

THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1860.

THURSDAY, APRIL 19TH.

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. D. Wassell, of Bath, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Chapel, Holborn, at seven o'clock. Sir S. M. Peto, Bart., is expected to take the Chair. The Revs. J. C. Page, of Barisaul, S. H. Booth, of Birkenhead, J. B. Pike, of Bourne, Dr. Macgowan, of China, C. Stanford and J. Bloomfield, of London, are expected to address the meeting.

LORD'S DAY, APRIL 22ND.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

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
Alie Street, Little	Rev. P. Dickerson.	... ..	Rev. D. Wassell
Battersea	Rev. S. Evans.....	Rev. I. M. Soule	Rev. W. Yates
Blackheath, Dacre Park ...	Rev. J. E. Cracknell	... ..	Rev. J. E. Cracknell
Blandford Street	Rev. B. C. Young.	... ..	Rev. J. May
Bloomsbury	Rev. C. Vince.....	Rev. C. Vince*	Rev. G. Gould
Bow	Rev. D. Wassell...	..	Rev. W. P. Balfern
Brentford, Park Chapel.....	Rev. E. Hunt.....	... ..	Rev. E. Hunt
Brixton Hill	Rev. T. T. Gough.	E. Corderoy, Esq.*	Rev. C. Vince
Brompton, Onslow Chapel .	Rev. J. Bigwood	(29th) ...	Rev. J. Bigwood
Camberwell	Rev. C. Stanford...		Rev. J. H. Hinton
Ditto, Cottage Green	Rev. J. Sears .....	... ..	Rev. R. G. Moses
Camden Road	Rev. F. Tucker	W. Heaton, Esq.*	W. Heaton, Esq.
Chelsea, Paradise Chapel ...	Rev. J. Teall .....	... ..	Rev. J. Price
Church Street, Blackfriars...	Rev. E. Probert ...	... ..	Rev. J. Davis
Commercial St., Whitechapel	Rev. C. Stovel.....	... ..	Rev. C. Stovel
Crayford	Rev. J. P. Haddy .	... ..	Rev. J. P. Haddy
Dalston, Queen's Road	Rev. W. Miall.....	... ..	Rev. R. P. Macmaster
Deptford, Lower Road	Rev. J. W. Munns		Rev. D. Pledge
Devonshire Square	Rev. J. H. Hinton		Rev. C. Stanford
Drayton, West	Rev. J. Gibson ...		Rev. J. Gibson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Edmonton, Lower	Rev. J. J. Brown .	... ..	Rev. I. Doxsey
Edmonton, Lower	Rev. E. Davis.....	.. ..	Rev. J. T. Collier
Eldon Street (Welsh)	Rev. B. Williams .	... ..	Rev. J. Prichard
Exeter Hall.....	Rev. C. H. Spurgeon	... ..
Greenwich, Lewisham Road	Rev. F. Edwards	... ..	Rev. T. T. Gough
Gravesend	Rev. Dr. Evans	... ..	Rev. B. Evans, D.D.
Hackney	Rev. I. Lord	Rev. D. Katterns*	Rev. J. P. Chown
Do., Hampden Chapel ...	Rev. R. R. Finch	Rev. T. Hands*	Rev. T. Hands
Hammersmith.....	Rev. J. C. Page ...	... ..	Rev. J. C. Page
Hampstead, Hollybush Hill.	Rev. P. G. Scorey	... ..	Rev. P. G. Scorey
Harlington	Rev. J. Wilshire...	Rev. J. Wilshire...	Rev. J. Wilshire
Harrow-on-the-Hill	Rev. T. Smith.....	... ..	Rev. T. Smith
Hawley Road	Rev. T. E. Fuller .	... ..	Rev. C. Bailhache
Henrietta Street			
Highgate	Rev. J. Hockin ...	... ..	Rev. J. Hockin
Islington, Cross Street	Rev. C. Bailhache		Rev. S. H. Booth
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.	... ..	Rev. J. Acworth, LL.D.
Kennington, Charles Street .	Rev. C. Jones.....	... ..	Rev. C. Jones
Kensington, Hornton Street.	Rev. S. Bird .....	... ..	Rev. S. Bird
Keppel Street	Rev. S. Milner ...	... ..	Rev. S. Milner
Kingsgate Street.....	Rev. R. G. Moses .	... ..	Rev. W. F. Burehell
Lee	Rev. J. Drew .....	... ..	Rev. J. Drew
Maze Pond	Rev. W. Rosevear	... ..	Rev. A. McLaren
New Park Street.....	Rev. A. Dyson ...	... ..	Rev. C. H. Spurgeon
Norwood, Upper	Rev. S. Manning...	... ..	Rev. S. Manning
Peckham, Hill Street	Rev. J. Davis	Rev. T. J. Cole*	Rev. A. Wayland
Poplar, Cotton Street.....	Rev. J. Keed .....	... ..	Rev. E. Probert
Providence Chapel, Shore-ditch	Rev. J. Harvey ...	... ..	Rev. A. Dyson
Regent Street, Lambeth.....	Rev. J. E. Giles...	... ..	Rev. J. E. Giles
Regent's Park Chapel.....	Rev. N. Haycroft,	... ..	Rev. N. Hayeroff,
Romford	Rev. F. Wills .....	... ..	Rev. F. Wills
Romney Street	Rev. J. Price .....	... ..	Rev. J. Teall
Salters' Hall	Rev. J. T. Collier .	... ..	Rev. J. Williams .
Shacklewell	Rev. D. Katterns...	Rev. J. H. Cooke*	Rev. J. H. Cooke
Shepherd's Bush, Oaklands Chapel	Rev. S. H. Booth	... ..	Rev. F. Edwards, B.A.
Shouldham Street	Rev. J. Webb.....	... ..	Rev. B. C. Young
Spencer Place	Rev. J. H. Cooke	... ..	Rev. S. Pearce
Stratford Grove	Rev. J. Williams...	... ..	Rev. J. T. Wigner
Tottenham	Rev. R. P. Macmaster	... ..	Rev. J. J. Brown

PLACES.	MORNING.	AFTERNOON.	EVENING.
Trinity Street	Rev. W. H. Bonner	Rev. W. H. Bonner*	Rev. J. Webb
Twickenham	Rev. J. Hoby, D.D.	... ..	Rev. W. Goodman
Vernon Chapel	Rev. D. Pledge ...	Rev. Dr. Wills*	Rev. T. E. Fuller
Waltham Abbey	Rev. M. Philpin ...	Rev. M. Philpin*	Rev. M. Philpin
Walworth, Arthur Street ...	Rev. J. T. Wigner	Rev. J. T. Wigner*	Rev. W. Rosevear
Do., Lion Street	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. J. Keed
Westbourne Grove	Rev. A. M'Laren	Rev. W. Lewis, jun*	Rev. I. Lord
Wild Street, Little	Rev. Dr. