

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1858.

THURSDAY, APRIL 22ND.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. F. Bosworth, M.A., of Bristol, will preside.

LORD'S DAY, APRIL 25TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 25th.

The afternoon services marked thus* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young.
Battersea	Rev. J. T. Wigner	Rev. I. M. Soule*	Rev. J. Mursell.
Blackheath, Dacre Park.....	Rev. T. Wall		Rev. T. Wall.
Blandford Street.....	Rev. J. Stock .....	... ..	Rev. S. Pearce.
Bloomsbury.....	Rev. W. Brock ...	Rev. W. Brock*	Rev. C. Vince.
Bloomsbury Mission Hall ...	... ..	... ..	Mr. McCree.
Bow	Rev. W. Crowe ...	... ..	Rev. W. P. Balforn.
Brentford, Park Chapel.....	Rev. J. W. Lance	... ..	Rev. J. W. Lance.
Brixton Hill	Rev. C. M. Birrell	... ..	Rev. J. J. Brown.
Brompton, Onslow Chapel..	Rev. N. Haycroft, M.A.		
Camberwell	Rev. C. H. Bateman	Rev. C. H. Bateman*	
Camden Road	Rev. F. Tucker, B.A.	Rev. F. Tucker, B.A.*	Rev. J. Makepeace
Chelsea, Paradise Chapel ...	Rev. J. Burton ...		Rev. J. Burton.
China Street (Welsh)	Rev. J. D. Williams		Rev. J. D. Williams.
Church Street, Blackfriars...	Rev. W. Barker...		Rev. N. Haycroft, M.A.
Commercial St., Whitechapel	Rev. A. A. Rees...	Rev. C. Stovel*	Rev. A. A. Rees.
Crayford	Rev. E. T. Gibson	... ..	Rev. E. T. Gibson.
Dalston, Queen's Road	Rev. C. Bailhache	... ..	Rev. W. Jones.
Deptford, Lower Road	Rev. R. R. Finch	Rev. R. R. Finch*	Rev. T. J. Cole.
Devonshire Square	Rev. B. Evans, D.D.	... ..	Rev. W. Robinson.
Drayton, West.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt.

VOL. II.—NEW SERIES.

X

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower	Rev. G. W. Humphries	... ..	Rev. G. W. Humphries.
Eldon Street (Welsh).....	Rev. B. Williams	... ..	Rev. B. Williams.
Gravesend	Rev. C. Short, M.A.	... ..	Rev. C. Short, M.A.
Greenwich, Lewisham Road	Rev. S. Manning	Rev. J. Russell*	Rev. E. Probert
Hackney	Rev. F. Bosworth, M.A.	... ..	Rev. D. Katterns.
Hammersmith.....	Rev. A. McLaren, B.A.	Rev. J. Leechman, M.A.*	Rev. J. Culross.
Hampstead, Holybush Hill..	Rev. J. Cubitt ...	... ..	Rev. J. Cubitt.
Harlington	Rev. J. Foster ...	Rev. J. Foster.....	Rev. J. Foster.
Harrow-on-the-Hill	Rev. W. H. Denham	... ..	Rev. W. H. Denham
Hawley Road	Rev. E. White ...	... ..	Rev. E. White.
Henrietta Street	Rev. W. R. Vines	... ..	Rev. W. R. Vines.
Highgate	Rev. A. Wayland	Mr. H. Keen* ...	Rev. C. Shakspeare.
Islington, Cross Street	Rev. C. Vince.....	... ..	Rev. C. M. Birrell.
John Street, Bedford Row...	Hon. and Rev. B. W. Noel, M.A.	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street	Rev. T. Jones		Rev. T. Jones
Kensal Green	Rev. E. Harris ...	... ..	Rev. E. Harris.
Keppel Street	Rev. S. Milner, April 18th	... ..	Rev. S. Milner, April 18th.
Kingsgate Street.....	Rev. J. Mursell ...	... ..	Rev. J. Acworth, LL.D.
Lee	Rev. W. Allen ...	Rev. R. H. Marten, B.A.*	Rev. S. Manning.
Maze Pond	J. Sheridan Knowles, Esq.	... ..	J. Sheridan Knowles, Esq.
New Park Street.....	Rev. J. Barfitt ...	... ..	Rev. C. H. Spurgeon.
Norwood, Upper.....	Rev. T. Pottenger	... ..	Rev. T. Pottenger.
Peckham, Hill Street	Rev. T. J. Cole ...	... ..	Rev. A. Wayland.
Poplar, Cotton Street	Rev. C. Shakspeare	... ..	Rev. J. Walcot.
Providence Chapel, Shore- ditch			
Regent Street, Lambeth.....	Rev. G. B. Thomas	... ..	Rev. W. Allen.
Regent's Park (Diorama) ...	Rev. W. Landels	... ..	Rev. W. Landels.
Romford	Rev. W. B. Bowes	... ..	Rev. W. B. Bowes.
Salters' Hall	Rev. J. J. Brown	... ..	Rev. B. Evans, D.D.
Shacklewell	Rev. W. Walters	Rev. J. S. Stanion*	Rev. H. Dowson.
Shouldham St.	Rev. W. A. Blake	... ..	Rev. J. Phillips.
Spencer Place	Rev. H. Dowson...	Rev. J. H. Cooke*	Rev. W. Walters.
Stratford Grove	Rev. J. Makepeace	... ..	Rev. J. C. Fish- bourne.
SURREY MUSIC HALL	Rev. C. H. Spur- geon		
Sydenham	Rev. J. W. Todd	... ..	Rev. J. W. Todd, ¹
Tottenham	Rev. J. Culross ...	Rev. B. Wallace*	Rev. C. Bailhache.
Trinity Street	Rev. J. Harvey ...	... ..	Rev. J. Harvey.

PLACES.	MOBNING.	AFTERNOON.	EVENING.
Vernon Chapel	Rev. J. Walcot ...	... ..	Rev. G. B. Thomas.
Waltham Abbey	Rev. S. Murch ...	Rev. S. Murch	Rev. S. Murch.
Walworth, Arthur Street ...	Rev. J. George ...	Rev. J. Curwen*	Rev. J. Curwen.
Walworth, Lion Street	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. T. Wigner.
Westbourne Grove	Rev. W. Robinson	... ..	Rev. A. McLaren, B.A.
Westminster (Welsh).....	Rev. R. Johns ...	... ..	Rev. R. Johns.
Wild Street, Little	Rev. J. Acworth, LL. D	... ..	Rev. W. Stokes.
Woolwich, Queen Street.....	Rev. C. Hawson...	Rev. C. Hawson*	Rev. C. Hawson.
Ditto, Parson's Hill ...	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,
APRIL 25TH.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. Curwen*		
Battersea	Rev. I. M. Soule*		
Bloomsbury Chapel	Rev. W. Brock*		
Borough Road.....	... ..	Mr. H. J. Tresidder	Rev. W. Barker.
Camden Road	Rev. F. Tucker, B.A.*		
Commercial Street	Rev. C. Stovel ...	Mr. F. Coleman...	Mr. E. C. Pike.
Cottage Green, Camberwell	Mr. B. L. Green*		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. J. A. Mean ...	Mr. J. C. Brown.
Cross Street, Islington	Rev. A. C. Thomas	Mr. W. Heaton	
Denmark Place, Camberwell	Rev. C. H. Bateman*		
Hammersmith (West End)	... ..	Rev. J. Leechman, M.A.	Rev. F. Trestrail.
Highgate	Mr. H. Keen*		
High Road, Lee	Rev. R. H. Marten, B.A.*		
Lewisham Road, Greenwich	Rev. J. Russell*		
Lion Street, Walworth	Rev. J. P. Chown*		
Mare Street, Hackney	Rev. D. Katters	Mr. J. Templeton	Mr. J. Lyon.
Midway Place, Deptford ...	Rev. R. R. Finch	Mr. T. J. Cole	Mr. H. Denby.
New Park Street.....	... ..	Mr. J. E. Tresidder	Mr. S. Jennings.
Queen's Road, Dalston .....	... ..	
Regent Street, Lambeth.....	... ..	Mr. W. Dickes ...	Mr. M. J. Lindsay.
Salem Chapel, Brixton	E. Corderoy, Esq.		
Salter's Hall, Cannon Street.	Rev. J. T. Wigner*		
Shacklewell	Rev. J. S. Stanion*		
Spencer Place, Goswell Road	Rev. J. H. Cooke*		
Tottenham	Rev. R. Wallace*		
Vernon Square, Pentonville	... ..	Mr. G. Rabbeth	Mr. T. A. Roberts.
Westbourne Grove, Bayswater			

Note.—A selection of appropriate Hymns and Music for the above Services will be found in the "Juvenile Herald" for April. May be obtained of Messrs. Houlston and Wright, 63, Paternoster Row, at 3s. per 100.

