

THE MISSIONARY HERALD.

PREPARATION.

IN glancing over the world, and noting its moral aspects, one cannot fail to see how, in two forms, the great work of preparation is going on: the outward preparatory work in which the hand of the "God of history" is distinctly to be traced, and the inner workings of the same Lord the Spirit in the consciences of men. In the former instances, to which we now chiefly advert, ancient national customs and traditional notions, which were in themselves proof against every attack from without, are loosening. Through the opening crevices external influences are creeping in, which must penetrate the spell-bound nations, and lay them open to the light of heaven. The people who have most emphatically built themselves in against this light are the Chinese, Japanese, and Mohammedan nations. The insurmountable barriers which the laws of China and Japan have, from time immemorial, presented to the entrance of the gospel, are known to every one. To the Mohammedan, in all countries where he has rule, it was death to embrace a new faith. The beginning of a change is now distinctly to be seen. Of the openings in China it would be superfluous to write, were it not for the sake of assembling the facts together. Take the following from a speech recently delivered by one of the American missionaries:—

"Mr. Johnson was happy to tell the Union of the success of the gospel in China. In proportion to the difficulties encountered, the obstacles surmounted, the prejudices overcome, missions have been as successful in China as anywhere on the globe. When Marshman began to translate the Bible, no foreigner was allowed to reside in China; it was death to any native to embrace Christianity, or to propagate the Christian religion, and missionaries were hunted from village to village. Now the Government has consented that foreigners shall reside anywhere, missionaries are to enjoy legal protection in their work, and no native is to suffer punishment for embracing the Christian faith. Four churches* have been formed; native preachers have been trained, who bear about in their bodies the marks of the Lord Jesus. The native converts are devoted Christians, and he doubted if any in this country were more liberal or earnest. Two of the native preachers went to the north-eastern part of the province of Canton to preach the Gospel. They were imprisoned and beaten, but with humble boldness preached Christ before the court. After a long imprisonment they were released, and when the new treaty gave permission to preach the gospel, they returned gladly to the same field to renew their labours. We have good, steadfast Christians there. A little girl of twelve was baptized, and when returning to her friends said—'*If they put me to death, I will not worship idols. If I am persecuted, I will go and tell Jesus.*'"

* American Baptist churches.

Still more effectually, if possible, in Japan, was all intercourse with foreigners prohibited. The change that is coming over that people also is clearly indicated in the following communication from the Rev. A. B. Cabaniss, a missionary of the Southern Baptist Board. He thus refers to brightening prospects in Japan:—"It is truly wonderful to see what rapid strides they are making in foreign knowledge in Japan also. They have employed foreign teachers in almost every department of science, and seem determined to let us excel them in nothing. If they continue to advance at this rate, their dread of Christianity will soon vanish, and we shall be enabled to introduce the Gospel even among this cross-trampling people. Some fifteen or twenty years ago, the Rev. Dr. Bridgman, of the American Board of Foreign Missions, published, at Canton, a history of the United States, in Chinese, hoping it would enlighten and liberalise the views of this people with regard to us. When some of Commodore Perry's squadron returned from Japan to Shanghai, a few years ago, all the officers spoke with admiration and surprise of the correct and intimate knowledge the Japanese had of the United States. Dr. Macgowan, a medical missionary of the Northern Baptist Board, has just returned from a visit to Nagasaki, where he staid nearly two months. As the intelligent Japanese all read Chinese, and many of their books are written in this language, the Doctor found it easy to communicate with them. But imagine his agreeable surprise, in looking through their book-stores, to find that 'Dr. Bridgman's History of the United States' had been re-published in Japan years ago, and also to learn that it had produced a very favourable impression on the minds of the Japanese towards us. But this was not all the Doctor met with. A few years ago he published a little work in Chinese, at Ningpo, on 'The Law of Storms'; and also 'An Account of the Electric Telegraph.' Both these works, he found, had been re-published in Japan; and also nearly every other work of a scientific or general character which the missionaries have published in China. All who visit Japan now say that the people, especially the officials, are thirsting for foreign knowledge, and 'bore you to death' with questions."

In various parts of the Turkish empire the removal of the penalty of death for the renunciation of Islamism, is followed by the springing up of the native mind in earnest inquiry. A German missionary at Constantinople (W. G. Schaufler) speaks of twenty-one visits paid in one day, at the house of a brother missionary, by Mohammedans. "The house," he says, "is now notorious, and the fact that Mussalmans go there for religious conversation is one which cannot be hid and need not be hid, and the propriety of which no one feels inclined to question. The calls are made in open daylight, without any reserve or management; the guests sit there in the open windows and look down upon the Bosphorus; and they are not embarrassed on being found there. All this shows that the emancipation of Mussalmans from their prophet is a thing fast being realised."

This state of things is not confined to the capital, but is gradually extending to the provinces. An interesting fact lately occurred in the interior of Asia Minor. A difficulty arose between the Protestants and Armenians, and their pleas and evidences being made out, came before the pasha in his full session of council. After examining the statements of both parties, and finding them about equally valid, the pasha arose and made a speech, in which he advanced the following sentiments, among other more specific remarks:—"There is entire freedom of conscience and religion

now prevailing in the empire, and extending its blessings over all the population. The Mohammedan can even become a Christian if he pleases. If my son wants to become a Christian, I have no power to hinder him. Is it not so, gentlemen?" he said, addressing the members of his council.

They replied, "So it is, effendi!"

"Well, then," he resumed, "I give you the advice to live in peace side by side quietly. There is no compulsion practicable now, and you might settle this matter now in hand amicably, and I advise you to do so."

When they were dismissed, and the pasha had an interview with the head man of the Protestants, he said to him: "Expound and promote your doctrines, but don't work with the hammer and saw; it makes too much noise and jarring. Take a brace and auger, and bore away quietly and you will soon get through to the other side before any one is aware of it."

In one of the principal cities of Turkey, in which British Christians are more than commonly interested, the missionaries have frequent visits from Turkish students in a higher institution, and among these are *six young men* who come regularly for religious instruction, and nothing is said, or probably will be. The missionaries make no display, and practise no concealment.

FOREIGN INTELLIGENCE.

INDIA.

SERAMPORE.

Mr. Robinson's communication of October 7th, is almost wholly taken up with accounts of the last days of several Christian friends connected with the church and the district in and around Serampore. All the servants of Christ rejoice when they hear of converts flocking to his standard. It should be a matter of even greater joy, if possible, to hear of a happy end to a life of profession. No one can be sure of the fidelity and perseverance of those who recently join the ranks of the redeemed. But when such have by Divine grace maintained a consistent walk, and have fallen asleep in Christ, we can exult over them as saved and happy evermore. Such were those of whom Mr. Robinson speaks. It is pleasant to read, with such statements, tidings of peace restored and wounds healed. May the result be what our honoured brother anticipates and desires!

JOYFUL DEATHS.

"I have mentioned the death of Ramnarayan's youngest sister, and his niece. The former was for many years a member with us, and maintained her profession to the last without reproach. She suffered much during her last illness, with much resignation, and her hope in Christ remained firm and unshaken. Her niece, Gunga Narayan's daughter, was a noble young woman. She was very young, about twenty years of age, and was never mar-

ried. Her piety was beautiful. She loved the Bible, and delighted in prayer, and sought to improve every opportunity for doing good. She spent some time at Baraset, and was much esteemed and beloved by the native women there, to whose houses she used to go to read the Scriptures to them, and to teach them needle and fancy-work. She was hoping soon to commence a school for girls there; but she took ill, and was removed to Calcutta, when, after much suffering, she died in the

Medical College Hospital, rejoicing in the Lord.

