Juggernaut car, and began to talk to them, saying, 'Your Juggernaut cannot move of himself; as far as you draw him, so far only he can move.' By and bye, many people gathered around and began to say that our words were

reasonable and true, and nearly all treated us with great respect. One man, saying, 'I'll refute them,' began to offer all sorts of 'worthless objections, but the bystanders themselves stopped him. The number of hearers was about sixty.

"On our return home, some of the people followed us, bringing with them a student of the Berhampore school, who professed to be a Brahmo. Some talk about the means of salvation arose, when by degrees the lad they had brought to help them turned on our side, and began to oppose them; on which some angrily said, 'We brought you to help us, and instead you have turned against us.' The hearers were about twenty.

"23rd.—Went to the village of Bussora, where by degrees twelve or fourteen people gathered to hear our words. We were glad to see that they listened much better than formerly, when they showed much hatred to us and our words, but now they gave us seats, and themselves began to converse about religion. One or two began to oppose, but the others told them to be silent, as they wished to hear us.

“On our return home, from noon till sunset, the Hindoos were continually coming to talk about Christianity; and they nearly all confessed that it was very good, and that they ought to accept it, but at present it was very difficult to do so on account of caste and other things.”

Reception of the Gospel in China.

BY THE REV. J. RICHARD, OF CHEFOO.

THE two native brothers, whom we selected at the annual meeting to itinerate, have made two trips—one in the second moon, the other in the fourth moon. They found very different reception on their two journeys. The first trip was to the eastern part of the province, where Christianity is not known to be in existence hardly. The place has not been much traversed by foreigners. The people listened as they would listen anywhere to anything strange, but there was no great interest produced by their preaching, neither for nor against Christianity; there was a great deal of perfect indifference. People did not flock after them to hear more, nor molest them as they preached. The second journey was more to the south, a part which had been visited many a time by foreigners, and where Christianity was preached over and over again. In this district the reception which our native preachers had was not indifference. The indifference had developed itself into two opposite feelings—one of hatred towards the new doctrine, the other of goodwill. In some places persons would stand up in the crowd and condemn the new doctrine in the strongest, not to say the vilest, terms; whilst, in other places, they were asked to lodge on their way in a native's home, and not in an inn, with an injunction that should missionaries accompany these preachers some time, they were not to go to an inn, but to this one's home. Thus, whilst some would persecute, others would offer refuge to preachers of the gospel. At present it is the fifth moon of the Chinese, and these two natives rest a little during the hot weather, ere they start again. Since I wrote to you last, I have been twice out at our country stations.

THE STATIONS.

One of them is a little promising. All the neighbours evidently respect our native brother at Tsungkia very much. Though he has left their heathen practices, they are compelled to say he is a good man. The other station at present finds it hard to bear up against all the evil reports which are rife about them. There are some Christians in that neighbourhood belonging to the American Presbyterians, but they have behaved themselves very scandalously, threatening to burn down their own chapel, owing to the sharpness of discipline exercised towards them. Our own members are by no means models of Christian character. The finger of scorn is lifted up towards them all, and asks, “Is this the excellency of your Christianity?” At Chefoo there is not much Christian work going on just now; not, however, owing to want of readiness as want of opportunity to do it. When the por was newly

opened, everything was new; now there are three chapels in Chefoo, where there is a population of twenty thousand, and ten years of work in the town has been enough to satisfy the curious among the Chinese. I have gone to the chapel many a day and not a man came in. I know that the other chapels are also very much the same. There are certain seasons when our chapels are well attended daily. Those who do attend, as a rule, are people who have come from the interior to Chefoo for the first time. When the people are very busy at their crops, either in sowing or reaping, there are but few people to be seen in the streets, and that is the time when we may sit down for hours without seeing a single one turn in. These days are busy days, and during the last fortnight there has not been more than a dozen in our chapel. On Sabbath days we worship in the chapel in the street, and our singing attracts them, so that often we have forty or fifty who come in and sit with us for a short time. When the people of the country are not very busy, they come to the town a good deal, and at that time we have some people generally every day, varying, however, from the unit to two or three dozen.

Six were baptized since I wrote to you last. We have an applicant now before the Church. He is a scholar, and has attended our services and kept the Sabbath for the last six months. He has two wives. This candidate will have his case before the Church in a few days.

Progress in China.

IN the following letter, Mr. Richard gives some interesting particulars of the progress of the work of God in and around Chefoo; the choice of an evangelist by the natives, and their resolve to support him while engaged in preaching the Word, are particulars of a very interesting character. We cannot but rejoice at this sign of a vigorous Christian life:—

“On my December trip I visited places which had never been visited by any of your Baptist Missionaries, and had only been once or twice visited by any missionaries. The field was therefore new. Besides, the people of the Eastern part of the promontory, for that was the part I visited, are very quiet compared with what I heard the character of the people in the West to be. To the west of Chefoo the country has been traversed and traversed by a score of missionaries. I thought then that I would ask the Church to send out a

preacher of their own choice to this part, who would be supported by the native brethren in money, sympathy, and prayers. Our annual meeting was held on the 26th of February, and important matters to our little church were discussed on the three succeeding days. The best Christian scholar in Shantung had to submit to the censure of the Church, which I am glad to say was administered by Ching S.S. in a way which would reflect credit on the worthiest of ministers at home. The support of the ministry was also discussed. A good

brother was chosen to be supported by the Native Church. He is since that day the home missionary of the native brethren. Thus, at last, an initiatory step has been taken, which I trust God will abundantly bless. Not wishing that our dear brother should labour alone amongst strangers, I sent Sun Hwei Teh, another good brother who has been a student under Ching S.S. for two years, along with him. They started full of love for their work March 27th, to that part of the promontory which I visited last December.