TUESDAY, APRIL 27TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors, on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 28TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. C. H. SPURGEON, of London, will preach the Annual Morning Sermon on behalf of the Society, at the Surrey Music Hall, Surrey Gardens.

Service to commence at eleven o'clock. Admission by tickets, up to a quarter before eleven, to be had at the Mission House, at the vestries of the various chapels, and at the usual places.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Bloomsbury Chapel. The Committee have pleasure in announcing that the Rev. J. Aldis, of Reading, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 29TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which Sir S. MORTON PETO, Bart., has kindly consented to preside.

The Rev. F. TUCKER, B.A., of London; the Rev. Dr. CUMMING, of Crown Court Church, London; the Rev. JAMES SMITH, of Chitoura, East Indies; the Rev. Dr. SPENCE, of Poultry Chapel, London; and the Rev. Dr. EVANS, of Scarborough, have consented to speak.

Chair to be taken at eleven o'clock.

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

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young men will be preached at Weigh-house Chapel, by the Rev. T. A. WHEELER, of Norwich.

Service to commence at eight o'clock.

A Social Meeting will be held in connection with the YOUNG MEN'S ASSOCIATION, in the Library of the Mission House, on Thursday evening, 29th April, at five o'clock precisely; S. Morley, Esq., is expected to preside. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the Meeting at half-past seven, for the Sermon to Young Men.

HENRY JAMES TRESIDDER, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 26th inst., at four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

CHRISTIAN MISSIONS IN AGRA.

AGRA was originally a little village, known to the Hindus by the name of Parasu-Rama, the sixth avatar, or incarnation, of the god Vishnu. By the Moslem emperor Akbar, it was raised to the dignity of the capital, and in its present ruinous condition exhibits the grandeur of his empire, and the magnificence of the successive Mogul sovereigns who swayed the sceptre of Hindustan. Its marble palaces, its superb mausoleum, the Taj Mehal, the tomb of the empress of Shah Jehan, its exquisite gardens, its elegant mosques, its simple but tasteful musjids, though now partially desolate, or fallen into picturesque ruin, bear witness to the pre-eminence of Islam, and to the power of the dynasty by which they were created.

Romanism was the form under which Christianity first appeared in Agra. The Portuguese ambassador at the court of the Great Mogul, by his worth of character, obtained considerable influence over the mind of the liberally disposed Akbar. By his advice a Jesuit resident in Bengal was sent for, to communicate to the emperor a fuller knowledge of Christianity than the ambassador deemed himself able to impart. The Jesuit was favourably received. His instructions were not without effect. Other Jesuits quickly followed, and sanguine hopes were entertained that Akbar would speedily renounce the faith of the prophet of Arabia. He gave them apartments in the palace. He allowed them to erect an altar to the Saviour, and to set up the cross, in the court of the royal residence. A few of the inmates were converted, and Akbar's favourite son was placed under the tuition of Father Manserrat to be instructed in the religion and science of Europe. Even Akbar himself entered the Missionaries' chapel, listened with respect to the expositions of the fathers, and avowed a general belief in the gospel history. But although it thus appeared that the understanding of the emperor was reached, his fears or his policy resisted the appeal. "What!" said he, "become a Christian! How dangerous for an emperor! How difficult for a man bred up in the ease and liberty of the Koran!"

After long wavering, at one time favouring the Jesuit fathers, at another throwing himself into the arms of the Moolvies, and at another exhibiting an intention to establish a new creed, of which he himself should be the prophet, that should combine the respective dogmas of Zoroaster, Islam, Brahminism, and Christianity, Akbar finally rejected the gospel. One of those pious frauds with which the history of Romanism abounds, subverted all the hopes which had been entertained of his conversion. Father Jerome Xavier, having studied Persian for the purpose, composed in that language a history of Christ, and a life of St. Peter, intermingling with the Scripture narratives the lying legends of the East, with the expectation of rendering the gospel more acceptable to the emperor. This device utterly failed. Of the falsehood of their tales Akbar had long been convinced. His conversion was further off than before. He died in Agra on the 15th October, 1605, apparently without faith in any system of religion whatever. If he had a creed, it was pure Deism, mingled with the philosophic notions of the Sufis.

Although in the succeeding reign the Jesuits baptized the two nephews of the emperor, but little progress was made in spreading the Roman faith among the people. Gross fables were substituted for the gospel, and the attempt, so often repeated by the Jesuits, to advance

the kingdom of Christ by uniting with it the false theories and irreligious practices of heathenism utterly failed. The blessing of God cannot be supposed to attend on hypocrisy, fraud, forgery, and lies. Even Romanists are found to admit, that the cause of failure in the promising prospects which in the age of the Moguls opened before the cause of Catholicism in the East, is attributable to the overstrained cunning of the disciples of Ignatius. With a zeal worthy of a better cause, the Romish priests persisted in their efforts to establish their faith in Agra. A church and convent still exist to testify to the energy of their labours, and a few heathen and half castes have been gathered in the imperial city of Hindustan as Rome's representatives of the gospel of Christ.

The Church Mission in Agra was founded in 1812, by Bishop Corrie. Here, while chaplain, that good man would be seen walking through the streets with his Bible under his arm, exposed to the persecuting bigotry of the Moslem, yet preaching the gospel. The converted Mahratta trooper, Abdool Masih, soon after joined the mission, and laboured in Agra, with a few interruptions, till his death in 1827. During his ministry about one hundred persons were received into the church of Christ. In the early years of his labours he was an object of intense curiosity, and of bitter hostility to the Mohammedans; but after his ordination he became highly respected and esteemed. In 1839, Mr. Hoernle took charge of the mission. But few vestiges remained of the labours of Corrie, or of the preaching of Abdool in this important city. Several church missionaries have since settled in Agra. At Secundra, six miles from Agra, a flourishing station, a large mission press, and a Christian village with some 400 inhabitants, have rewarded the labours of Christ's servants: while in Agra itself, the work has been greatly revived, a new church erected, and a large scholastic institution founded in the Kuttra, the scene of Abdool's labours, by the zeal and energy of the Rev. T. V. French, while the discussions, conducted by Mr. Pfander with Mussulmans of the city, have attracted no small measure of attention to the gospel.

It was in September, 1810, that the Serampore brethren applied to the government of Lord Minto for a license to allow Mr. Chamberlain and Mr. Peacock to proceed to Saharunpore. The primary object was to complete the translation of the Word of God into the languages of the Punjaub and of the north-west, to which Mr. Chamberlain had for some time devoted his attention. Permission was refused. The state of the public service, it was said, rendered the presence of missionaries inexpedient. However, in November, leave was granted to the two missionaries to proceed to Agra. Scriptures and tracts in the Hindi, Urdu, and Sikh languages were rapidly passed through the press, and on the 21st of January, 1811, Mr. Chamberlain and Mr. Peacock left Serampore amid the prayers of the little band which divine grace had there collected.

The voyage up the rivers Ganges and Jumna was well employed in frequent preaching at the towns and villages on the way. At Monghir the missionaries found that Ram was the hero-god of the people, and his praises were on all lips in the elegant lines of Toolsie Das. In using the Scriptures they found that Persian words were too freely introduced into the version for its intelligibility among the people. At Allahabad the boatmen threatened to leave them. The country was still unsettled, having scarcely recovered from the devastating wars of the Mahrattas,

and the pillage excursions of the Pindaries. On the 17th of May they arrived at Agra, and were kindly welcomed by a few friends. Their native assistant, Bindrabun, had preceded them. In a few days they obtained a small house on the river side. Mr. Chamberlain, with his accustomed ardour, at once commenced his work. On the ghats of the Jumna, among crowds of bathers, fakirs, and Brahmins, the holy volume in his hand, with a stammering tongue, he began to unfold the message of eternal life.