PEACE RESTORED.

"You will be glad to hear that all those dissensions in the church which last year occasioned one so much pain, have ceased. All those who separated from us have returned again, and there is now much unity and love among us. Our brother, Gunga Narayan, was chosen deacon early in the year, and the arrangement gave much satisfaction. I trust the Lord smiles upon us again. Our church-meetings are seasons of much comfort and delight, and the ordi-

nance of the Lord's Supper has been particularly a season of much pleasure. We have lately commenced a series of prayer-meetings, which are held at six o'clock every morning, and have hitherto been well attended. I hope we may be able to continue them; and may the Lord graciously smile on us, as he has done in the churches in Philadelphia and Ireland. These meetings for prayer will, I hope, give rise to much heart-searching self-examination. I hope the result will be much holiness of heart, and more entire devotedness to Christ."

DINAGEPORE.

The Rev. A. Mc'Kenna has just visited the first station occupied by Dr. Carey, recently brought before us again in the graphic descriptions of the early years of the mission, contained in Mr. Marshman's "Life and Times of Carey, Marshman, and Ward." To the many readers of that work, and to the few who remember the publication of the "Periodical Accounts," the name of Mudnabatty will be familiar, and Mr. Mc'Kenna's letter very interesting. "The good die not;" or rather, "The righteous shall be held in everlasting remembrance."

GLIMPSSES OF FORMER DAYS.

"By the goodness of God, I am enabled to report my safe arrival at this station, with my wife and child, on the 21st ult., after a not unpleasant passage from Calcutta of three weeks. In Zillahs Moorshedabad, Rajshahghe, Malda, and Dinagepore, through parts of which we passed on our journey it was our privilege to give away to such as could make a use of them 185 portions of the Word of God, besides tracts. Among other places, I visited Mudnabatty, the cradle of the missionary life of the great Carey. Short as his stay here was—extending I believe not over four years, and long as the interval has been since he left—his name is still remembered with respect among the natives, not only here, indeed, but at a considerable distance off. The factory vats are still in existence, and the little tomb of Peter Carey, though both are fast hastening to decay; but almost every trace of the missionary's dwelling-house has disappeared. The people of Mudnabatty are still in the condition in which Dr. Carey found them. They 'loved darkness rather than light,' and the darkness continues to this day. Grosser ignorance, or less inclination to profit by the truth, I have never seen surpassed in any other part of the country that I have visited."

NATIVE PREACHERS.

"At this station things continue nearly as they were. Among the native Chris-

tians, I cannot report much progress, nor can I say that there has been any apparent declension. *Progression*, both as regards numbers and individual advancement in grace, is what we long and pray for. The Brahmin referred to in a former letter as having professed Christ by baptism, has since become a native preacher, and promises to be of use in that capacity, in spreading the truth amongst his heathen countrymen. On the other hand, Paul Rutton has engaged in secular employment, under Government, and, though still in all other respects the same as before, his services are lost to the mission. Indeed native Christians of worth and moderate intelligence find no difficulty in getting work in this zillah, far more remunerative in a pecuniary point of view, than they can ever hope to attain in the mission. This difficulty might be obviated, by giving native preachers of *tried* character a sub-station to themselves, with a moderate increase of salary, which would at once advance the cause of truth, and retain to us our efficient agents. I see no other way, as native preachers have considerable advantages for increasing knowledge, which, when turned to account, act as strong incentives for them to engage in more lucrative employment. It is true, each who thus leaves is another fraction towards the improvement of the social status of native Christians in the country; and if he conducts himself well, a witness to the truth, read and understood of all men; but thoroughly quali-

sed preachers are of such vast importance to THE work, that the other, so far, is decidedly a matter for regret.

“About the 21st of this month, when there will be no fear from the malaria, we intend (D.V.) proceeding on a preaching tour through Zillah Malda and the south-western part of this district. Afterwards,

we hopeto do the like through Zillah Rungpore, and the north part of Dinagepore; and after that again, to the south-east of Dinagepore. Such are our arrangements as yet; and we hope that the Lord will so order all things, as that we shall be enabled to carry them out.”

JESSORE.

In this part of Bengal it appears, from the Rev. J. H. Anderson's letter, that the Romish church is making strong efforts, through her priests, to gain over our people. Perhaps we ought rather to be surprised, from the well-known practices of the Papacy, that our missionaries have not experienced more of this discouragement than that they are in some instances subject to it.

HELP IN GOOD TIME.

“I am very glad to learn that Mr. and Mrs. Hobbs are to be associated with us in the work. We greatly need helpers, for the mission here is a very exposed one; there are a great many brethren to direct and look after, and much opposition to encounter. I came home last night, but must start again either to-night or to-morrow, and journey to the south churches, where my presence is very much needed. I have had so much to do at the outlying stations, that I have been scarcely able to do anything in person myself, though it is my great wish to do so. Just now we are severely tried. We have two Roman Catholic priests here. They have a few native Christians under their care—mostly renegades from the Church of England, but a few of them were formerly connected with our body of Christians. They are worthless people, and it is a good thing,

in one sense, that we are rid of them, though we cannot but pity them, considering the errors into which they have fallen. The priest has spent money liberally. His agents have been to almost all our stations, and by secular, in some cases pecuniary, inducements have sought to lead them astray. In some cases, they have unsettled the minds of the unstable, and of those who have been Chistians; but in a short time we hope that God will second our efforts to save the people from the soul-destroying errors of that corrupt Church. We will labour and strive, and pray to do so, that he may see it to be necessary to weed the churches of this district. There are many merely nominal Christians among them; so the conduct of many would lead us to conclude. It was my desire to have sent home an account of the different churches, but I cannot at present find time to do so.”

BENARES.

The accounts from this station present, in some respects, a mournful contrast to the animating intelligence that is continually reaching us from Delhi. The indifference of the natives to the gospel is most discouraging to the missionary. Still, as will be seen from the letter of the Rev. J. Parsons, he steadily perseveres in the various branches of his work, making ready the highway against the time when our God shall come in with the fulness of his blessing.

“The even course of my labours of late has not afforded much incident to form the subject of a letter to you; but as it is some time since I wrote, and my last was not exactly on a missionary subject, I must give you some information about our proceedings here. And, indeed, I would bespeak your prayers on our efforts in this field, which, interesting from its magnitude and other features, is one of great difficulty, and one that, I grieve to say, at present, gives not much promise of success. Were there only present appearances or past fruit for us to judge from in this station, we should be sorely discouraged; but, blessed be the Lord that we have the faithful declarations of his word, the assurance of

his presence, and the certainty of his favour towards all sincere and scriptural efforts on behalf of his cause, and, therefore, whatever present appearances may be, we know well that the incorruptible seed, if sown in faith and watered by prayer, cannot be wholly lost.

“I have continued to take my regular times in the bazaar, but not without interruptions. In the rains, the weather often prevents us, because our hearers have to stand without shelter in the street, and we cannot, of course, prevail on them to stand when rain is falling. And my station on Saturday mornings was such, that long before we had done preaching the sun shone fiercely on our faces; and when I had once

suffered from this exposure a severe attack of headache, I deemed it prudent to omit that opportunity during the hot weather. I have been the less anxious to increase my engagements in the bazaar lately, because I have hastened on the revision of the Acts, in order to have it ready to submit to Mr. Christian's criticism this cold weather. And I am thankful that I have completed this book with the exception of the last chapter, having accomplished it in less time than either of the Gospels, if I remember rightly. But I shall yet have some work to do at it, before sending it to the press.

PATIENT LABOUR.