“A week ago I went to Hankhiau, which place Dr. Brown and myself failed to reach last Christmas owing to a heavy fall of snow. I was this time alone, without the pleasure of a foreigner's company. Taking two of our native brethren at Hankhiau along with me, we visited the fairs and markets around. I was in the very city where the ‘Death-blow to corrupt doctrines’ is said to have come

from. When I was there, I was not aware of that, but I remarked that there was something strange at that city. As a rule, a foreigner is sure to have plenty look at him, if not to hear him, even in places which are often visited, but it was not so at this place. There was no more than a score around us, whereas they generally assemble in hundreds, and of that score two spoke to us very impertinently. By the way, a new edition of that vile book is out with a preface containing the Chinese version of the Tientsin massacre. The English Consul at this port has obtained a copy, which he says he is going to translate, that foreigners may look at the matter with Chinese official eyes. Where we are already known, the book has but little effect, but when visiting new ground, if the book precedes us, it is a terrible instrument in the hands of people who have perverted ideas of truth.”

Concurrent Endowment in Trinidad.

FOR some time past the inhabitants of Trinidad have been agitated with the State Church question. Hitherto two Churches, the Anglican and Roman Catholic, have received stipends from the public revenue for the support of their clergy, the Anglicans, although the least numerous body, receiving by far the largest share. Prompted by the Colonial Office, the Legislative Council of the Colony has adopted the plan of Concurrent Endowment, and has allotted, in proportion to the respective numbers of the adherents of each church, the sum devoted to ecclesiastical purposes in the following way:—

Church of England ..	£3,000
Roman Catholic Church .	6,500
Wesleyan Body	400
Presbyterian Body ..	300
Baptist Body	200
	———— £10,400

Three members of the Legislative Council opposed the entire project ; but as the Roman Catholic Members of the Council came to the aid of the official members, it was carried by a majority of eight to three, the Chief Justice declining to vote. Some members of the majority, with great inconsistency, would not have voted for the plan, had it embraced the non-christian religions of the Colony. It is also stated in the Colonial newspapers, that some of the adherents of the Church of England are sorely annoyed that the Roman Catholics will receive the largest share of the grants, and are inclined to oppose all such grants in the future. It is quite evident that *this* plan of securing "religious equality," will not be productive of harmony or peace among the various denominations, and that jealousies and envies of the most painful kind will result from the system.

On receiving the above information from their missionary, the Rev. W. H. Gamble, the Committee passed the following resolution :—

"Resolved—That the Rev. W. H. Gamble be requested to inform His Excellency the Governor of the Island of Trinidad, that this Committee is unable to accept the grant of money allotted to the support of their missionary from the revenue of the Colony, because in their judgment the principle accepted by the Legislative Council is contrary to the true principles of religious liberty and equality ; that it is also adverse to the best and highest interests of the island itself ; that it is wrong, inasmuch as it is the improper endowment not of truth only, but also of error ; that the Legislative Council cannot consistently refuse similar grants to the adherents of the Hindu, Mohammedan and Buddhist faiths, of which faiths considerable numbers, who are the subjects of Her Majesty, are resident in the Colony ; that these indiscriminate grants violate the conscientious convictions of those who believe these religions to be fatally delusive to the souls of men ; but which they will be compelled to support by the payment of the teachers of these faiths from the general revenues of the island.

"And, finally, it is the judgment of this Committee that the only true principle, fair to all classes of religionists alike who are the subjects of Her Majesty, is the entire disendowment of the Churches that hitherto have been supported from the island revenues, and the withdrawal of the grants from all other religious bodies now for the first time made to them."

Missionary Notes.

CALCUTTA.—The Rev. G. Pearce, with Mrs. Pearce, has visited—for health—the Neilgherry Hills ; the change appears to have been very beneficial to them. Mr. Jordan has, during Mr. Pearce's absence, taken charge of the Theological class at Alipore.

CEYLON.—Mr. Carter informs us that he has been occupied with the prepa-

ration of a hymn-book for the Singhalese churches. It contains forty-one hymns; some are original, others translations of English hymns. Much difficulty has had to be overcome owing to the peculiarities of the language. Good progress is being made with the new chapel at Gonawelle. Ten converts have been baptized at Kottigahawatte, the first fruits of Migel Perera's ministry.

NORWAY.—During the visit of Mr. Hanssen to Bergen, meetings were held almost every night, and were very largely attended. A church has been duly organized, and Mr. Hubert chosen as the pastor. The new missionary, Mr. Klargvist, has arrived in Norway, and will occupy Arendal as his sphere of labour.

BAHAMAS, TURKS' ISLANDS.—While in the Island of Trinidad the Government has resolved to pay all the churches, of every denomination, the Government of Turks' Island has resolved on entire disendowment. This decision has been hastened by the refusal of our Missionary, the Rev. I. Pegg (in concurrence with the Committee) to participate in any grants from the Island revenue.

JAMAICA, KINGSTON.—We are happy to record the arrival of the Rev. J. J. Fuller in his native land, after a safe and pleasant voyage. He will visit various parts of Jamaica, to serve the interests of the Mission. He had the happiness of again seeing his aged mother, after an absence of more than a quarter of a century.

BROWN'S TOWN.—Our esteemed friends, Mr. and Mrs. Clark, have been plunged into deep affliction by the death of their son, Dr. Clark. Only a few months ago their daughter, Mrs. Turton, was called away. In both cases, several children have been deprived of a much-loved parent.

Home Proceedings.

Following the address of the Treasurer at Northampton, on the 26th September, given in our last HERALD, a very interesting discussion took place, especially on the question of the necessity of sending more missionaries to India. It has not been without result, as two or three brethren have since intimated their desire to devote themselves to the service of Christ. In the present number of the HERALD we are happy to give the address of the Association Secretary, a discussion on which the time did not allow. The public meeting in the evening, Charles Gilpin, Esq., M.P. for Northampton, being chairman, was very crowded, and excellent speeches were delivered by the chairman, the Revs. G. Gould, B. Millard, Goolzar Shah, and H. Wilkinson. The associations of the locality inspired the speakers, and no little interest was felt when Goolzar Shah referred to the fact, that he was the first Hindu convert to stand on the spot whence the first missionaries of the Society went forth on their work of faith.