Agra was even then a ruin, though conquered by the British troops in 1803. The soldiers were quartered in the fort. A religious service was commenced for their benefit, and ere long one or more exhibited signs of true conversion. The people at first showed a considerable degree of shyness, and the Mohammedans betrayed great hostility; nevertheless the preaching was continued. A demand for the Hindi Scriptures sprung up; a native school was commenced; and the brethren gave great attention to the acquisition of the colloquial language of the people. Their labours were speedily interrupted. Early in 1812, Mr. Chamberlain was forbidden to preach in the fort; and in October, was constrained to leave Agra for Calcutta, by an order of the supreme government. Mr. Peacock however remained, and in April, 1813, was joined by Mr. Macintosh. The cause of this interference was never fully explained, but it appears to have arisen from some disturbance occasioned by the Roman Catholics among the soldiery. Before the year closed, Mr. Chamberlain was again on his way to the north-west, being invited to take charge of the grandson of the Begum Sumroo, of Sirdhana. Here he laboured for a year or two, until his preaching at the Hurdwar mela again excited the apprehensions of government, which was little inclined to sanction the attempt to lead the people from their idolatries to the knowledge of the true God.

Mr. Peacock and Mr. Macintosh continued to reside in Agra till the year 1816, when the latter left to form a mission at Allahabad; the former returned to Calcutta, to resume charge of the Benevolent Institution, of which he had before been master. These pious brethren attained to a considerable mastery of the Hindi and Urdu languages; but their labours among the heathen were much interfered with by the necessity of keeping a school for European and East Indian children for their subsistence. Still, many interesting incidents cheered them, although they had not the pleasure of baptizing any native as the fruit of their toil. At one time we find them preaching regularly to crowds of beggars, who assembled every week at the missionaries' residence. At another, Mr. Macintosh, surrounded by eighty Yogis, men with their hair matted with mud, bodies smeared with ashes, and with distorted limbs, strove to convey to them the faith of Christians. Now a Brahmin, attracted by the Sanscrit New Testament, pays them frequent visits, and gives them hopes of becoming a convert. While their occasional leisure is spent in the exercises of religion with the pious Abdool Masih and his friends.

Shortly after the baptism of Nainsukh, at Monghir, in March, 1818, he was sent by Mr. Chamberlain as an evangelist to Agra, at the request of a lady resident there, who had come to Monghir to be baptized. For nearly three years this worthy native Christian laboured with great diligence in every part of the city. On one occasion his life was endangered by the violent assault of a fakir, while preaching at a ghat, on the Jumna. Among the Sepoys he was especially useful, and there

is reason to believe that some ten or twelve men received at his hands saving instruction in the word of God. His journeys extended to Bhurtpore and Gwalior. From the former place he fled for his life, being warned in a dream. At length he returned to Monghir in the year 1821.

Missionary labour was resumed in Agra in the year 1833, by the settlement there of Mr. Greenway, who left Cawnpore partly for that purpose, and partly to take charge of the church which had been formed by the late Sir Henry (then Captain) Havelock in his own regiment, H. M. 13th Foot. On their arrival in Agra, in 1832, the soldiers rebuilt the chapel, and so laid the foundation of the present Cantonment church. While with his regiment Captain Havelock acted as pastor of the church, baptizing the converts, and discharging the duties of the ministry. The departure of Captain Havelock from Agra led to the appointment of Mr. Greenway, whose labours at the ghats, and at the melas in the vicinity, as well as among the soldiers, were unceasing, and with considerable results. The 13th left for Kurnaul, in 1835, which greatly reduced the numbers of the church; but the arrival of other troops soon filled up the blank. At the close of the year 1836, Mr. Greenway resigned his connection with the mission; but in 1837 the removal to Agra of several members of the Lall Bazaar church in Calcutta, with the public offices, led to the engagement of Mr. Williams as pastor. Mr. Williams had formerly served in the army. During this renewed period of exertion, Scriptures and tracts were supplied by the Serampore brethren, and such assistance was rendered by them as was practicable.

In 1838, Agra was a second time placed on the list of the Society's stations. The church then numbered thirty members, sustaining by its own liberality the ordinances of the gospel, and a native catechist for the dispersion of the word of God among the heathen. A few years later another English church was gathered in the civil lines by Mr. Lish, which met for worship in a chapel situated some two miles from the cantonments. In the year 1838 one native was baptized, and from this time may be dated the real origin of the work among the native population. In 1840, Mr. Phillips joined Mr. Williams; and in 1845, Mr. Makepeace arrived in Agra. Mr. Dannenberg was added to the mission band in the following year, but speedily retired from the work. In 1852, Mr. Jackson took charge of the two English churches, which then numbered about 119 members. They continued the support of their pastor, and by liberal contributions assisted in the diffusion of the gospel in the city and the villages around. Mr. Jackson left India at the commencement of 1857. The Christian village and church of Chitoura were the fruit of their labours. At the time of the interruption of the mission by the mutiny, upwards of one hundred natives had been baptized in Agra and the neighbourhood, and native churches had been formed at Purtapara and Chitoura. Of the latter, Mr. Smith took charge in 1847. In Agra a large school was established for vernacular education by Mr. Makepeace, which has been very useful, and an attempt was made by the ladies of the English churches to set on foot a school for females. This, however, has hitherto been unsuccessful.

Mr. Parsons, of Monghir, took charge of the station on the departure of Mr. Jackson, but was scarcely settled when the mutiny broke out. In the lawless period that followed the chapels were broken into, the doors and windows destroyed or burnt, the mission houses burnt, and the Benevolent Institution greatly damaged. The native Christians with difficulty

obtained admission into the fort, and have, we believe, adhered steadfastly to the profession of Christ. It now remains for us to resume the work of the Lord. Preaching has already recommenced, and the missionary is anticipating a cordial reception of the truth on the part of the people. On looking back on the past, Agra has not enjoyed that amount of labour among the natives which was desirable. The two English churches have absorbed much of the missionaries' time; so that the native population can hardly yet be said to have had the gospel fully and persistently preached to them. It is our hope that, in the future, there will be both less interruption to the mission from the ill-health of the missionaries, and that a more adequate attempt will be made to convey to the inhabitants of Agra itself the word of God.

In the times of Akbar the city was extremely populous, and the resort of merchants and princes from all the nations of Hindustan, and also from foreign countries. At the time of the English conquest its glory had departed. War and famine had reduced its population, closed its bazaars, and brought to ruin its trade. Of late years there has been a rapid increase of population and wealth. By the census of 1853, Agra was found to contain 36,970 houses, with 152,842 inhabitants. Of these 46,457 were Mohammedans, and 106,385 were Hindus. Not 10,000 of the entire number were engaged in agriculture. Although the seat of government may probably be transferred to Allahabad, Agra must always continue an important city and a fine field for missionary labour. The Christian's faith anticipates a time when the cross shall entirely displace the crescent, and the capital city of the Moguls become the seat of Christ's kingdom.

NAINSUKH, THE EVANGELIST OF MONGHIR.

THIS estimable and greatly loved native Christian entered into rest on the 20th October last. A few notices of his life will be both valuable and interesting.

Nainsukh was born near Jyepore, in Rajpootana, in the year 1799. His father was a Brahmin, and a reader of the Vedas. In these very ancient writings, the idolatries now prevalent in Hindostan find no support; their tendency, on the whole, is towards the recognition and worship of one supreme God. Nainsukh's father imbibed this sentiment, and despised the superstitions and gross polytheism of his countrymen; but his mother was exceedingly zealous in her idolatry. In his childhood Nainsukh had two narrow escapes from the hands of the Thugs. The hand of God preserved him as a vessel of mercy for future usefulness in his kingdom.