"It has often grieved me when at the bazaar to view the inattention of the people. Our congregations are seldom large, except there be a warm discussion going on, and then it is frequently the case that as soon as the objections which have been brought forward are disposed of, the crowd disperses without waiting for the quiet declaration of the gospel, with which it would be our wish to follow up the discussion. And often it is not for a considerable time, and not without a great deal of difficulty, that we gather a congregation at all. Still we continue to go forth, bearing precious seed, oft, if not weeping, certainly with sorrowful hearts at the obduracy of the people. May the Lord grant the time when we may come again rejoicing, bringing our sheaves with us! Several times I have complied with the invitations of particular individuals, chiefly religious mendicants, to visit them at their houses. There we have usually had quiet and sustained conversation. At one place, there had been meetings several days between persons of different sects, to compare their several tenets; and a pundit and poet, who has rendered the Gospel by Luke into native poetry, invited us to go and state our views.

Brother Heinig and myself went. The result of the conversation afforded a most striking illustration to our minds of the truth of 1 Cor. i. 21—"The world by wisdom knew not God"; and at the same time of Romans i. 20. We allowed them to follow their own course of reasoning, and they could infer from the works of God enough to leave them 'without excuse' in worshipping idols; but when they pushed their inquiries further as to the nature of God and our relations to him, they confessed that they came to a bound, beyond which their speculations could not carry them, and therefore they were without satisfaction of mind. It seemed to give us a great insight into the kind of disquisitions, and doubts, and reasonings, which occupy so many thousands of eager minds among the heathen, and the imperative need of a revelation from God to satisfy their spiritual wants.

"Besides the Hindi hymn-book, I have some hope of being able to publish a small volume containing about fifty of the tunes to which the hymns in native metres are sung. These are all that I have as yet noted down in the European way of musical notation. The natives have no method of writing music. A second part, containing fully as many more, at least, will be necessary in order to form a complete tune-book for the hymns. But I do not know when it may be practicable for me to prepare that, being now at a distance from Monghyr and Mr. Christian; and my present visit will be fully occupied in other matters. Such a tune-book will be a novelty, but I hope it will be useful, and make the hymn-book much more useful to those congregations in which the hymn-book is used, but where, at present, only a few of the tunes are known, which have been learnt by hearing."

WESTERN INDIA.

BOMBAY.

The following letter from the Rev. W. P. Cassidy, giving information of the baptism of one of the Free Church missionaries, and also of a native who had been "sprinkled in childhood," will be read with interest.

"My last note, with enclosures, will have informed you of the baptism of the Rev. Adam White, Free Kirk missionary, at Nagpore, and of his desire to give himself to the salvation of the natives of this country. Thus a faithful missionary has been provided, holding Baptist principles. "Will he be provided for?" is a question which lies heavily on my mind. It lies in the bosom of Him who has manifested himself as Jehovah-jireh."

HOPEFUL ADDITIONS.

"I have now to inform you of the baptism of Suddoha, of whom I wrote previously, as having heard a call from some who said, 'Come over and help us.' He is still at Tullegaom, on the Nuggur road, and without any other means of support than the food he may receive from those about him. As one congregation contributes to another in England, I have for the last and this month sent him a mite

towards his support, and lent him books by which he may learn to observe all things whatsoever the Lord hath commanded him—books expository of Scripture, that his attention may be more deeply fixed on that safe record of love.

“The ordinance was performed in the chapel at the morning service, and seemed

by its solemn simplicity to affect those who witnessed it. Suddoba had been “christened” at the baptism of his father, and has, I believe, been converted since.

“The moral effect of these events has been manifest in causing some to reconsider their faith; their results may yet be seen in “doing His will.”

NORTHERN INDIA.

DELHI.

Letters continue to be received from the Rev. J. Smith, full of animation and encouragement, and, we may add, of earnest appeals for help. Delhi presents at this moment the most remarkable opening for our mission that it has known. The call for help is peculiar, not only from the urgency, but also from the unprecedented circumstances of the case. The spirits of the people have been stirred; they are moved towards Christianity; and these poor heathen souls, awakened out of their dark dream, now cry out for the word of life. They have begun to feel they are perishing, and they flock in numbers too great for our little band of missionaries, to learn how they may be saved. Almost agonising may the cry of our missionaries for help be called: shall it be in vain? By mail after mail does Mr. Smith write home, entreating more aid. In his last letter he asks for an appeal to be made for native preachers and Scripture-readers. Cannot our friends who knew him and sympathised with him when in England, and who, by their warm sympathy, cheered and taught him to look to them for co-operation—those whose very prayers may have been instrumental in bringing down this blessing on his labours—can they not enable us to meet his request? The Annual Income of the Society will only meet its customary expenditure. It cannot supply the unexpected

“The cause of Christ is spreading rapidly in the villages, as well as in Delhi. At a place three miles distant, on the Muttra road, called Purana Killa, we have 300 inquirers. I shall probably baptize some of them on Sunday next; in Delhi, also I have a number for baptism on the first Sabbath in next month. I hope before the year is out to form two native churches with native pastors, one at Shahdra, and the other at Purana Killa.”

THE WORK.

“On Sabbath evening, the 18th September, we formed ourselves into a church at Delhi. The members are fifteen natives and eight Europeans. As a temporary measure I was chosen pastor; we shall, however, shortly separate the natives, and let them have their own pastor. We have now six inquirers’ schools, where we also hold evening services; as the number of these increase our labours are vastly increased. I have managed to place a native Christian over each school, and they all act as Scripture-readers in their districts. I have also two very respectable native preachers, who work hard. Still I usually attend two stated services every evening in the week, and in my state of health it is very hard. I fear my stay in India will be short; my

old complaint is so bad that writing even a letter is difficult, my breathing being affected by leaning over my chest for a short time; added to this, my old eruption has broken out worse than ever, rendering every move painful. I can assure you it is really the work that keeps me here. I would not face another hot season for any amount of the world’s gold; but I cannot leave thousands of hopeful inquirers after salvation. Mr. Broadway I expect to-day, and then he will share my labours, and I must try to get a little rest. The cold weather is gradually coming, and I hope with it I shall improve.”

NEW CHURCHES.

“I must just drop you a line, though there is scarcely time before the mail closes. I am thankful to say the gospel is spreading rapidly in the district, and I expect we shall be able to form a number of village churches. At Shahdra we have eight members, and Solomon, a native preacher, is to be their pastor. At Purana Killa, Old Delhi, we have thirty-five members. Bhagwan has charge of them, and is going to live there immediately. We are getting as many native agents as possible, and already twelve are at work in schools, and preaching among inquirers

chiefly. On the 23rd October I baptized two; on the 24th, ten; on the 30th, nine; 3rd November, Mr. Broadway baptized two; and on the 13th I baptized eighteen more. Besides the baptized there are hundreds of inquirers and many village people sending for us to visit them, and praying for native preachers to be placed among them.

"I have repaired and opened the chapel; got six schools going, and twelve native assistants. My own house is a most convenient property for the mission, and Mr. Broadway will, I hope, soon be settled in another good place."

A CRY FOR HELP.

"Do make an appeal for me for native preachers and Scripture-readers, and remember now is our opportunity. I can raise large sums in India, but our friends in England must supplement it. There are

several more native preachers I want to employ, but I cannot undertake more without some aid from home; and with that aid I hope soon to see a complete network of native churches all around Delhi. I cannot give you large particulars now, but our report next month shall be as full as possible.