At the quarterly meeting of the Committee on the preceding evening various important business was transacted, and one or two matters require special notice. For some time past the Rev. J. Wall has been labouring very successfully in the city of Rome, supported by the contributions which have passed

through our hands from various friends. It is now resolved to conduct the Mission in Rome as part of the ordinary work of the Society, and Mr. Wall will accordingly rely on its funds. The Committee, however, do not doubt that the friends who have taken a special interest in this Mission, will continue the contributions they have hitherto forwarded.

The Morant Bay Mission also received the attention of the Committee, and it was resolved to continue the grant for a further period of six months, by which time there is every prospect that the object originally contemplated will be accomplished, and the locality which five years ago was the scene of devastation and sanguinary violence, will henceforth enjoy the services of two native ministers of the gospel. Two chapels have been built, or are nearly completed, and the two churches that have been formed embrace upwards of 800 persons in Christian fellowship.

The extreme poverty of the people of Turks' Islands, and their emigration to other places, has led the Committee to adopt the plan of settling the missionary—the Rev. I. Pegg—in St. Domingo, where he will find a large field open before him, and be able, at the same time, to pay frequent visits to the congregations remaining in the Turks' Islands group.

The Missionary meetings during the month have been as follows :—

PLACES.	DEPUTATION.
Coventry	Revs. B. Millard and J. J. Brown.
East Gloucestershire	{ ,, B. Millard, G. B. Thomas and S. Hodges.
East Lancashire	{ ,, A. McKenna and C. Bailhache.
Huntingdonshire	{ ,, I. Stubbins, D.D., and G. H. Rouse, M.A., LLB.
Isle of Wight.	{ ,, B. Millard & Hormazdji Pestonji.
Halifax district	{ ,, James Mursell and Hormazdji Pestonji.
Langham, Bures, &c.	{ ,, F. Trestrail.
Leicester district	{ ,, Dr. Underhill and Rev. B. Millard.
Leeds district	{ ,, Dr. Underhill and Rev. I. Stubbins, D.D.
Lockwood district	{ ,, C. Bailhache.
Monmouthshire and district	{ ,, G. H. Rouse, LL.B., and Rev. G. B. Thomas.
Nottingham district	{ ,, J. T. Wheeler and T. M. Morris.
North Devon	{ ,, J. Bigwood.
Preston and district	{ ,, B. Millard.
Southampton district	{ ,, C. Bailhache and W. Emery.
St. Albans	{ ,, J. H. Anderson, & Dr. Underhill.
Salisbury district	{ ,, W. Sampson and Mr. J. Templeton.
South Lancashire	{ ,, Dr. Underhill and Revs. Hormazdji Pestonji and W. H. King.
Swansea district	{ ,, A. McKenna and G. B. Thomas.
Wallingford	{ ,, J. H. Anderson.

Our readers will see at a glance that the month has been well filled with work, and how many thanks are due to all the brethren who have assisted us in it.

In two districts conferences on missions have been held, viz.: in East Lancashire and Southampton. The Association Secretary attended both these. Universal testimony is in favour of such meetings. We would they were more common.

DEPARTURE OF MISSIONARIES.

Our esteemed friends, the Rev. W. A. Hobbs and Mrs. Dakin, sailed for India in the "Selina," via the Suez Canal, on the 5th October. The Rev. Goolzar Shah bade us farewell on the 29th September, proceeding to Calcutta through Bombay and the North-west Provinces. The Rev. T. L. Rees left Liverpool for Jamaica on the 10th October, and will find his sphere of labour in the mountains of St. Elizabeth. We have also to record the departure of Miss Johnstone, on the 14th October, in the *Diomed*, for Chefoo, where she will become the wife of Dr. Brown. We commend all these dear friends to the care of the Most High, and pray for them a safe passage and great blessing in the work on which they have entered.

Contributions

From September 19th to October 18th, 1871.

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

ANNUAL SUBSCRIPTION.		LONDON AND MIDDLESEX.		Plymouth, George Street Sunday School, for Mr. Sale's N P 13 6 0	
Dalton, Mr. R. N., for Mrs. Pigott's School Colombo, Ceylon.....	6 0 0	Bloomsbury, Sunday School, for Mr. Lea, Jamaica.....	5 0 0	DURHAM.	
Miller, Major General.....	1 1 0	Do. for Mr. Hobbs, Seawy.....	5 0 0	Jarrow.....	1 13 0
Morley, Miss F., Tuxford.....	1 0 0	Brentford, Park Chapel Kennington, North St. Sunday School, per Y. M. M. A.....	1 17 6	Middleton Teesdale.....	0 5 0
DONATIONS.		Stockwell, Sunday School Upper Holloway, for W. & O.....	3 6 1	Monkwearmouth, Enon Chapel.....	5 3 2
Anonymous, Southampton.....	1 0 0	BEDFORDSHIRE.		West Hartlepool.....	9 10 0
Morley, Miss F. Tuxford.....	2 0 0	Heath.....	2 10 0	GLOUCESTERSHIRE.	
Routh, Rev. J. O., Hawes, Yorkshire.....	3 0 0	CAMBRIDGESHIRE.		Chalford.....	2 12 11
Two Friends, Brixton.....	2 2 0	Cambridge, Young Men's Christian Association.....	0 12 0	Eastcombe.....	1 12 0
FOR NEW MISSION SCHEME.		Do., Zion Chapel.....	27 19 4	Shortwood.....	27 9 7
Rains, Mr. John.....	25 0 0	Chittring.....	0 17 0	Do., for Mr. Fuller's School.....	1 5 0
FOR NORWAY MISSION.		Great Shelford.....	22 2 1	Stroud.....	29 0 1
Bumpus, Miss, Northampton.....	10 0 0	Harston.....	7 7 1	Uley.....	3 16 0
By Rev. J. Edwards for ditto.....	3 3 0	Melbourn.....	6 12 0	Woodchester.....	1 0 0
Baines, Mr. C.....	0 10 0	CHESHIRE.		HAMPSHIRE.	
Button, Mr.....	10 0 0	Stockport.....	1 0 0	Southern district of Southern Association Juvenile Missionary Auxiliary, for N P Ram Kanto Dacca.....	4 10 0
Edwards, Rev. J.....	2 0 0	CORNWALL.		Do., for N P, Duro, Cameroons.....	4 10 0
Hoby, Rev. J., D.D.....	10 0 0	Falmouth.....	12 0 0	Do., for Mr. Hanssen, Norway.....	5 0 0
Parkinson, Mr.....	10 0 0	DEVONSHIRE.		HEREFORDSHIRE.	
Symonds, Professor.....	5 0 0	Devonport, Hope Chapel Exeter, Bartholomew Street.....	8 0 8	Norton Skenfrith.....	0 10 8
Under 10s.....	0 5 0	CORNWALL.			
LEGACIES.					
Estate of late Mr. Llewellyn, of Cowbridge, by Messrs. Pattison, Wigg, & Co.....	11 16 8				