When about the age of seventeen, at the extreme urgency of his mother, the entire family of Nainsukh set out on pilgrimage to Juggernaut, in Orissa. The family party consisted of his father and mother, himself, a younger brother and sister. The band of pilgrims, of which they formed a part, was large. The sister died at an early stage of the journey. Passing through Dinapore, the family met with the missionaries of the Baptist Missionary Society, and having some acquaintance with one of the native preachers, they were induced to listen to his statements concerning the gospel. This man had been a wandering fakir, and was therefore well

acquainted with the futility of the act in which Nainsukh and his family were engaged. The conversation between an aged Christian teacher, Karim, and the leader of the pilgrim band, deeply impressed Nainsukh. The falsehoods of the fakir guide astonished him, which, acting on a mind doubtless prepared by the scepticism of his father, led him eagerly to examine the tracts and Scriptures that were given to the party at the close of the interview. The fakir derided and abused the Christians and their books. Nainsukh's father, more candid, commended the tracts and approved of their reception. The good impression thus produced was deepened by a conversation with their former acquaintance, Gopal, on the following morning. The nature of idolatry and the claims of Christianity were largely dwelt upon, and the truth Nainsukh now heard was pondered in his heart and in due time bore fruit.

The journey to Pooree accomplished, Nainsukh was no unobservant spectator of Juggernaut's worship and splendour. But his mind was shocked at the worship of the great idol, at the obscenity of the figures about the temple, at the avarice and merciless conduct of the priests, and at the horrible immoralities indulged in, even in the very sanctuary of the god. He resolved on his return to seek further knowledge of the way of salvation through Christ Jesus.

On the return from Pooree, Nainsukh's father died at Hazareebagh. Partly at the persuasion of her son, partly in order to pay the last rites to her dead husband at Gya, his mother resolved to take Patna in her route homewards. This brought Nainsukh, as he desired, close to Dinapore. The first person they met in the outskirts of the village was their old acquaintance, but now the Christian, Gopal. Nainsukh was soon introduced to the assemblies of the native Christians, much to his mother's vexation, but to his own improvement and conversion. This happy event was not long in doubt. He resisted every appeal of his mother, gave up caste, his home, his father's property of which he was heir, and his family connections; and in the month of March, 1818, was baptized by Mr. Chamberlain at Monghir, whither he had gone to spend a time of probation and of investigation into the truth of the gospel. His mother made several attempts to return home, starting and then returning, again and again, till at length her heart yielded to her affection for her eldest son, and she determined to remain with him. After some years of resistance to the grace of God, the Saviour whom she ignorantly opposed changed her heart. She became a sincere, lively, and consistent Christian, and died rejoicing in hope of eternal glory.

The abilities of Nainsukh were soon discerned by that great and good missionary Mr Chamberlain, and he was quickly trained and employed in the work of an evangelist. He did not remain long in Monghir. At a lady's request who had come down from Agra to be baptized, he accompanied her on her return, and for more than two years he laboured very diligently alone in the bazaars of the city, at the ghats on the Jumna, and among the Sepoys of the native army, testifying the grace of the Lord Jesus Christ. Once Nainsukh was beaten senseless to the ground by a fakir, who was only prevented by the people from casting him into the river. This cruel fanatic was afterwards won by his Christian forbearance, and for a time seemed disposed to accept the gospel message. He, however, suddenly disappeared, leaving his tongs and other articles behind him.

Nainsukh returned to Monghir in 1821, and enjoyed for a short time only the instructions of Mr. Chamberlain. With Mr. Leslie, Mr. Cham-

berlain's successor, he continued to labour in the most efficient manner. He was ever ready to address the little band of native Christians, or to go into the bazars and streets of the town, or to converse with inquirers, or to carry the tidings of salvation along the river side, and to the numerous villages which everywhere abound. He accompanied Mr. Leslie in his dangerous attempts to carry the gospel to the aboriginal tribes of the Bhaugulpore hills. Thus with intense love for the souls of men, and a childlike, simple-hearted reliance on God, he fulfilled for years the duties of his ministry, winning the esteem of all, whether Christian or heathen. With increasing age he obtained universal respect, till, throughout Monghir, he was known by the affectionate designation, "Father Nainsukh," and was listened to, even by opponents, with honour and regard.

He usually spent several months of every year in itinerating, sometimes in company with the missionaries, more frequently with native brethren only. He always met with acceptance. His plain, simple, fervent evangelical appeals were adapted to the audiences he addressed, and many were the encouragements he received on these tours of mercy. His last journey was in the district of Purneah, during the early months of last year. Hundreds of villages were visited, numerous fairs and markets were attended, the gospel was preached to many thousands of people, and the Scriptures widely distributed. The fatigue was too great. Soon after his return he was attacked with jaundice, and with little interruption the disease increased, in spite of medical interference, till its end was wrought, and this servant of God rested from his labours in the bosom of his Lord. We give, in the words of Mr. Lawrence, the account of his last days on earth. With the hope of improvement he had gone to Dinapore; but—

"Finding no decided change for the better, after he had been some days at Dinapore, he began to think he should never recover, and resolved to return home as soon as possible. It was well he did so, for on the way down the river he was taken much worse, and one night he thought he would have died in the boat. But he was spared to reach home on the 7th October. I saw him soon after his arrival, when he said to me, 'Sahib, I have come home to die; they wanted me to remain longer there, but I told them I knew my end was near, and I wished to die and to be buried among my own people.' Dr. Duka now gave us no hopes of his surviving long; but he still continued to visit him with his accustomed kindness. From this time the disorder made rapid progress, and the poor invalid became a great sufferer.

"After a severe paroxysm he would exclaim, 'Blessed be God! These pains will soon be over and then there will be everlasting joy.' Wishing to see his brother once more, he dictated a very touching letter, telling him to make haste and come, as he did not expect to survive more than a few days; that he was quite ready for the summons of his 'precious Saviour,' and wished to go 'home to his Father's house.' On being told by me that I had heard from Mr. Parsons, and that he desired to be affectionately remembered to him, he replied, 'I am glad you have heard from him, give him my best respects and love, and tell him I am now come to the shore (of eternity), but all is joy before me.' On the Thursday before his death, finding his strength fast declining and the difficulty of speech increasing, he told the sorrowing friends around his couch that he should not be able say much more to them, and addressing several female members of the church, he said, 'Sisters, live in love one towards another, and let your conduct be such that it may do honour to the Lord Jesus Christ among your heathen neighbours. Strive to do good, and to win souls to Christ; remember what the apostle said, "He that converteth a sinner from the error of his way, saveth a soul from death." Addressing two of the elder brethren, he said, 'Brethren, if any of the sisters should be somewhat unruly and perverse, do not be harsh with them, but try to win them over by love.' Observing me to enter the room, he turned and said, 'Sahib, take care of the weak lambs of the flock.' And then, seeing his wife weeping by his side, he said to her, 'Do not grieve and distress yourself on my account; sorrow not as those without hope,

all is well ; I shall soon be happy, and God will provide for you.' He then requested me to pray, after which he seemed composed and tranquil. His sufferings continued to be very distressing ; but the glorious hope of everlasting joy in the presence of his Redeemer cheered and sustained him in his most trying moments. On one occasion I remarked, 'The conflict is severe.' 'Yes,' he replied, 'death is a terrible conflict ; but thanks be to God who giveth us the victory through our Lord Jesus Christ.'