"The congregations in the city are still large, and many are inquiring about Christianity. I think I told you Fatima, widow of Walayat Ali, who was martyred during the insurrection, had joined us here, and I am glad to say she is very useful in going about among the women, who receive her kindly. Our chapel is likely to be pulled down, but we shall get compensation and build a much larger, for the congregation cannot get into it. Would there be any use in appealing for help to build a good place worthy the sainted names of our martyred brethren?"

AGRA.

The Rev. J. Gregson's letters continue to be very encouraging, especially with regard to the work, supplementary to the ordinary mission labour, among the Europeans at this station. Under the date of November 2nd Mr. Gregson writes:—

"Muttra, it seems, is provided for by the arrival of Mr. Williams in Calcutta; and as for Agra, we will get on as we can till you can send us help. Delhi should have the most anxious attention of the Committee, and every nerve should be strained to strengthen and encourage our efforts there. I very much fear Mr. Smith cannot hold on much longer, and there must, if possible, be some one ready to take his place."

"If you could send out some one from England of good education, of some ministerial experience, and of large and liberal views—such a man would have great influence in the movements of the missionaries there, and would find a good influential sphere for usefulness in English. Should the work go on as it begins to promise to do in Delhi, a new era will be opened in the history of missions in the north-west, and we may hope a wide-spread impetus will be given the progress of Divine truth."

LOSSES AND GAINS.

"In Agra I have little additional to re-

cord. My absence from home has—and will for a fortnight to come—prevented the reception of members into the church. Six hopeful native candidates must wait my return for instruction and examination, and some soldiers also must wait for the same reason. The 89th regiment has, I am sorry to say, just left. Two men had been baptized out of this regiment, and several others were on the eve of joining us, whilst from twelve to twenty attended the chapel. All these are gone. But the very day they left, six men of the Rifle Brigade joined us, and I hope their places will soon be filled up by fresh men. At the cantonments our congregations are most encouraging, and never since the division in Mr. Jackson's time has the congregation been so good. Last Sunday night there were not half-a-dozen empty seats. We have been much cheered and interested by accounts we have received of the wonderful Revivals in Wales, and Ireland, and Scotland, and now apparently reaching England, and some of us are hoping and praying to be similarly visited and blessed here."

MUTTRA.

To the remarks made by the Rev. T. Evans, we beg to call the attention of our friends. Now that the demands for new men are urgent in so many stations, it is important that the qualifications for missionary work be distinctly known.

"I have just returned home from Agra, having gone with Mr. Gregson to the Buteswar Mela to preach. We spent seven

days there, and had very large congregations to preach to. Many of the poor people heard the gospel gladly. May the

rich blessing of Heaven rest on our feeble efforts. As I suspect that Mr. G. will furnish you with an account of our work at the Mela, I need not say more."

WELCOME ARRIVAL.

"Mr. Williams has arrived in Agra, and is to come over here in a few days. From what I saw of him, I am much pleased with him. He has, I think, the one great thing, above all others, needed to fit him for his labours—*his heart is in the work*. I believe he will soon pick up the language also; he seems to be wholly given to study Hindi already, and I shall be most happy to help him on. He has also, I should think, a *good voice*, which is of the last importance to a *preaching* missionary, and which the Committee at home should always think of in selecting men to go forth to *preach*. In a crowded and noisy bazaar, or mela, it matters not what a man's

abilities be, if he has no *voice* to make the people hear him. I would strongly advise you, dear brother, to keep this in mind, when young men come before the Committee as applicants for the mission-field. If they have not a good voice, do not send them to *preach*, for in India they *cannot* do it. Let them, if needs be, be chosen to teach, or print, or translate; but for *preaching* missionaries do not engage them.

"Excuse me for this remark: I have made it because I believe it to be well worth attention.

"I must now at once set to and build up the old mission-house. Mr. W. can, in the meanwhile, put up with us here. But as this house has so little accommodation, it would be impossible to make it do for us, with any comfort, during the hot season. The old mission-house, when done up, can accommodate us both, and that will be an advantage."

THE WEST INDIES.

JAMAICA.

The Rev. J. T. Brown's letter, dated Kingston, Nov. 25th, came to hand only just in time to allow of the insertion of a line announcing his safe arrival, in our last number. It will be seen how striking and new those scenes, through which he has passed are to him. But while sympathising with the feelings he so well expresses, we are anxious to call attention to the testimony he had in regard to the Emancipation Act, from all parties on board the crowded ship, during the voyage. Their varied tongues, all speaking at the same time, made a perfect Babel in our ears, as we and two other friends stepped on board with Mr. Brown, prior to his departure; which event, by some most unaccountable accident, sincerely regretted, was not duly recorded. This testimony, so exactly tallying with what Mr. Underhill also heard during his passage, is very important, and will serve to show that the negro is something better than a very "funny animal," and that England's generous purchase of his freedom, and her combined philanthropic efforts for the elevation of the whole race, have neither been mistaken nor useless.

"It is not often that I have written of my safety and well-being, with a deeper feeling of gratitude to the God of sea and land. For the first part of the journey our way was very troubled. Those boisterous south-western gales blew hard directly ahead of us for about half our passage to St. Thomas, and at times vexed old ocean till it stormed and raged in giant fury. One or two days and nights were to me, an inexperienced landsman, sublimely terrific. As much as I could, I enjoyed the magnificence around me.

"But in due time quiet and favourable winds came; then pleasant sailing over smoother waters, gorgeously blue, under skies filled with the glory of their light, and the climate, delicious beyond anything I have ever breathed—pure and exquisite as 'the wine of Lebanon,' whatever that

might be; and in about three days after date we arrived at St. Thomas. The mail was gone, and hence it was you did not hear from me sooner. There we rested on Sunday night, November 20th, and went on shore for service; right glad once more to set foot on land, and to pay our vows to 'God in his house and in the midst of his people.' Upon the whole I very much enjoyed the voyage. I was not more ill than was necessary to establish my fellowship with all about me, and soon recovered sufficiently to take an interest in the outspread prospect of grandeur and beauty. As we sighted the different islands—those children of the sea—one after another, and sailed along by them—some of them rearing their high heads far up skyward, some opening their breasts to all the light and wind of heaven, others again lying with

bare, rugged backs, like some huge sleeping creature in the midst of the deep, and others timidly lifting themselves just above the waves—the charm greatly increased; it was all new.”

TO BE NOTED.

“The talk by the way, too, added to the interest. Men were with us from many of the islands; some of them old men, who had seen the old evil days, and who had even been accustomed themselves to handle the instrument of cruelty. I cannot tell you how glad it made me to hear from one and all the unvarying testimony as to the prosperous condition of most of the islands, and the results of emancipation. ‘Not for the world,’ said one of them, ‘would I go back into slavery.’ The truth is, that while it has benefited the negro, it has been, if possible, a greater blessing to the planters. The relief of mind it has given them, the healthful stimulus, the reflex influence upon their character in many ways, cause one to rejoice for their sakes that

Britain was magnanimous enough to do that great immortal deed of justice.

“You can readily imagine how thankful I was to see this marvellous land—land of such excelling glory in a material point of view, and of such stirring memories. We reached here yesterday (Thursday, three o’clock p.m.), after having had our foremast struck by lightning in the night. Mr. and Mrs. Underhill were at the vessel to welcome me; and it was in no small degree pleasant to see familiar faces again, and to be greeted by known friends—and this, too, far away from home. Afterwards Mr. Oughton came with kindly welcome; and in the evening there was a social friendly meeting of his Sabbath-school teachers to greet Mr. Underhill and myself. We were pleased with this expression of goodwill, and spent two or three hours very pleasantly with these people—fine specimens of the African race, and, as far as one can judge, worthy working Christians.”