LANCASHIRE.	WARWICKSHIRE.	SCOTLAND.
Blackpool..... 1 0 0	Birmingham138 11 6	Forres 1 1 4
	Coventry, Cow Lane.....109 9 0	
	D., St. Michaels 26 3 7	
	Stratford-on-Avon..... 5 1 3	
LEICESTERSHIRE.	WESTMORELAND.	IRELAND.
Leicester, Belvoir Street 148 18 5	Crosby Garrett 5 0 3	Carrickfergus 3 0 0
Do., Harvey Lane 8 17 6	Winton..... 1 17 0	Dublin 2 0 0
Sheepshed 10 11 0		
NORFOLK.	WILTSHIRE.	JAMAICA SPECIAL FUND. } By Rev. B. Millard.
Yarmouth, St. George's Park 34 7 0	Trowbridge, Back Street 25 0 0	Leeds—
Do., Ashby 1 2 6		Walker, Mr. Thomas 2 0 0
	WORCESTERSHIRE.	Under 10s. 0 5 0
	Astwood Bank 23 14 6	Headingley—
NORTHAMPTONSHIRE.	Pershore 31 1 3	A few Friends at Congregational Chapel 7 0 0
Northampton 10 0 0		Manchester—
Do., moiety of collection at Public Meeting 16 3 9	YORKSHIRE.	Beardsall, Mr. F. 1 0 0
Welford 1 15 6	Bradford, Halfield Juvenile Society..... 4 10 0	Stockport—
	Wainsgate 4 3 3	Collection..... 10 0 0
NORTHUMBERLAND.		
Broomley..... 5 3 6	NORTH WALES.	SPECIAL CONTRIBUTIONS FOR MR. WALL'S ITALIAN MISSION.
	DENBIGHSHIRE.	Stroud—
STAFFORDSHIRE.	Llanddogget 2 0 0	By Rev. W. Yates.
Burton-on-Trent 9 0 0		Collections 4 1 0
Netherton, Sweet Turf Chapel 3 6 0	SOUTH WALES.	Clark, Mrs. 0 10 0
	CARMARTHENSHIRE.	Evans, Mr. P. C. 1 0 0
SUFFOLK.	Newcastle, Emlyn..... 16 12 3	Evans, Mr., Jun..... 0 10 0
Horham 3 10 6		Gay, Mrs. 0 10 0
Ipswich, Burlington Rd., for Child under Mr. Hobbs, India 2 0 0	MONMOUTHSHIRE.	Lacey, Mr. 1 0 0
Stradbroke, for W. & O. 1 0 0	Llangwm 1 10 0	Lewis, Mr. F. 0 10 0
	Maindee 0 9 0	Yates, Mrs. 0 10 0
SUSSEX.		Yates, Miss, basket ... 1 0 0
Shorcham..... 1 0 0		Under 10s. 0 15 0

ACKNOWLEDGMENTS.

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

Sunday School, Hitchin, per Mrs. Aldis, for Case of Clothing, for *Mr. Lea, Jamaica.*

Miss A. S. Peake, for Books and Sermons.

Mr. James Benham, for Nos. of *Freeman* for 1870.

Missionary Working Party, St. Mary's, Norwich, per Miss E. A. Dexter, for a Parcel for *Sonthal Mission.*

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



DECEMBER, 1871.

On Missionary Deputations and Organisation for Missionary Purposes.

IT now remains for us to call the attention of our readers to the work to be done in and by the Churches themselves, in order that the interests of our Mission may be maintained and advanced.

1.—Our most serious hindrance is the lack of systematic and organised effort in our congregations. In the great majority of them there is none at all, and the results we obtain are mainly dependent upon the feeling which may be excited, once a year, by the missionary sermons and the annual missionary meeting. Should adverse circumstances arise, we are subject to loss, which no intervening work helps us to repair. This lack of organisation is all the more remarkable, when we consider the well-known fact that, wherever systematic collecting and canvassing have been tried, they have proved eminently successful, and also that other denominations of Christians have used these means with marvellous results. It is in this way, for instance, that the Wesleyans, with an aggregate membership, not one-third larger than our own, raise a missionary income which is more than four times larger than ours. With the obvious exception of the Established Church, we are giving less for missionary work than any other body of orthodox Christians. The percentage of individual giving throughout the denomination is small in a most humiliating degree. Now, to say that this points to a proportionate lack of interest is not quite true. We are failing less from want of sympathy, than from lack of business-like efforts. Our church-members and seat-holders need to be personally appealed to, and

regularly waited upon for the receipt of their contributions, and we want in every Church persons who will undertake this duty, and perform it regularly and punctually. Let the weekly, or fortnightly, or monthly, visit be paid with this end in view, and the increase of our funds will speedily gratify and reward both the collectors and the givers.

We might mention many instances of the success of this method. Let two suffice:—A Church in London, by no means wealthy, raised in two years its contributions from twenty-five pounds to *one hundred and fifty*; and a small church, in a country village, raised its own from three pounds to *thirty*. What these have done, clearly, all other churches, each in its proportion may do. We say it advisedly, we see no reason why our missionary income should not in a short time be raised to *one hundred thousand pounds*.