"A number of natives, who seem favourable to the gospel and who greatly respected him, visited him in his illness, and most earnestly and affectionately did he warn and entreat them to make the salvation of their souls their chief concern. And when he could no longer speak, he listened with evident satisfaction to the voice of prayer, and seemed to be often engaged in mental supplication. From the Saturday preceding his death, he was unable to converse ; and on the Lord's-day it was with difficulty he could hear what was said to him. He lingered through Monday, and though unable to speak he retained his consciousness to the very last, and was able by signs to intimate that all was peace within. Early on Tuesday morning I saw the dear good man, when his sight had almost failed, and the pulse had almost ceased to beat. At 8½ a.m., he ceased to breathe, his sufferings were ended, and this 'good and faithful servant entered into the joy of his Lord.' His funeral took place on the evening of the same day, and was attended by all the native Christians, and as many of the European members as were able to go, as well as by many natives of the place. He was buried in front of the Native Christian chapel, just inside the compound. The European friends have shown their respect for his memory by erecting a tomb over his grave. But his name and his character can never be forgotten by his brethren, and long will they live in the remembrance of a large number of the inhabitants of this place. It is the conviction of all, that we have lost our most valuable native helper. I never expect to see his like again. He was decidedly the best native Christian I have known ; and no native preacher could be more earnest and diligent in his work than he was. For nearly forty years he sustained the Christian profession with honour. He never once faltered, or turned aside into the path of the open backslider. Having set his face heavenward at the age of eighteen years, he pressed forward, following Christ to the end. From the time of his baptism, by the devoted missionary Mr. Chamberlain, in 1818, till the year of his death, he was an efficient, laborious and acceptable native preacher ; honoured by the heathen and beloved by all his brethren. He died as he had lived. He was a faithful witness for Christ amongst his countrymen while he lived ; and in death he declared to as many as visited him, that Christ was 'all his salvation and all his desire.'"

God's grace made Nainsukh the devoted Christian and evangelist that he was. The same grace can raise up on the plains of India many more such examples of faith and love.

FOREIGN INTELLIGENCE.

INDIA.

CHITOURA.—By a letter from John Bernard, the pastor, we learn some interesting particulars respecting the destruction of the Christian village. The chief offenders prove to be the brothers of the zemindar of the old heathen village. With oaths, and the promise of protection, they induced Bernard to place himself, and the property he had saved, into their hands. No sooner had he entered the old village than the work of destruction commenced. The Christians happily escaped. The men of a neighbouring village next seized Bernard, and pressed him to give them money. At last he gave up the key of the mission bungalow to save his life, and they removed him, with his wife and the orphans, to the compound of the zemindar. On the way the robbers attempted to kill him, but were kept at bay by a loaded musket, which Bernard carried in his hand. As no assistance could be rendered from Agra, he obtained an escort from the village of Uncha, and providentially reached the fort in safety.

At the present time fourteen of the native Christians, men, have been collected in Agra. Three are dead. Most of them are employed in the police battalion, others in the press.

On the 7th of October the native preacher, Thakur Das, was seized, and carried by a number of rebels to Shumshabad. They urged him to renounce Christianity. As he remained faithful they were purposing to kill him, when the defeat of the 10th of October drove them away, and Thakur Das made his escape to Agra.

The weaving shop and bungalows have escaped the fire; but the doors, windows, etc., were torn out and carried away by the heathen villagers. The chapel was burnt, and the bricks of the native houses dug up and taken away. Two looms have been saved, and also a very small portion of Mr. Smith's furniture. Mr. Parsons informs us that active exertions are being made by the authorities to bring the perpetrators of these crimes to punishment; and there is some hope that portions of the property plundered may yet be recovered.

AGRA.—The resumption of missionary work is attended with encouraging results. Both Mr. Parsons and Mr. Evans go frequently into the streets and markets, and are gratified with the readiness of the people to hear the gospel. Thakur Das observes the same in the villages. The Mohammedans appear humbled; and it may be hoped that these persistent enemies of the gospel and of English rule will not again receive from the Government the favour which has hitherto been shown to them. The friends usually meeting in the cantonment chapel are about to put it into repair; but as the seat of government is soon to be removed to Allahabad, and many of the members are in the public service, as well as those who form the church in the civil lines, the church will be considerably reduced in numbers.

Just previous to the departure of Mr. Jackson from Agra, he baptized a Bengali gentleman of the Brahmin caste, by name Dwarkanath Lahoree. Our readers will be pleased by the following account of his escape during the conflict which laid Agra in ruins, from his own pen, with which Mr. Jackson has kindly favoured us. It will be gratifying to many of our readers to know that Mr. Jackson is now settled over a Baptist church at Milwaukie, Illinois, U. S., and is favoured with many tokens of the Divine blessing on his labours.

Dwarkanath Lahoree thus writes under date of October 22nd :—

"Since the outbreak of the 11th of May at Meerut to this day, the sufferings and trials of many who bear the blessed name of our Lord, whether Europeans, East Indians, or natives, whether men, women, or children, have been such as passeth all description, and would melt the heart of a stoic, and draw tears from stones. It would require more space and time than I can at present spare, a better command over the language in which I have to write, and perhaps a harder heart, were I to dwell upon particulars, and to recount in detail the horrid scenes which have been passing here. . . . Oh! how many precious lives of Christians have fallen victims to the fury of blood-thirsty villains. Neither heroes nor politicians, the philanthropic missionaries nor civilians, pious and delicate ladies nor lovely little ones, uay, nor even the poor native Christians have been spared. In short, every person known or supposed to be a Christian that had the misfortune to fall into the hands of these wicked sons of Belial, has been cruelly tortured and butchered. Dearly beloved brother Mackay, poor Willayat Ally, the missionaries at Futtehgar and their families, are believed to

have earned the crown of martyrdom. . . . Oh! your heart would no doubt break were you to observe the present wretched condition of the military and civil lines of even this station. Instead of the neat and elegant bungalows, surrounded here and there with beautiful gardens, buggies and carriages running to and fro, and fair faces and cheerful looks all around; you will find now heaps of ashes and ruined buildings, environed with rank vegetation, poisoning the very atmosphere with noxious exhalations, and a dreary waste where one dare not go during broad daylight without a body of armed men to protect him. The very house, under the roof of which we enjoyed so many Saturday evenings with you, in the edifying and soul-refreshing exercises of the family altar and in holy conversation, is a heap of ruins. My own self had a very narrow escape. Not being allowed by the authorities to have a shelter within the walls of the fort, I was obliged to remain out at the risk of my life, in my house at Wuzurpore, on the 5th of July, the fearful day never to be forgotten. On that date the Necmuck and other mutineers came as far as Shahgunge, about four

miles from the city, with the intention of attacking us, and had a fight there with the European troops stationed here. The result of the battle was not very satisfactory. Our force was obliged to retreat to the fort, and though the mutineers, as appeared afterwards, were also obliged to retreat, yet all the bungalows were plundered and burnt, and the sovereignty of the King of Delhi proclaimed for three days in the town. Oh what a horrible spectacle did Agra present that night! Almost the whole of the native population in arms; about 4,000 ruffians of worst character: that were confined in the great jail let loose; the *Budmashes*, known bad characters, busy in plundering the unprotected houses of Christians; the fanatical and inhuman followers of the false prophet armed to the teeth, like so many hungry wild beasts sucking the forlorn and inoffensive followers of the Lamb for their prey, and with their hideous war-cry '*Allah! Allah!*' breathing bloody vengeance against them and those who, moved by compassion, would dare shelter them; the mutilated remains of such Christians as fell into their hands exposed in the public streets; the bungalows blazing all round as if to make 'darkness visible,' or to show the triumphs of him whose chief delight, or rather heart's desire is to see the ruin of immortal souls. In short all the chaotic elements of 'confusion worse confounded,' were called together to exhibit a picture most detest-

able, horrifying, and agonising. I should certainly have fallen into the hands of some of these miscreants, had not one pundit, Gopal Sing, an influential Hindoo friend and neighbour of mine, protected me in his house for some time, and then helped me to conceal myself in the house of a faithful servant of his, who was formerly a *chuprasse* under me. I was obliged to remain three days and three nights in a dirty hut, where he used to keep a pair of bullocks and *boosa*. On the fourth day I succeeded in finding my way to the fort, where, through the kindness and brotherly love of the Seymours, Rows, and Mr. Harris, I have been quite comfortable and safe up to this day. May the Lord bless these obliging friends. Of course, as a poor native Christian, not yet sufficiently anglicised, or rather civilised, by a change of dress and name, I had my share of annoyance and insults; but God be praised for his manifold mercies, the least of which I do not deserve. How grateful should we be to the Lord of Hosts for the many signal deliverances vouchsafed, and the measure of strength given us during such times of trouble. As a loving Father, he chastises us in judgment and not in anger, and is ever ready to help us, whenever we call on him in faith, and with a humble dependence on his mercies. May it ever be our wisdom to look up to him, and not to sink under the burden of sin or trial."