ST. THOMAS IN THE VALE.

From the subjoined extracts from Mr. Underhill’s letter of December 7th, it will be seen that the deputation have commenced their labours. We have called particular attention to that part of Mr. Brown’s letter which relates to the results of the Act of Emancipation; and we now ask a similar attention to what Mr. Underhill states in regard to the labour question in Jamaica. In Trinidad he deemed the immigration scheme a success. The same sort of thing is loudly called for in Jamaica. Many of our brethren have opposed it. So have the Anti-Slavery Society at home. For this they have been much blamed. If Mr. Underhill has got hold of the real facts of the case, these parties have acted rightly; the more especially, as all Jamaica immigration schemes sought to throw the main burden of the expense on the negro. The planters wanted to get foreign labourers to reduce the cost of native labour, and to make the native pay the expenses of the scheme. Surely this is unjust! And now it appears that labourers can be had *if they are paid*; but they wont work unless they are paid. Well, who can blame them for that!

THE WORK BEGUN.

“We left Kingston on the 26th ult., and next day Mr. Brown and I preached at Spanish Town for Mr. Philippo. The congregations were good. The Monday we drove to Old Harbour Bay, and inspected the chapel which Mr. Dawson occupies in conjunction with his own place in Spanish Town. Mr. D. is now in England. The Old Harbour Chapel is much out of repair, and so is the mission-house; but the senior deacon told us that the congregations were good, and that an effort was now being made to repair the place of worship. On Wednesday we visited Sligoville, a station of brother Philippo’s, when we examined the school and addressed the people who had assembled. The chapel is undergoing repair; the people having gone into the woods, brought the timbers and

shingles on their heads some six miles, evincing a most commendable liberality and zeal. We returned the next day, having passed the night at Orange Grove, a small property belonging to Mr. Philippo, a little more than half-way. It is a lovely spot, surrounded with mountains, where serenity and quiet seemed to have found their dwelling place.”

A PLEASANT RIDE.

“The situation of Sligoville is magnificent; on the top of a lofty mountain, and commanding views of the sea on both sides of the island. The spot is remarkably salubrious, and to a missionary at Spanish Town must be a very pleasant and useful sanatorium. On Friday, the 2nd December, we started for Jericho. On our way we passed through a most enchanting and noble gorge, through which the Rio Cobre

runs, guarded on either side by lofty precipices, and mountains thickly covered with forest. We reached Jericho in time for breakfast, Mr. Hume having kindly prepared all requisite accommodation. His residence is at Mount Hermon, nine miles from Jericho, and to the eastward, in the mountains which encompass on every side the fine valley of St. Thomas in the Vale. Mr. Brown remained at Jericho for the Sunday services, but my wife and I rode over to Mount Hermon. On Sunday (the 4th) I preached to a full house of coloured people. The chapel, a neat, substantial stone structure, with brick facings to the windows and doors, will hold 600 persons. Before the service, I was present at Mr. Hume's inquirers' class, which numbers about thirty individuals, and at the Sunday-school. After preaching, Mr. Hume administered the ordinance to nearly 250 members. The membership of Jericho church numbers 1,012. Yesterday, we had a meeting of about 400 of the people, before which we met the deacons and leaders. Mr. Brown and I addressed the people at considerable length, and enjoyed—what indeed has been the case everywhere among the Jamaica people—the most profound attention. To-morrow, we have a similar meeting at Jericho, and the next day (D.V.) we proceed to Moneague, in order to preach on Sunday at Mount Nebo, Mr. Gordon's church, and Coulart's Grove, Mr. O'Meally's. We hope to reach Calabar by the end of that week, in order to be present at the examination, which begins on the 19th inst."

THE PEASANTRY.

"Our impression of the people has been a very gratifying one. They have advanced beyond my expectations in the adoption of civilised habits. They are well-dressed, and in person have a manly bearing and a stalwart frame, which indicate strength and independence. There is a general complaint among the deacons and leaders, as well as the ministers, that the attention to religion, so marked in former days, is not so steady as it should be,—that the young people especially are less desirous to unite themselves to the church of Christ.

"Yet it is not improbable, that the number joining the churches is, on the whole, a fair proportion of the people, and, under

the circumstances, quite as large as may fairly be expected."

AN IMPORTANT SUBJECT.

"With respect to the question now so seriously agitated—the introduction of new labourers into the island—it is true that labour is abundant enough here without it, and may be secured by proper management on the part of the planters, to any extent which the present area of sugar or coffee cultivation may require. Yet it is also true that, in the sense of the planters, labour is not to be had in that regular quantity which they often need. But the fault of this is not with the labourer. It was the planter who drove the labourer from his estates, and forced him to purchase and cultivate land for his subsistence. And it is owing to the present conduct of many a planter that the labourer is unwilling to render the services which are required. It is no fault of the labourer that he should cling to his little freehold which affords him a certain livelihood, and prefer to labour on his land which pays him better, than to receive the often inadequate wages offered to him by the manufacturer of sugar. Some planters have no difficulty in obtaining all the labour they need; but then they pay honestly and regularly the wages of the people. The majority, I fear, not only endeavour to obtain labour at a price less than its worth, but withhold the hard-earned wages of their workmen, and make all manner of unfair deductions. I have spoken to scores, if not hundreds of negroes, who all affirm that their wages are seldom regularly paid, are often deferred for weeks or months, and are subjected to deductions on pretences altogether unfounded. Planters have confirmed this statement to me, and I think there can be no doubt of its general accuracy."

RECEPTION.

"Hitherto we have enjoyed a most cordial welcome from all whom we have seen, and have received many letters of kind welcome from those we have not seen. I am not more sanguine than I was of meeting satisfactorily the wishes of the brethren; but I think, with God's blessing, that the deputation may be able to inform the Committee, and to elicit facts sufficient to guide them to the formation of plans for the future."

FRANCE.

MORLAIX.

We would beg to direct the attention of such of our readers as are interested in the advancement of gospel truth on the Continent, to the following communication from Mr. Jenkins.

"I left home on the 21st October, to attend a meeting at Rennes. It was one of those meetings which we established many years ago in Brittany, and which are held

in rotation, in the few evangelical churches formed in this country, for the purpose of preaching the gospel and fostering Christian union and fraternal co-operation, as regards the work of Scripture distribution, &c.

"The attendance was fair, considering this old town of 50,000 inhabitants, a stronghold of Popery, is thought to contain only about 150 Protestants.

"On Monday we had a conference of ministers, in which each gave some account of his labours, and it was resolved the next meeting should be held at Morlaix, in March."

A NEW CHURCH.

"I left Rennes for Angers, where I arrived after a journey of above 100 miles. At the coach-office I found my friend, Mr. Robineau, who was pastor of the Established Reformed Church, until his views on baptism underwent a thorough change, and he considered it his duty to carry his views into practice; on account of which the Consistory of Nantes ejected this faithful servant of Christ from the ministry, and the church to which he ministered. It was thought he would be obliged to leave Angers, and seek a field of labour elsewhere, but the Lord ordained things otherwise, for his ministry had been blessed to the congregation, so that when he was ejected the people went out with him, and prevailed with him to remain with them as their pastor. Despite zealous efforts, only a few Protestants, and those of dubious Christian character, remained in the Established Church.' The pastor and those who went out have formed themselves into a Free or Congregational Baptist Church. On the Lord's-day, 2nd of October last, nine Protestants and three Catholics were baptized on a profession of their faith, and the Lord's Supper was administered in the newly-formed church. It was principally to pay a fraternal visit to this pastor and church, that I thus travelled above 200 miles from home.