2.—We are thankful for the increased interest in our work which is shown in our Sunday Schools. In scores of churches the children are doing more than the adults. We plead, however, for still more attention to the young. They are a most valuable auxiliary to us, and year by year they are raising more and more money for our funds. One halfpenny a month, from every scholar in our schools, would realise nearly *eight thousand pounds*—more than a fourth of our regular income. It is obvious that that sum could be easily increased. Proofs abound that the influence of this missionary interest is beneficial to the children in many ways, and there can be no doubt that, in future years, it will react favourably on the Churches themselves.

For the maintenance in the young of a proper interest in missionary work it is desirable to circulate among them as much intelligence as possible. This may be done in many ways, and among them the distribution of the *Juvenile Missionary Herald*, a means largely and usefully adopted in many Sunday Schools, the monthly delivery of missionary addresses by the teachers and others, and the occasional visit of a returned missionary. For this last, arrangements may easily be made by applying to the Association Secretary, at the Mission House. We think too, that occasional rewards to the juvenile collectors would not be out of place. Other Societies have adopted this plan with very satisfactory results—why not our own?

3.—In work like ours, no means can be considered insignificant which really helps to accomplish our purpose. Hence we would press upon our friends the use of missionary boxes in their families. Let the Lord's-day morning be the time when these shall be placed upon the breakfast-table,

for such contributions as parents, or children, or visitors may feel disposed to make. We know of many cases in which this plan has succeeded admirably. Such contributions are a *clear gain* to us, as they do not diminish the giving in any other way. Let this giving be associated on that morning with prayer in the family for the blessing of God upon the work of our brethren abroad, as well as on that of ministers at home.

4.—Very earnestly would we recommend the regular holding of the monthly missionary prayer meeting. The practice ought to be universal, but it is very, very far indeed from being so. Our experience has taught us to attach very great importance to this service. As a rule, where it is neglected, the missionary interest languishes. Happily, also, the reverse is true. At such meetings, we think it wise always to give some missionary intelligence, and for this purpose the monthly *Herald* is sent to our ministers so as to reach them in time for the service. Care, however, should be exercised in the way in which the *Herald* or other magazine of missionary intelligence is used. Complaints are often made that this class of literature is dry and uninteresting. It may sometimes be so, but surely there will always be some point to which prayer or thankfulness may be directed, and that can scarcely be “dry” that suggests either.

We trust our readers, and especially our ministerial brethren, will take these observations with as much kindness as we have shown candour in making them. Never, we think, was there a better feeling abroad in our Churches, than now, towards our great cause. The Master give to us all the grace and wisdom we want, to use this feeling to the best practical issues!

Brittany and the Gospel.

UNDER the present circumstances of France it is consolatory to learn that, in some measure, “the Word of God has free course and is glorified” among a portion of its people. Brittany is, indeed, remote from the capital; its people are ignorant and superstitious; but the influence of popery on their minds is evidently on the wane, and we cannot but be confident that the patient labour of our brethren will, “in due season,” bear an ample return. Mr. Jenkins, writing (August 22nd) from Morlaix, gives us the following interesting information:—

“Last Sabbath a general meeting of our Church was held in this town. On the occasion was received, by baptism, a young woman, the daughter of a widow, a member with us. Philomène Duedal has been a servant

for some years in the family of a distinguished Presbyterian minister in England (Dr. Stewart), and is the good daughter who occasionally sends, through the Mission House, a couple of pounds to my care for her poor mother. For a long while previous to her present visit home she was desirous of being received among God's people by baptism, and as soon as she arrived she applied to be so received among us, being convinced that immersion is the right mode of administer-

ing the ordinance. There was another young person to be received at the same time, but her baptism was deferred on account of indisposition. The Lord's Supper was administered. In the afternoon an edifying meeting of the Church was hold, and preaching again in the evening. We had reason to rejoice and bless the Lord. What a contrast this with the multitude, frivolous and profane, driving to meet at a race-course just outside of the town!"

DEATH AND THE PRIEST.

"While the Lord adds new young members to the Church, others are removed by death. Lately, within a week, two of our Christian friends in the country finished their earthly career. The first, Louis An Touche, was a young married Breton, who was baptized last Easter. He intended being at our meeting at Tremel when you visited that place, but was unable, on account of his commenced illness, which lasted nine weeks. I and other friends visited him during that time. He was always glad to see us; and it was truly pleasing to witness his Christian patience, faith, and pious experience during the time of his suffering illness. The parish priest, who is a relative of his wife, went twice during his last days to persuade him to confess, but entirely failed in his effort. When the sick man once opened his New Testament to refer him to Divine testimony, the priest immediately got up and went away. An Touche's wife was truly kind and attentive to her sick husband, and favourably disposed as to the Gospel. She immediately sent to inform me of his death, and the time of the funeral was arranged. But the priest intolerantly

interfered, and imperiously forbade his being interred in consecrated ground with his deceased relatives. The mayor, a farmer, was applied to, who granted the request of the widow to have the body of her husband buried where she demanded. Nevertheless the priest persisted; and as night was approaching, and the mayor living afar off, we felt constrained to bury him in the grave ordered to be made by the priest. All present were truly indignant at the priest's conduct, he being also half drunk. I have addressed a complaint and reclamation on this matter to the prefectorial authority. A reply has been given; but we are not satisfied with it, and probably we shall carry the matter further. While waiting from two P.M. to six P.M. for the funeral to take place, I had much religious conversation with the people who had come together, and a solemn opportunity to proclaim the Gospel to many by the grave-side. I have also to add that a good article, written by a respectable Liberal Catholic of this town, a professor in the college, to blame the priest's conduct on the occasion, and to insist on the duty of doing justice in

the case, supported by special remarks of the editor appeared in the Nantes daily paper, the *Phare de la Loire* of the 4th instant.

"The other member who lately died was the mother of our colporteur, Omnes, the friend whose wedding took

place at Tremel when you were present. She was buried, like the others, in consecrated ground. A large number of people heard Gospel truth in the burying-ground, and evidently with far better disposition than formerly on similar occasions."