JESSORE.—Mr. Anderson continues to be laboriously engaged among the villages in which the work of God has so remarkably appeared. During a tour of nineteen days he walked about 100 miles, and sometimes availed himself of a palanquin. At Backerspiel he baptized two persons, and at Sateriya six. At the former place he made his home in a tent. The persecution of the native Christians at Simlea has ended in a conviction, by the magistrate, of the zemindar guilty of the cruelty which, in a former "*Herald*," we detailed. He was sentenced to six weeks' confinement, with hard labour, and a fine of twenty-five rupees. The case has excited the greatest interest in the district. Many Brahmins and landholders were present at the trial; previous to which great exertions and influence were brought to bear to hush up the affair. A decision of this kind is of the greatest value, as facilitating the entrance of the missionary among the people. Fear, and the oppression of the landlords, hinder many from even hearing the gospel, while an open confession of it is repressed. From Mr. Anderson's journal we select the following interesting notes:—

"On the 6th October, started for my boat at Dowlea, on the river Bhetna; on the way skirted the village of Bonyeali, where, until lately, all was darkness and sin. Now the light of God's word is there; fifty Christian people are there, and the truths of the blessed Gospel are working silently but effectually upon the surrounding masses. . . . Proceeding a little into the village of Burnea, one of the men told me that a Brahmin was desirous of seeing me, and had told him to

take me to his house. There are in this village several houses of Brahmins. The house to which I went was a brick-built house, having two or three brick-built out-houses, a proof that the Brahmin is well off. . . . I was treated with respect, provided with a seat, around which stood a number of Brahmins, young and old. The master of the house went away a little while and returned bringing two large pumplenoses, a cocoa-nut, and some sugar, as a present. In the meanwhile I entered

into conversation with those assembled. To the left there was a large native house used as a chundra mundul (their private house of idolatry). I was told they were about to build another chundra mundul in a spot opposite to that on which I was sitting; whereupon I asked how long it would remain, seeing that very many of the respectable classes, particularly in Calcutta, were disavowing idolatry, and that those who were learning in the schools and colleges were all becoming convinced of the falsity of Hinduism. How could it be true when it contained so many contradictory statements? In one shaster it is written that the earth is globular, in another that it is triangular, and in another rectangular. In God's book there cannot be such contradictory statements. I told them of the wickedness of forsaking the worship of the true God and serving idols, and of the provision which God in his mercy had made for their salvation, in sending his Son to be an atonement for our sins. One old Brahmin made this objection, that the religion they observed had come down through the four jugs (ages) into which they divide time, past and present; and that the gods they worship were parts of the deity. I told him that Hinduism was to be found only in Hindustan. Its antiquity did not prove its truthfulness. I asked whether the great God was a holy God, and on their assenting, I told them that if the Hindu deities had been parts of God they would have exhibited in their characters divine attributes, but far from this being the case they were all sinful. Indra (the king of the gods) seduced the wife of his teacher. Bramha, on account of his attachment to his daughter, is scarcely worshipped among them. Krishnu (the deity most adored by the Hindus) came to indulge in debauchery and licentiousness. The elderly Brahmin, however, insisted that what they did amiss, they did when the exercise of their divine powers was suspended; and that the principal deities, Bramha, Vishnu, and Shiv, were without fault. Upon which I asked him how he could make such a statement. Did not Vishnu assume the form of a beautiful woman? and did not Shiv pursue her to gratify criminal desires? Was this the work of God? All but the old man heartily concurred with me, but he did not acknowledge his error.

"The native preachers had been to the muckees (shoemakers) at Shāmtah, on one side of the river, and to Dowlea, on the other side, and I found that two men of the latter place were desirous to become Christians. One of them had visited Bonyeali, some time ago, and had been much impressed by what he saw of Par, our native

preacher there, and from what he had heard from him. These two men came to my boat after a little, and subsequently, several men of the village of Dowlea. I talked with them for awhile, when a man came into my boat to say that a number of people were collected on the bank waiting to see me, so I left the boat and preached to them.

"Ali Mahomed then addressed the audience, drawing a comparison between the Hindu and Mussulman religions, and showing what a great similarity there was in the religious works of both. They relied upon these religious works for salvation, but they were a false ground of confidence.

"In the evening, two men, residents of the village we had visited, came and said, 'We have become Christians.' They then joined in our worship, after which I gave them some further instruction, and advised them how to act until a teacher should be located in the district.

"October 7th: Heard this morning that the two men who had been with me on the previous night, had become alarmed. One of their neighbours had threatened to tell the zemindar if they became Christians, and so they told one of our people 'we will wait two or three days and see.' I sent for them, requesting them to come and see me again, but they declined. We were concerned to hear of this speedy declension, but are by means hopeless in regard to them.

"October 8th: To-day, leaving the boat before breakfast, I went to a village called Doldhoho, about two miles from Shamtah. The people of the division of the village to which we went, soon came round us, and, as is the custom, provided me with a seat, made of wickerwork. Having seated myself, I began to converse with them, but after awhile, to my surprise, nearly all the men rose and quietly departed; and I saw some of them at a distance talking to one another in a confidential manner. We then sang a hymn, of which the chorus, repeated at the end of every verse, is as follows: 'If, on account of sin, no fear arise in the mind, Oh, mind! what reply will you make on the great judgment-day?' This attracted one or two of those who had left, but they again retired. . . . I asked to be informed why several persons had, at the first, departed. One of the Mussulman's said, 'I will tell you the reason. I am the servant of the zemindar. They retire on account of my having come here.' This man then said, 'I will go, and then the people will come.' . . . He had scarcely gone when a number of the villagers—people of different castes—came and sat down before us, and then some who had left at first found courage to return. . .

(To be continued.)

HOME PROCEEDINGS.

THE past month has been one of unusual pressure in regard to meetings. Mr. Trestrail and Mr. Oughton have finished the Scotch journey. The weather, though very severe, did not materially interfere with the arrangements; and at nearly all the places visited the contributions were in advance of the previous year. This was not expected, as the late commercial crisis had seriously affected some of the larger towns. The meetings, too, were marked with more than ordinary interest, and the attendance on them was encouraging; while the cordial reception given to the deputation, and the great kindness of the friends receiving them, materially promoted their comfort and facilitated their movements. Mr. Oughton, on his way south, visited Montgomeryshire.

Mr. Underhill has visited Harlow and Loughton. Mr. Smith has taken Biggleswade, Gamlingay, Spencer Place, Walworth, Chesham and vicinity, Hammersmith, and Richmond, and part of Kent, and, in conjunction with Mr. Denham, Wokingham and Newbury; the latter having also been to Cambridge on behalf of Serampore College.

We have great pleasure in stating that the Committee have succeeded in securing the services of the Rev. W. Sutton, of Roade, Northamptonshire, and Rev. B. G. Wilson, of Bradford, Yorkshire, for Australia. The former will proceed to North Melbourne, and the latter to Brisbane. They will sail for their destinations as soon as the necessary arrangements can be made. We trust these brethren may have a safe and pleasant voyage, and be eminently successful in their new and important spheres of labour.

NOTICE.

TO THE TREASURERS AND SECRETARIES OF AUXILIARIES, CONTRIBUTING CHURCHES, AND SUBSCRIBERS IN GENERAL.

THE accounts of the Society should close on the 31st of March. But as it will be a matter of great convenience to some of our friends, the Committee have determined to keep the account open till Monday, the 5th of April, and all contributions received up to and on that day will be in time for the next Annual Report.

FOREIGN LETTERS RECEIVED.