"The room where the meetings are held will contain about 120 persons: it is on the second floor, in an unfrequented lane, but is well filled. The congregation was very attentive, and we felt that the Lord was in the midst of us, according to his promise.

I was desired to give, in the afternoon meeting, more account of our mission in Brittany, on which the friends evinced a lively interest.

"The need of a place of worship is much felt, and it is fully intended to make renewed efforts to realise the project of building one. The church has been encouraged by the sympathies and liberality of Baptist friends in England. It would answer but little purpose for them to look to Pædobaptists for support. Angers and the surrounding country present a vast field for labour and usefulness."

IMPORTANT PROJECTS.

"I will now mention two things which were under our consideration. One of these things is a French Baptist periodical. We had already touched on this subject in our correspondence, as it had been mooted by Mr. Robineau. The result of our conversation is, that Mr. Robineau would willingly be a principal editor, and try to secure the co-operation of French ministers who are Baptists, such as Mr. Pozzy, M. Lenoir, &c. Mr. Robineau has some experience in editorship, as he has been for some time an assistant editor of the 'Archives du Christianism,' with his uncle, M. Frederick Monod. The other subject we had under consideration was a fraternal visit to churches in France embracing Baptist views; including the idea of going to Alsace, to see the state of the old *Anabaptists* there, of whom I have heard speaking different times, and respecting whom an interesting article appeared not long ago in the *Siècle*. The object of such a visit would be to gather information as to the state of Baptist principles and practice in France; aim at edification, brotherly union, and mutual encouragement among the pastors and churches who hold these views; and also see what could be done to establish a periodical, having for its object the defence and propagation of Baptist Evangelical doctrine and principles. It was resolved between Mr. Robineau and myself, that I should make these things known to your Committee, with an appeal for aid to carry them into effect, in the course of next year, if approved by the Committee."

HOME PROCEEDINGS.

We have no meetings to report this month except those of the Pembroke-shire Auxiliary, which have been attended by the Rev. T. C. Page, late of Madras.

By letters just received, tidings have come to hand of the safe arrival in Calcutta, on the 12th of December, of our venerable friend the Rev. J. Williamson, of Sewry, accompanied by Mr. Craig and Mr. and Mrs. Hobbs, in safety and good health. Mr. Craig will go on to Sewry, to labour in that

	£	s.	d.
Bloomsbury Chapel—			
Collection, for <i>W. & O.</i>	14	14	0
Contributions.....	2	3	6
Do., for <i>India</i>	4	7	6
Do., for <i>China</i>	1	11	0
Do., for <i>Serampore</i>	1	5	0
Brentford, Park Chapel—			
Collection, for <i>W. & O.</i>	1	10	6
Brixton Hill, Salem—			
Collection (part)	11	11	1
Do., for <i>W. & O.</i>	5	0	0
Brompton, Onslow Chapel—			
Collection, &c.	6	13	6
Camberwell—			
Collection, for <i>W. & O.</i>	13	18	1
Camden Road—			
Collections	27	12	6
Do., for <i>W. & O.</i>	7	14	11
Contributions.....	41	18	7
Hackney—			
Contributions.....	3	12	1
Do., for <i>India</i>	1	0	0
Do., for <i>China</i>	81	9	10
Do., Juvenile	8	15	8
Do., Sunday School	16	5	6
Hampstead, Holly Bush Hill—			
Collection, for <i>W. & O.</i>	1	6	0
Harrow-on-the-Hill—			
Collection, for <i>W. & O.</i>	0	16	2
Hawley Road—			
Collection, for <i>W. & O.</i>	1	0	0
Contribs. by <i>Y. M. M. A.</i> , for <i>China</i>	6	15	6
Higgate—			
Collection, for <i>W. & O.</i>	1	8	0
Contributions, by Miss Hatch	2	12	0
Islington, Cross Street—			
Collection, for <i>W. & O.</i>	5	0	0
Regent's Park Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Muttra School</i>	10	5	2
Salters' Hall—			
Collection, for <i>W. & O.</i>	4	6	9
Shacklewell—			
Collection, for <i>W. & O.</i>	3	12	3
Soho Chapel—			
S. Schl. by <i>Y. M. M. A.</i> , for <i>Kottaville School, Ceylon</i>	10	10	0
Staines—			
Collection	2	8	0
Contributions.....	4	13	0
Do., for <i>China</i>	2	4	2
Less expenses ...	9	5	2
	9	0	0
Tottenham—			
Collection, for <i>W. & O.</i>	2	12	0
Vernon Chapel—			
Collection, for <i>W. & O.</i>	1	1	0
Walworth, Arthur Street—			
Contributions by Miss Nettleton	1	0	4
Do., Sunday School, for <i>Kaluvagoda School, Ceylon</i>	2	14	0
Westbourne Grove—			
Collection, for <i>W. & O.</i>	11	10	0
BEDFORDSHIRE.			
Blunham—			
Collection, for <i>W. & O.</i>	0	5	0
Dunstable—			
Contribs., for <i>N.P.</i>	0	11	2
Do., for <i>China</i>	6	3	9
Houghton Regis—			
Contribs., for <i>China</i> ...	1	1	0
Luton, Old Meeting—			
Collection, for <i>W. & O.</i>	1	10	0

	£	s.	d.
Luton, Wellington Street—			
Collection, for <i>W. & O.</i>	1	19	6
Wilden—			
Collection	2	17	6
BREKSHIRE.			
Reading—			
Collection, for <i>W. & O.</i>	5	0	0
BUCKINGHAMSHIRE.			
Aston Clinton—			
Collection, for <i>W. & O.</i>	1	0	0
Buckingham—			
Collection, for <i>W. & O.</i>	0	12	0
Fenny Stratford—			
Collection	0	16	4
Do., for <i>W. & O.</i>	1	2	0
Contributions.....	2	11	10
Do., Sunday School	2	17	4
Swanbourne—			
Collection, for <i>W. & O.</i>	0	8	3
Wraysbury—			
Collection	2	0	0
Contribs., Juvenile ...	1	15	9
CAMBRIDGESHIRE.			
Gamlingay—			
Collection, for <i>W. & O.</i>	1	10	0
Haddenham—			
Collection, for <i>W. & O.</i>	0	16	0
Waterbeach—			
Sunday School, for <i>N. F.</i>	0	11	1
CHESHIRE.			
Birkenhead—			
Collection, for <i>W. & O.</i>	6	4	2
Stockport—			
Collection, for <i>W. & O.</i>	0	15	0
CORNWALL.			
Camborne—			
Anon.....	1	0	0
Penzance—			
Collection, for <i>W. & O.</i>	1	2	0
Redruth—			
Anon.	1	19	0
Saltash—			
Collection	3	7	4
Do., for <i>W. & O.</i>	1	3	0
Contributions.....	3	2	0
Do., for <i>N. F.</i>	1	2	7
Do., Sunday School	0	6	0
Less expenses ...	9	0	11
	8	15	8
DEVONSHIRE.			
Appledore—			
Collection, for <i>W. & O.</i>	0	17	8
Dartmouth—			
Collection	1	18	3
Contributions.....	2	3	3
Less expenses ...	4	1	6
	0	16	6
	3	5	0
Honiton—			
Collection, for <i>W. & O.</i>	0	18	0
Instow—			
Collection, for <i>W. & O.</i>	1	10	0
Contribs., for <i>N. F.</i> ...	0	10	0
Kilmington—			
Collection, for <i>W. & O.</i>	0	5	9
Lifton—			
Collection, for <i>W. & O.</i>	0	3	6