TRACT DISTRIBUTION.

"Just a fortnight ago colporteur and scripture-reader Boloch went to St. Brieuc, in which town he has been wonderfully successful in distributing tracts. I will give you copies of the three letters he has written to me from that town. They are as follows:—

"AUGUST 12.—I have still a certain number of tracts, nevertheless they diminish considerably, so it would not be amiss to send me more as soon as convenient. There is a great number of soldiers just now at St. Brieuc, and a considerable part of them are camped on the Place Champ de Mars, under tents. Yesterday I went among the soldiers with tracts on the Champ de Mars. I gave only one tract to each, and I made a large distribution among them. They were all very civil to me. Some were running from under their tents in order to receive tracts and returning under their tents to read them. May God bless these tracts to their salvation!

"After that I went on the public walk to continue my work. I approached ladies and gentlemen sitting on benches. Some refused and others accepted tracts. I went purposely towards four priests, and offered each the tract entitled *Le Prix de l'âme* (The Price of the soul). One priest said No, and the others took no notice. I have visited two villages, and found easy access to the people.'

"AUGUST 16.—Boloch says, 'Dear friend, I am now without tracts; out of the 700 I took out from your house,* nevertheless I have given them away with as much care as is necessary, for I give but one tract to the same person, unless it be a very small one. I go on the public walks and to meet people going to the sea-side to bathe. But I do not want New Testaments, for I have sold only one here. Let us hope that, by the grace of God, the reading of these tracts will be blessed, as the word of God says: "Cast thy bread upon the waters, for thou shalt find it after many days." Let us plant and water—God giveth the increase. Probably, one of these days, the ministers of the Prince of Darkness will be crying loud against me; but Satan always does a work which deceives him.'

"AUGUST 19.—Dear Friend—You have sent me only 300 tracts, and if I wish, I believe I could distribute them in one day in the town; therefore I wish you would send me 1,500 or 2,000 tracts, as soon as possible. Yesterday I sold three Testaments, and I have been asked for two more. I feel pleasure in distributing the Holy Scriptures and speaking to the people; and I am also persuaded that my tracts are read. I gave a tract to a stone-breaker on the road. Some days later I asked him if he had read the tract. He replied,

* Three hundred tracts were on the way for him.

"Yes," showing the little book to me; "you see I have it still, and I find it very good." A young man in the town, to whom I gave a tract, asked me, "Is it Catholicism or Protestantism?" I replied, it was a narrative, with passages from the Holy Scriptures. "If it is Catholicism," said he, "I tear into four." Then I said it was Protestantism, as people usually say. "Well, then," said he, "when I get home I will read with

with respect your tract." On the promenade I see ladies and gentlemen beginning to read the tracts as soon as they receive them.'

"As soon as I received this letter I sent 1,000 tracts to Boloch. This is the most remarkable distribution of tracts we have ever had in this country, and we trust and pray these little Gospel messengers may be made a great blessing to many."

African Cruelty.

IN the following communication the Rev. R. Smith gives us a graphic picture of what savage life is. The efforts of the missionary to hinder and suppress such crimes cannot but have our sympathy and approval. Not a few of those who now live as becometh the Gospel, on the river Cameroons, were once cruel savages, and delighted in blood. May the Gospel speedily overcome all such horrors, and give peace and security to the "rude barbarians" of Western Africa:—

"God helping us we purpose putting forth more strenuous efforts for the suppression of murder in this river. The people know they are doing wrong, and fear accordingly. It is sad to see how much more they fear the British Consul than the Lord God of heaven. Last Sabbath a man arrived at a neighbouring village from the country, and, while in the act of unloading his canoe, was seized and bound by a number of his townspeople, and was being carried down the river to be thrown into the water, for a supposed case of witchcraft, when Mr. Thomson, fortunately hearing of it, immediately gave chase in his boat. This terrified them, and the

poor man was thrown out on a sandbank, and rescued by Mr. Thomson, amid the heathen yells of some people from a neighbouring town. This is the second case of rescue within the last six months. The little property of the condemned creature is generally confiscated, and we have the expense and trouble of their support and preservation until we can get them to Victoria or some place of safety. It is sad indeed, to think of the many poor creatures in the interior to have no friendly hand to rescue them in the hour of death. May God pity them, and soon open a way for us to be amongst them!"

The Welcome.

OUR readers will peruse with pleasure the following letter from the Rev. Thomas Lea, announcing his safe arrival in Jamaica, and the hearty reception given him by his people:—

“You will be glad to know that, after a long and somewhat tedious passage, we arrived in safety at Falmouth on the night of the 16th of October, and at Lucea on Friday evening. Our ship was detained more than a week at Deal and off Dungeness by contrary winds; we then had a succession of calms and light winds across the Atlantic.

“Had we sailed on the first day named by the owners of the vessel, we should probably have been within the range of a terrible hurricane which swept over Antigua and several other islands, and destroyed much shipping, property, and life, in the islands of the Carribean Sea. Thus we have cause for profound gratitude for the delay which, at the time, was very trying.

“You may be sure that our dear people gave us a real Jamaica welcome. Yesterday I did little else but walk about our dear old home, so familiar to us, recalling the varied scenes of the past, looking with a heart full of admiration at its glorious surroundings, and my mind so full of fervent, tender thoughts of gratitude

to Him who, through danger and delay, led us to our beloved people and work.

“To-day has been a happy one. The sanctuary and its worship and praise unutterably delightful. I preached from Psalm ciii. 1, and Romans viii. 28. In the afternoon we held a special prayer-meeting, such a one that you will better imagine than I can describe; then I spent an hour with the Sunday-school children.

“Reports were all about that our ship was lost, and that dead sailors had been picked up; imagine then the joy of the people when, after unwearied and fervent prayer and painful anxiety, they saw us again.

“The Lord be praised.

“Brethren have been kind in supplying my lack of service. I found everything much better than I anticipated. Next Lord's-day is to be a high day with us here.

“Of the kindness of yourselves and of the Committee, I retain, and shall ever do so, the most grateful memories.