AMERICA—MILWAUKIE, Jackson, J., Jan. 14 & 18.	BAHAMAS—GRAND CAY, Rycroft, W. K., Feb. 16 & 17.
ASIA—AGRA, Barnard, J., Jan. 4. Parsons, J., Jan. 19.	INAGUA, Littlewood, W., Jan. 30.
ALIPORE, Pearce, G., Jan. 18.	BRITTANY—MORLAIX, Jenkins, J., Mar. 10.
BENARES, Heinig, H., Jan. 18.	HAITI—JACMEL, Webley, W. H., Feb. 6.
CAWNPORE, Gregson, J., Jan. 28.	JAMAICA—BROWN'S TOWN, Clark, J., Feb. 6.
COLOMBO, Allen, J., Jan. 25.	CALABAR, East, D. J., Feb. 8 & 10.
DACCA, Robinson, R., Jan. 19.	KETTERING, Milbourne, T. K., Feb. 2. Milbourne, K., Feb. 9.
FORT ST. GEORGE, Van Someren, W. J., Jan. 28.	ORANGE HILL, East, D. J., Jan. 28.
HOWRAH, Kerry, G., Jan. 23.	PORT MARIA, Day, D., Feb. —.
KANDY, Carter, C., Jan. 28.	TRINIDAD—PORT OF SPAIN, Law, J., Feb. 10.
POONAH, Cassidy, H. P., Feb. 8.	SAVANNA GRANDE, Gamble, W. H., Feb. 22.
RANEEGUNGE, Lewis, C. B., Jan. 15 & 20.	

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—
 Mrs. Cooke, Shrewsbury, for a package of Magazines;
 J. Muir, Esq., D.C.L., Edinburgh, for twenty copies of his "Original Sanscrit Text," etc., Part I., for the *Missionaries, India*;
 The Juvenile Working Society, College Street, Northampton, by Mrs. Brown, for a box of clothing.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 22 to March 20, 1858.

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

ANNUAL SUBSCRIPTIONS.				£ s. d.				£ s. d.			
Allen, J. H., Esq.	2	2	0	Friend, for India Special Fund	100	0	0	BEDFORDSHIRE.			
Allen, J. S., Esq.	2	0	0	Gillman, Mrs., for do.	5	0	0	Bedford, Rev. H. Killen's—			
Beddome, R. B., Esq.	1	1	0	Goodings, W., Esq., for do.	2	2	0	Collections, for India Special Fund	7	0	0
Beeby, Mrs., Reigate	2	2	0	Hassall, Mrs., for do.	5	0	0	Dunstable—			
Benham, J. L., Esq.	4	4	0	S. J., collected by, for N. P.	0	15	0	Collection, for W. & O.	1	17	1
Blacket, Mrs.	1	1	0	"Sat bene si sat cito"	15	0	0	DERBYSIRE.			
Blackmore, Rev. S., Ear-disland	1	1	0	Saunders, Miss, col. by	1	0	0	Abingdon—			
Bowser, W., Esq.	3	0	0	Trotman, Mr.	0	10	0	Collection, for W. & O.	1	4	0
Burls, C., Esq.	1	1	0	Warmington, Joseph, Esq., for India Special Fund	10	0	0	Contributions, addi-tional, for do.	1	0	0
Burls, Miss	1	1	0	Wheeler, Mr. D., for do.	0	10	0	CAMBRIDGESHIRE.			
Burls, Miss J.	1	1	0	LEGACIES.							
Cozens, Mrs.	1	1	0	Allen, Mrs. Ann, late of Oakham	10	0	0	Cambridge, Zion Chapel—			
Dallas, Mrs. E. H. (2 years)	4	4	0	Betterton, Miss Mary, late of Chipping Norton	126	19	2	Collection, for W. & O.	2	4	6
Davies, Rev. Dr.	1	1	0	North, Mr. Joseph, late of Gorsley	45	0	0	NORTH EAST CAMBRIDGESHIRE AUXILIARY—			
Deane, Messrs.	1	1	0	LONDON AND MIDDLESEX AUXILIARIES.							
Doxsey, Rev. Isaac	2	2	0	Bloomsbury Chapel, on account, by Mr. Sam.	39	4	9	Barton Mills—			
Dyer, Miss, Letherhead	0	10	0	Mart.	10	10	0	Collection	8	6	10
Eames, Miss	1	1	0	Camberwell—				Do., for W. & O.	1	14	2
Gingell, James, Esq.	1	1	0	Rawlings, Edw., Esq.	10	10	0	Contributions	1	1	1
Graham, T., Esq.	1	1	0	Camden Road—				Burwell—			
Gray, Miss	1	0	0	Contributions	26	6	0	Collection	3	0	0
Green, Stephen, Esq.	4	4	0	Do., for India	2	2	0	Contributions	0	12	3
Gurney, Joseph, Esq.	50	0	0	Do., for India Special Fund	5	5	0	Isleham—			
Gurney, Henry, Esq.	5	5	0	Drayton, West—				Collection	4	5	3
Haddon, Mr. J.	1	1	0	Contributions, for N. P.	0	15	3	Contributions	2	10	0
Hancock & Rixon, Messrs.	1	1	0	Edmonton, Lower—				Soham—			
Hanks, Mr. W. (2 yrs.)	1	1	0	Collections	2	6	3	Contributions	1	5	0
Hanson, Joseph, Esq.	2	2	0	Do., for W. & O.	3	19	1	West Row—			
Harwood, J. U., Esq.	2	2	0	Contributions, by box	2	4	8	Collection	1	16	8
Hassall, Mrs.	1	1	0	Fox and Knot Court—				Contributions	0	6	0
Johnson, Mr. G.	0	10	6	Sunday School, by Y.M.M.A.	1	11	0	Less expenses	2	17	3
Johnson, W., Esq.	1	1	0	Harrow on the Hill—				23	12	9	
Marten, Mrs. R. H.	1	11	6	Contributions	5	0	0	Swavesey—			
Do., for Italy	0	10	6	Highgate—				Contributions, for N. P.	1	0	8
Do., for Jamaica In-stitution	0	10	6	Collection, for W. & O.	1	5	0	CORNWALL.			
Olney, Mr. T.	1	1	0	Kennington, Charles Street—				Calstock—			
Orbury, Mr. B.	1	1	0	Sunday School, by Y.M.M.A., for Byam-ville School, Ceylon	3	5	4	Contributions, by Mrs. Cloake	1	6	0
Payne, Mrs., Letherhead	1	1	0	Kensal Green—				Falmouth—			
Peek Brothers, Messrs.	1	1	0	Collection	1	10	0	Collections	8	14	10
Russell, Miss	2	2	0	Shouldham Street—				Do., for W. & O.	1	1	0
Smith, Mr. R., Dalston	1	1	0	Collections, &c.	5	0	0	Contributions	20	0	10
Smith, W. L., Esq.	2	2	0	Sunday School	0	9	0	Do., for Orphan Re-fuge, Chilouras	1	8	0
Smith, Mrs. W. L.	1	1	0	Spencer Place—				Do., for N. P.	2	0	0
Smith, Miss M. E.	1	1	0	Sunday School, by Y.M.M.A., for Be-nares School	10	0	0	Do., Sunday School	1	1	0
Steinkopf, Rev. Dr.	1	1	0	Do., by do., for Jes-sore School	8	10	3	Grampound—			
Stone, Mr. N.	1	1	0	Walworth, Lion Street—				Collection	5	13	6
Vines, Caleb, Esq.	6	6	0	Collections	13	0	0	Do., for W. & O.	0	10	0
Walkden, J., Esq.	1	1	0	Contributions	37	7	6	Contributions	0	10	2
Wheeler, Mr. D.	1	1	0	Acknowledged before and expenses	50	7	6	Hayle—			
					24	6	6	Collection	1	5	6
					26	1	0	Penzance	9	0	0
								St. Austell—			
								Collections	4	4	3
								Contributions	8	12	0
								Proceeds of Tea Meet-ing	2	8	0
								Acknowledged before and expenses	66	9	1
									26	9	5
									30	19	8

DONATIONS.