	£	s.	d.
DORSETSHIRE.			
Poole—			
Collection, for <i>W. & O.</i>	1	7	4
Contributions, for <i>N. P.</i>	3	0	0
Weymouth—			
Collection, for <i>W. & O.</i>	1	10	0
ESSEX.			
Ashdon—			
Collection, for <i>W. & O.</i>	0	10	0
Harlow—			
Collection, for <i>W. & O.</i>	1	10	0
Loughton—			
Collection, for <i>W. & O.</i>	4	15	0
Romford, Salem—			
Collection, for <i>W. & O.</i>	1	0	0
Waltham Abbey—			
Collection, for <i>W. & O.</i>	1	14	10
GLOUCESTERSHIRE.			
Arlington—			
Collections	2	1	6
Contributions.....	1	6	0
Avening—			
Proceeds of Lecture, by Rev. T. E. Fuller, for <i>China</i>	0	11	0
Bourton-on-the-Water—			
Contributions, on account	10	0	0
Chipping Campden—			
Collection, &c.	1	7	4
Coleford—			
Collection, for <i>W. & O.</i>	2	1	4
Kingsstanley—			
Collection, for <i>W. & O.</i>	1	18	0
Wotton-under-Edge—			
Collections	7	4	0
Do., for <i>W. & O.</i>	0	15	0
Contributions.....	9	0	0
Do., Sunday School	0	9	7
Less expenses ...	1	5	9
	16	2	10
HAMPSHIRE.			
Niton, I. W.—			
Collection, for <i>W. & O.</i>	0	10	0
HERRFORDSHIRE.			
Hereford—			
Collection, for <i>W. & O.</i>	1	5	0
Leominster—			
Collection, for <i>W. & O.</i>	1	0	3
HERTFORDSHIRE.			
Hemel Hempstead—			
Collection, for <i>W. & O.</i>	3	0	0
Hitchin—			
Collection, for <i>W. & O.</i>	5	4	3
Contribution	5	0	0
Markyate Street—			
Collection, for <i>W. & O.</i>	0	12	0
St. Alban's—			
Collection, for <i>W. & O.</i>	4	5	6
HUNTINGDONSHIRE.			
Great Gidding—			
Collection, for <i>W. & O.</i>	0	17	3
KENT.			
Cox Heath—			
Sunday School	0	7	6
Crayford—			
Collection, for <i>W. & O.</i>	2	5	0
Deal—			
Collection, for <i>W. & O.</i>	1	10	0
Dover, Salem—			
Collection, for <i>W. & O.</i>	1	0	0

	£	s.	d.
Folkestone—			
Collection, for <i>W. & O.</i>	3	0	0
Foots Cray	3	0	0
Lee—			
Collection, for <i>W. & O.</i>	5	8	7
Contributions	9	7	10
Do., for <i>China</i>	4	16	3
Do., Sunday School, by <i>Y. M. M. A.</i> , for <i>China</i>	0	10	4
Lewisham Road—			
Collection, for <i>W. & O.</i>	4	4	1
Sevenoaks—			
Collection, for <i>W. & O.</i>	2	2	0
Tenterden—			
Collection, for <i>W. & O.</i>	1	0	0
Sunday School, for <i>N.P.</i>	0	16	6
Tonbridge—			
Contributions, by Miss Baker	1	15	0
Woolwich, Parson's Hill—			
Collection, for <i>W. & O.</i>	2	6	3
LANCASHIRE.			
Bacup, Ebenezer—			
Contributions, for <i>India</i>	5	0	0
Bacup, Zion—			
Collection, for <i>W. & O.</i>	1	0	0
Contributions, for do.	2	0	0
Blackpool—			
Contribution	1	0	0
Boole—			
Collection, for <i>W. & O.</i>	2	8	3
Chadderton, Mills Hill—			
Collection, for <i>W. & O.</i>	0	16	0
Haslingden, Ebenezer—			
Collection, for <i>W. & O.</i>	1	0	0
Contribution, for <i>China</i>	5	0	0
Liverpool—			
Myrtle Street—			
Col., for <i>W. & O.</i> ...	20	1	6
Fembroke Chapel—			
Col., for <i>W. & O.</i> ...	18	10	5
Soho Street—			
Col., for <i>W. & O.</i> ...	1	5	6
NORTH LANCASHIRE			
Auxiliary, by Mr. L. Whitaker, jun., on account	24	0	0
Rochdale, West Street—			
Collection, for <i>W. & O.</i>	4	0	0
Tottlebank—			
Collection, for <i>W. & O.</i>	0	19	8
Contributions	5	5	2
Proceeds of Tea-meet- ing (part), for <i>N.P.</i>	0	8	6
Wigan, Scarisbrook Street—			
Collection, for <i>W. & O.</i>	1	10	0
LEICESTERSHIRE.			
Blaby—			
Collection, for <i>W. & O.</i>	0	18	0
Leicester, Charles Street—			
Collection, for <i>W. & O.</i>	1	10	0
Oadby—			
Collection, for <i>W. & O.</i>	1	0	0
LINCOLNSHIRE.			
Alford—			
Contributions	1	7	6
Great Grimsby—			
Collection, for <i>W. & O.</i>	1	6	0
Hornosastle—			
Collection, for <i>W. & O.</i>	0	12	0
Kirmington—			
Contributions	3	13	0

	£	s.	d.
Lincoln—			
Contribs. for <i>W. & O.</i> ...	2	0	6
NORFOLK.			
Great Ellingham—			
Collection, for <i>W. & O.</i>	0	18	0
Lynn, Union Chapel—			
Collection, for <i>W. & O.</i>	5	7	6
Worstead—			
Collection, for <i>W. & O.</i>	2	0	0
Yarmouth—			
Collection, for <i>W. & O.</i>	1	8	6
Contributions, by <i>Y. M. M. A.</i> , for <i>China</i>	3	0	0
NORTHAMPTONSHIRE.			
Blisworth—			
Collection, for <i>W. & O.</i>	0	18	0
Brayfield	1	18	9
Buokby, Long—			
Collection, for <i>W. & O.</i>	1	0	0
Culworth	3	8	0
Gretton—			
Collection, for <i>W. & O.</i>	0	10	0
Hackleton—			
Collection, for <i>W. & O.</i>	1	0	0
Harpole—			
Collection, for <i>W. & O.</i>	0	10	0
Kislingbury—			
Collection, for <i>W. & O.</i>	0	6	0
Northampton—			
College Street—			
Col., for <i>W. & O.</i> ...	4	10	0
Princes Street—			
Col., for <i>W. & O.</i> ...	0	15	0
Ringstead—			
Collection, for <i>W. & O.</i>	1	2	6
Roads—			
Collection, for <i>W. & O.</i>	1	2	6
West Haddon—			
Sunday School, for <i>N.P.</i>	0	9	2
NORTHUMBERLAND.			
Bedlington—			
Collection, for <i>W. & O.</i>	0	11	3
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Collection, for <i>W. & O.</i>	0	10	0
Collingham—			
Collection, for <i>W. & O.</i>	0	10	0
Newark—			
Wagstaff, Mrs. A. ...	1	0	0
Southwell—			
Collection, for <i>W. & O.</i>	0	7	6
OXFORDSHIRE.			
Chadlington	1	18	0
Coate, &c.—			
Collections—			
Coate	5	10	0
Do., Juvenile	0	18	1
Do., for <i>W. & O.</i> ...	1	0	0
Aston	0	12	8
Bampton	0	9	1
Buckland	0	15	1
Duokington	0	8	6
Hardwick	0	5	4
Lew	1	3	2
Contributions	17	16	9
Do., Sunday School, Aston	0	14	2
Do., do., Standlake	0	9	6
Less expenses ...	30	2	4
	0	11	6
	29	10	10