“God bless you all ‘always.’”

Decese of the Rev. F. Supper.

IT is with deep regret that we announce the death of the Rev. F. Supper, of Dacca. For some time past his health has been in a somewhat precarious condition; but he was able to fulfil the duties of his post without material interruption. In the early part of August, he accompanied the Rev. R. Bion in a preaching tour in the district of

Mymensing, and returned home without suffering much from the fatigue and exposure of the journey. On the 30th September, Mr. Bion first felt alarm at the utter prostration which fever had induced. On the following day Mr. Supper was worse, but he was able to sit up. On the next day the power of speech left him, and by noon he was sinking fast. At twenty minutes to three o'clock, on the 2nd October, his spirit peacefully passed away to the regions of immortality. Mr. Supper was in the fifty-fifth year of his age, being born on the 20th March, 1817. For thirty years he had been the loved companion of Mr. Bion, who bears witness that he laboured indefatigably as a servant of the Lord. His humble, gentle manners, won him the confidence and respect of Hindus and Mohammedans alike, while the Society has lost a zealous and useful missionary. He originally went to India in connection with the late Dr. Hüberlin, and after Dr. Hüberlin's death he was supported by the Basle Missionary Society until a change in his views of baptism led to his separation from them. He was baptized, at the same time with Mr. Bion, in September, 1850, and shortly afterwards was accepted as a missionary of the Society by the Revs. J. Russell and Dr. Leechman, who were then on deputation in India. The Eastern Bengal Mission was at that time in a low state, and the adhesion of these two brethren relieved the Committee from great anxiety as to its perpetuation. For a short time Mr. Supper laboured at Bishtopore and Cutwa; but in 1855 he joined Mr. Bion in Dacca, which city has been the chief scene and centre of his operations. He leaves a widow and three children to lament his loss. We commend them to the sympathies and prayers of the churches. Mrs. Supper will probably ere long return to England.

Missionary Notes.

SEWRY.—The Rev. I. Allen reports the baptism of two persons at this station—one a youth educated in the school, the other a female. Rains and floods have greatly injured the villages and the lands; and prevented much itinerant work being done.

CALCUTTA.—We greatly regret to learn that the Rev. J. Trafford is obliged to leave Serampore for a time. He hopes, by a brief visit to the hills, to return with invigorated health. The Rev. R. J. Ellis has also been obliged to take a change, with the same object in view. For some time past Mr. Ellis has been assisting Dr. Wenger in his revision of the Old Testament in Bengali.

ALIPORE.—During Mr. Pearce's absence, on account of health, the Rev. C. Jordan has been conducting the theological class. Some portion of his time has also been given to bazaar preaching and the ministry of the native church. Mr. Jordan's time will henceforward be given to the work of translation, in conjunction with Dr. Wenger.

NORWAY.—Mr. Hubert reports a brief visit to Stavanger to baptize his sister, and of happy communion with the little church. At Bergen the meetings are better attended. A chapel is needed, as the present room must soon be given up.

JAMAICA.—The Rev. W. Dendy informs us of the lamented decease of Mrs. Hutchins, the widow of our former missionary, on the 3rd September last. She was buried the next day in the chapel ground of Savanna-la-Mar.

SPANISH TOWN.—The Rev. J. J. Fuller reports numerous engagements, and a hearty welcome everywhere, in the churches of Jamaica. They are preparing to raise a small fund to build a chapel at his station in the Cameroons, as a memorial of his visit.

MORANT BAY.—The Rev. W. Teall writes that he hopes to get Monklands Chapel finished by the 31st March, and to hand it over complete, and without debt, to the pastor whom the church may choose. He is also busy making preparations for two new stations up the Yallahs river.

EAST QUEEN STREET, KINGSTON.—The Rev. D. J. East reports the work, in all its departments, as proceeding satisfactorily. By an arrangement made with the church and the committee of the Mission, Mr. East will enjoy, in his pastoral labours, the assistance of the minister of Mount Charles and the Rev. J. S. Roberts.

HAYTI.—A very gratifying visit has been paid to this island by the Revs. J. E. Henderson, and E. Fray, as a deputation from the Baptist Union of Jamaica. They think highly of the country as a field for missionary labour, and there is some hope entertained that the Jamaica churches will not be unwilling to aid the Society in its evangelization, with men and means.

BAHAMAS.—The Rev. J. Davey reports that a heavy gale swept over the islands on the 23rd and 24th of August, doing much damage. At Abaco there was great loss of life. At Long Cay the waves of the sea broke down the wall of the chapel, and in other places houses were blown down. Clothing is greatly needed, and a few boxes would be gratefully welcomed.

CAMEROONS RIVER, AFRICA.—At Mortonville, the Rev. R. Smith has had the pleasure of receiving into the church, by baptism, four of the youth of his school. Two other young persons have sought admission into the inquirers' class. Mr. Smith has also visited Wuri, and accompanied Mr. Thomson to Malimba for nearly a month. The jealousies of the people create many obstacles in the way of extending the work.

KING A'KWA'S TOWN.—The Rev. A. Saker announces the baptism of five persons, and that five others have offered themselves for the same sacred rite. The reprinting of some portion of the Scriptures is going on slowly. The book of Job has already left the press.

VICTORIA.—The mission has lost a devout and earnest Christian and helper by the death of Mr. Wilson. He was one of the early settlers. His end was peace.

TRINIDAD.—The Rev. W. H. Gamble informs us that the chapel is always crowded on Lord's-day evenings, and that the pew rents enable him to pay the cost of repairs and maintenance of worship. He has six candidates for baptism. The Presbyterians have declined the proposed endowment; but the Wesleyans have received it. The Catholics have petitioned the Colonial Office that their enlarged grant may be given them without the delay that is proposed.

Home Proceedings.