Allen, J. S., Esq., for India Special Fund	1	0	0
Bacon, Mr. J. P., for do.	1	0	0
Beeby, Mrs., for do.	1	1	0
Bible Translation Society, for Translations	150	0	0
Bousfield, Mrs. W., for India Special Fund	1	1	0
C. J.	15	0	0
Do., for Serampore College	10	0	0
Carthew, Peter, Esq., for India Special Fund	5	0	0
Cobb, F. W., Esq., Mar-gate, for do.	31	10	0
Dallas, Mrs. E. H., for do.	1	1	0
Friend, for Jessore Chapel	0	2	0

£ s. d.		£ s. d.		£ s. d.	
Gulesborough—		SURREY.		FLINTSHIRE.	
Collection, for W. & O.	0 17 0	Kingston-on-Thames—		Bagillt—	
Contributions, for N. P.	0 15 6	Collections	12 3 8	Collection	2 6 0
Proceeds of Lecture,		Contributions	7 5 7	Contributions	0 15 0
by Rev. E. T. Gibson	1 8 7	Do., Sunday School	1 15 3	Bodfari—	
Do., by do., at Cold		Sarbiton—		Collection	0 4 0
Ashby	0 18 0	Contributions, by Mrs.		Contribution	0 2 6
		Butterworth	3 3 0	Holywell—	
Less expenses	0 7 4	Do., for W. & O.	0 10 0	Collection	1 16 3
		Do., for India Spe-		Contributions	1 12 6
	3 11 9	cial Fund	2 10 0	Lixum—	
NORTHUMBERLAND.		SUSSEX.		Collection	
Newcastle on Tyne, Bewicke		Brighton, Bond Street—		Mold—	
Street—		Collections, for W. & O.	2 8 6	Collection	0 18 6
Collection, for W. & O.	4 10 6	WARWICKSHIRE.		Contribution	0 2 6
OXFORDSHIRE.		BIRMINGHAM, HENEAGE STREET—		Pantygof—	
Banbury—		Contributions, for N. P.	0 9 0	Collection	1 18 6
Contributions	3 11 9	WESTMORELAND.		Contributions	0 10 0
Burford—		Crosby Garrett—		Penygelli—	
Contributions, by Miss		Sunday School	2 8 6	Collection	0 5 0
Wall	1 13 0	WILTSHIRE.		Penyfron—	
Do., for W. & O.	0 12 6	Trowbridge—		Collection	0 10 10
Coate—		Contributions, balance	13 5 0	Less expenses	12 9 1
Collection, for W. & O.	1 0 0	Westbury Leigh—			2 9 1
Contributions, for N. P.	0 11 4	Collections, for India			10 0 0
RUTLANDSHIRE.		Special Fund	4 10 0	MONTGOMERYSHIRE.	
Langham—		YORKSHIRE.		Machynlleth—	
Contributions, by Miss		Boroughbridge—		Sunday School	0 10 0
Lucy Cox	0 12 5	Contributions, for N. P.	1 6 3	Talywern, Zion—	
SHROPSHIRE.		Brearley—		Collection, for W. & O.	0 4 0
Dawley—		Collection, for W. & O.	0 16 0	Contributions	0 14 0
Collection, for W. & O.	0 16 2	Doncaster—		SOUTH WALES.	
Contributions	0 17 2	Contributions, for N. P.	0 4 6	BRECKNOCKSHIRE.	
Pontesbury—		Huddersfield—		Llangynidr—	
Collection, for W. & O.	0 2 6	Wilkinson, Mrs., for		Contributions, for N. P.	
Contributions, for N. P.	0 14 0	W. & O.	0 5 0	Penyrheol—	
Wem—		Lockwood—		Collection, for W. & O.	
Contributions, Juvenile	1 7 6	Collections	7 17 4	for N. P.	
Do., for N. P.	0 5 2	Do., for W. & O.	1 0 0	Sirhowy, Carmel—	
SOMERSETSHIRE.		Contributions	5 13 0	Collection	
Beckington—		Do., Juvenile	11 0 0	Do., for N. P.	
Contribution, for		Do., for India Spe-		Ynysyfeini—	
W. & O.	0 5 0	cial Fund	2 11 9	Collection, for W. & O.	
Do., Sunday School,		Shipley—		CARDIGANSHIRE.	
for N. P.	0 13 0	Collection, for W. & O.	1 5 0	Aberystwith—	
Cheddar—		NORTH WALES.		Collections	
Collection, for W. & O.	1 0 0	ANGLESEA.		Contributions	
Paulton—		Bellan—		Less expenses	
Collection, for India		Collection			
Special Fund	1 5 6	Collection		10 0 6	
STAFFORDSHIRE.		Collection		0 0 6	
Bilston	12 12 0	Collection		10 0 0	
Coseley—		Collection			
Proceeds of Tea Meet-		Collection			
ing, one-third, for		Collection			
India Special Fund	36 16 8	Collection			
Leek—		Collection			
Contributions, by Miss		Collection			
Gill	3 0 0	Collection			
Mining District Auxiliary		Collection			
on account	7 0 0	Collection			
SUFFOLK.		Collection			
Bardwell—		Collection			
Contributions, for N. P.	0 12 6	Collection			
Eye—		Collection			
Contributions, for N. P.	2 2 0	Collection			

£ s. d.		£ s. d.		£ s. d.	
Clydach—		Llangloffan—		Snody, A., Esq., for	
Contributions, for N. P.	0 18 8	Collection	1 7 6	N.P., India, 'William Innes'	10 0 0
Graigarw, Sear	1 0 0	Contributions	8 16 0	Do., for Mrs. Allen's	
Pentvreh—				School, Ceylon	5 0 0
Collection	1 0 0	Middlemill and Solva—		Do., for Rev. John	
Swansea—		Collection, Middlemill	1 8 0	Clarke's Schools,	
Contributions	2 10 6	Do., Solva	0 7 4	Jamaica	5 0 0
Mount Pleasant—		Contributions	6 2 6	Edinburgh, Charlotte	
Collections	8 4 6			Chapel—	
Do., Public Meet-		Less district expenses	0 10 0	Collection	14 1 0
ing	5 1 1			Contributions	5 18 6
Contributions	10 13 6				
Do., Sunday School	6 5 7	Milford Haven—		Edinburgh, Elder Street—	
York Place—		Collection, for W. & O.	0 8 6	Collections	67 10 0
Collections	5 9 2	Newport—		Contributions	19 11 1
Contributions	1 11 0	Collection	1 13 6	Do., for India Special	
Do., Sunday School	4 5 2	Contributions	2 13 6	fund	0 10 0
		Penuel—		Do., Aberdeen, for	
Less expenses	44 0 6	Collection	0 10 0	Translations	0 2 0
	2 8 0	Contributions	0 7 6	Do., Sabbath School	
	41 12 6	St. David's—		for Schools, India	2 10 0
		Collection	1 2 0	Do., for Rev. J.	
		Contributions	1 3 6	Clarke's Schools,	
		Tabor—		Jamaica	2 10 0
		Collection	1 10 0		
		Contributions	1 17 6	Less expenses	92 13 1
		Tretio—			2 0 0
		Collection	0 10 0		90 13 1
				Edinburgh, Tabernacle—	
				Collection	10 10 0
				Contributions, for N.P.	3 12 6
				Glasgow—	
				Contributions	18 9 6
				Hope Street—	
				Collections, &c.	50 0 0
				John Street—	
				Contributions	15 2 0
				Huntley—	
				Collection, Independ-	
				ent Chapel, Rev. Mr.	
				Troupe's	3 5 0
				Contributions	2 0 0
				Kennay—	
				Collection	2 0 0
				Contribution	0 7 6
				Kirkaldy—	
				Collection	6 0 0
				Montrose—	
				Collection	7 13 2
				Contributions	2 10 0
				Paisley, on account ..	60 0 0
				Perth—	
				Collection	22 11 7
				Do., Public Meeting	1 11 10
				Contribution	1 0 0
				St. Andrew's—	
				Collection	1 13 0
				Contributions	8 17 4
				Less expenses	10 10 4
					0 9 6
					10 0 10
				Stirling—	
				Collection	6 8 8
				Do., United Presby-	
				terian Church	1 4 9
				Tobermory—	
				Contributions, for N.P.	2 5 6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press, and the Rev. C. B. Lewis; and at NEW YORK, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer. Post-office orders should be made payable to the Rev. Frederick Trestrail, at the GENERAL POST OFFICE.