	£	s.	d.
Milton—			
Collection	5	4	0
Contributions	2	11	2
	7	15	2
Less expenses ...	0	1	8
	7	13	6
Rollright, Great, by Miss Webb	2	15	3
SHROPSHIRE.			
Dawley Bank—			
Collection	1	10	0
Contributions	2	12	6
Do., for <i>China</i>	0	7	6
Donnington Wood—			
Collection	0	14	0
Contribution	1	0	0
Collection	1	2	2
Maesbrook—			
Contributions	0	12	6
Pontesbury—			
Collection	2	2	3
Contribution	0	10	0
Shrewsbury—			
Collections, &c.	12	19	0
Less expenses ...	0	18	0
	12	3	0
Wellington—			
Collections	8	13	1
Contributions	10	12	3
	19	5	4
Less expenses ...	0	15	0
	18	10	4
Wem—			
Collection	1	9	7
Contributions	0	15	0
	2	4	7
Less expenses ...	0	9	0
	1	15	7
Whitchurch and Ightfield—			
Col. Whitchurch	4	4	10
Do., for <i>W. & O.</i> ...	1	12	8
Do., Frees Heath and Ightfield	2	5	0
Contributions	11	10	2
SOMERSETSHIRE.			
Bath—			
Proceeds of Lecture by Rev. T. E. Fuller, for <i>China</i>	0	19	0
Bristol, Pithay—			
Collection, for <i>W. & O.</i>	2	2	0
Burnham—			
Collection, for <i>W. & O.</i>	0	7	0
Chard—			
Collection, for <i>China</i>	8	1	10
Do., for <i>W. & O.</i> ...	2	5	0
Cheddar—			
Proceeds of Lecture by Rev. T. E. Fuller	5	0	0
Do., by do., for <i>China</i>	5	16	0
Frome, Sheppard's Barton—			
Collection, for <i>W. & O.</i>	2	8	0
Hatch—			
Collection, for <i>W. & O.</i>	0	9	0
Keynsham—			
Collection, for <i>W. & O.</i>	1	0	0
Montacute—			
Collection, for <i>W. & O.</i>	0	15	0
Wellington—			
Contributions, by Miss Baynes	1	4	0

£ s. d.			£ s. d.			£ s. d.		
Wincanton—			Warwick—			Silo—		
Collection, for <i>W. & O.</i>	0	10	Collection, for <i>W. & O.</i>	1	0	Collection	1	0
Yeovil—								
Collection, for <i>W. & O.</i>	1	11	WILTSHIRE.			CARNARVONSHIRE.		
STAFFORDSHIRE.			Chippenham—	1	1	Llandudno—		
Hanley—			Collection, for <i>W. & O.</i>	1	1	Collection, for <i>W. & O.</i>	0	12
Contributions, Juvenile, for <i>India</i>	7	0	Devizes, New Chapel—			DENBIGHSHIRE.		
Princes End, Zion—			Collection, for <i>W. & O.</i>	4	10	Wrexham—		
Collection, for <i>W. & O.</i>	0	11	Downton—			Contributions	5	6
West Bromwich, Bethel—			Contributions	7	6	Do., Sunday School	2	0
Collection, for <i>W. & O.</i>	1	0	Do., for <i>W. & O.</i>	0	7	SOUTH WALES.		
SUFFOLK.			Contributions	7	3	CARMARTHENSHIRE.		
Bradfield—			Less expenses	14	18	Carmarthen, Priory Street—		
Collection	1	10	Do.	1	0	Contributions	17	7
Bury St. Edmunds—						Do., for <i>Brittany</i>	2	11
Collection	19	0	Salisbury—			Contributions	7	17
Do., for <i>W. & O.</i>	3	10	Collection, for <i>W. & O.</i>	2	0	Do., for <i>N.P.</i>	3	11
Contributions	12	9	Trowbridge, Back Street—			GLAMORGANSHIRE.		
Do., Sunday School	2	12	Collection, for <i>W. & O.</i>	2	0	Bridgend, Hope Chapel—		
CLARE.						Collection, for <i>W. & O.</i>	1	0
Contributions	2	11	WORCESTERSHIRE.			Caerphilly—		
Horham	7	14	Pershore—			Collection, for <i>W. & O.</i>	0	18
Ipswich, Stoke Green—			Collection, for <i>W. & O.</i>	1	16	MONMOUTHSHIRE.		
Collection	12	3	Worcester—			Abergavenny, Lion Street—		
Do., Public Meeting	6	15	Collection, for <i>W. & O.</i>	2	0	Collection, for <i>W. & O.</i>	1	2
Do., for <i>W. & O.</i>	2	10				Llanthwy—		
Contributions	16	14	YORKSHIRE.			Collection, for <i>W. & O.</i>	1	10
Do., Juvenile	7	1	Bradford, Zion Chapel—			Pontypool, Crane Street—		
Do., Sunday School	3	19	Collection, for <i>W. & O.</i>	7	8	Collection, for <i>W. & O.</i>	1	4
OLEY.			Burlington—			Raglan—		
Collection	2	4	Collection, for <i>W. & O.</i>	0	10	Collection, for <i>W. & O.</i>	1	0
Contributions	1	10	Farsley—			PEMBROKESHIRE.		
Less expenses	104	5	Collection, for <i>W. & O.</i>	2	0	Blaenllyn—		
	5	2	Gildersome—			Collection, for <i>W. & O.</i>	0	16
	99	3	Collection, for <i>W. & O.</i>	0	10	SCOTLAND.		
Somerleyton—			Proceeds of Work, for			Aberdeen, John Street—		
Collection, for <i>W. & O.</i>	2	13	<i>China</i>	5	0	Collection, for <i>W. & O.</i>	1	0
SURREY.			Do., for <i>Agra</i>	5	0	Dundee—		
Norwood, Upper—			Haworth, First Church—			Old Scotch Independent Church	5	0
Collection, for <i>W. & O.</i>	6	5	Contributions	7	5	Glasgow—		
Contribution	1	0	Less expenses	6	17	Baronial Hall—		
SUSSSEX.						Col., for <i>W. & O.</i>	1	0
Forest Row, Bethesda—						High John Street—		
Collection, for <i>W. & O.</i>	0	5				Col., for <i>W. & O.</i>	4	0
WARWICKSHIRE.						Greenock, Nelson Street—		
Alcester—						Collection, for <i>W. & O.</i>	1	0
Collection	7	10	Horsforth—			Helensburgh—		
Contributions	0	9	Contributions, &c.	9	11	Hielop, Mrs. James,		
Less expenses	7	19	Keighley—			for <i>China</i>	10	0
	0	5	Collection, for <i>W. & O.</i>	0	10	Sandy, Orkneya—		
	7	14	Leads, South Parade—			Leshie, Mr., for <i>I.S.F.</i>	1	0
Stratford-on-Avon—			Collection, for <i>W. & O.</i>	2	2	Do., for <i>China</i>	1	0
Contributions	6	3	Long Preston—			Stirling—		
Contributions	2	1	Collection, for <i>W. & O.</i>	1	0	Collection, for <i>W. & O.</i>	3	0
Do., by <i>Y. M. M. A.</i>			Rotherham—			NORTH WALES.		
for <i>China</i>	5	2	Collection, for <i>W. & O.</i>	0	13	ANGLESEA.		
Less expenses	13	7	Wakefield—			Holyhead—		
	1	0	Collection, for <i>W. & O.</i>	0	8	Contributions, &c.	21	13
	12	7				Less expenses	3	1
							18	12

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