The meetings held during the month have been as follows :—

PLACES.	DEPUTATIONS.
Braintree and district	Rev. A. McKenna.
Biggleswade	„ W. Sampson.
Bromley (Kent)	„ Hormazdji Pestonji.
Brighton and Lewes	Ditto.
Bedford	Dr. Underhill.
Coate, Wantage, and district	Rev. Hormazdji Pestonji.
Gloucestershire, East	„ G. B. Thomas, and Rev. S. Hodges.
Horncastle	„ J. H. Anderson.
Isleham and Soham, &c.	„ A. McKenna.
Keighley	„ B. Millard.
Leeds district (concluded)	„ I. Stubbins.
Markyate Street	„ J. H. Anderson.
Oxfordshire	„ G. B. Thomas.
Preston and neighbourhood	„ B. Millard.
Pembrokeshire	„ C. Bailhache and Rev. B. Millard.
Rickmansworth	Dr. Underhill.
Salisbury and district	Rev. W. Sampson and Mr. John Templeton.
Salters' Hall	„ Hormazdji Pestonji and Rev. A. McKenna.
Stradbroke	„ T. M. Morris.
Scarborough	„ C. Bailhache.
Wolverhampton and district	„ B. Millard and Rev. C. Bailhache.
Wokingham, &c.	„ S. Pearce and Rev. J. H. Anderson.
Wrexham and district	„ J. H. Anderson.
Yorkshire: Milnsbridge and district	„ C. Bailhache.

These meetings, as our friends will see, have covered a very large area. The reports we have of nearly all of them are very encouraging, and they help to deepen the impression we have more than once expressed—that the interest in our work is on the increase in our churches.

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' FUNDS.—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 are 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, 1871.

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

ANNUAL SUBSCRIPTIONS.				DORSETSHIRE.	
Abethel, Mr. R.....	1 1 0	Hackney, Grove-street .	5 3 9	Dorchester	6 8 2
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Freer, Mr. F. A. for Mr. Broadway, Patna ...	5 0 0	Bedford, Mill-street	7 2 6	ESSEX.	
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		Do, Buckland Monachorum	1 17 5		
		Tavistock	2 2 0		

	£ s. d.		£ s. d.		£ s. d.
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Do., Do., for <i>Mr. Thom-</i>		Do., for <i>N P</i>	1 7 9	IRELAND.	
<i>son, for Native child,</i>		Taunton	13 0 0	Tubbermore	8 14 10
<i>Cameroons</i>	5 0 0	Watchet and Williton	2 16 0	FOREIGN.	
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Do., Water-street	3 1 2		1 3 3	Charles Faulkner	4 0 0
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We are requested to insert the following List of Contributions to the
BIBLE TRANSLATION SOCIETY.
 From 1st August, to 31st October, 1871.

LONDON.		£ s. d.	MARGATE.		£ s. d.	MALTON.		£ s. d.	
A Friend, Brixton	1	1	0	0	2	10	0	0	
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Maidstone	3	12	4	Driftfield	1	1	6	Trevine	1
			Halifax	0	15	0	Do., Subscriptions	39	
			Hebden Bridge	7	8	6	Johnstone	5	
			Hull	7	0	0	Kilmarnock	5	
			Long Preston	2	0	0	Paisley, George-street	5	
						Do., Church	121		
						Do., Subscriptions	18		
						Stirling	2		
							0		

ACKNOWLEDGMENTS.

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

The thanks of the Committee are presented to Young Ladies at Stow-on-the-Wold, per Rev. S. Hodges, for a box of clothing, &c., for Mr. Fuller, Africa.

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Duroc, D., September 23.
 Pinnock, F., August 22.
 Saker, A., July 28, August 27, September 23 October 2.
 Smith, R., July 13, 17, 27, August 24 September 25.
 Thomson, Q. W., September 19, 22.
 Wilson, J., July 28.

ASIA—

CEYLON—

Colombo, Piggott, H. R., September 30
 Waldock, F. D., September 2, Oct. 6.
 Kandy, Carter, C., August 17.

CHINA—

Chefoo, Brown, W., July 8; Richard, T., June 24.

INDIA—

Agra, Gregson, J., August 24. Sept. 2.
 Alipore, Pearce, G., August 25.
 Allahabad, Bate, J. D., July 29.
 Bombay, Edwards, E., August 14, 24, September 9, 27; Jorden, C., October 5; Peters, October 1.
 Calcutta, Lewis, C. B., August 12, September 27; Rodway, J. D., September 2, 26; Wenger, J., August 12; Williams, A., August 12.
 Intally, Kerry, G., August 5.
 Jessore, Ellis, R. J., September 8.
 Mussoorie, Parsons, J., September 8.
 Serampore, Trafford, J., September 25.
 Sewry, Allen, I., August 8.
 Tasmania, Tinson, E. H., September 5.

EUROPE—

FRANCE—

Angers, Hawkes, J., September 27, October 26.

Morlax, Jenkins, J., August 30, September 15, 29, October 21.
 St. Brieuc, Bonhon, V. E., September 4, 11, Oct. 6, 14.
 Tremel, Lecout, G., September 22, October 10.

ITALY—

Rome—Wall, J., September 7, Oct. 27.

NORWAY—

Bergen, Hubert, G., September 20, October 4, November 1.

WEST INDIES—

BAHAMAS—

Inagua, Littlewood, W., September 16.
 Nassau, Davey, J., September 16.

HAYTI—

Jacmel, Jeun, E. L., September 25; Henderson, J. E., September 18.

JAMAICA—

Brown's Town, Clark, J., August 23.
 Flint River, — Randell, Esq., August 12.
 Kettering, Fray, E., August 22, September 8.
 Kingston, East, D. J., September 7, October 6, 9; Roberts, J. S., Oct. 9.
 Montego Bay, Beed, J., September 7.
 Morant Bay, Henderson, J. E., August 16; Teall, W., August 23, September 7, October 7.
 Mount Carey, Hewett, E., August 23.
 Rodney Hill, Clarke, J., August 23.
 Salter's Hill, Dendy, W., September 13.
 Spanish Town, Phillippo, J. M., August 20, September 7; Fuller, J. J., September 6, October 2.

TRINIDAD—

Gamble, W. H., August 23.

TURK'S ISLAND—

Pegg, I., August 8.

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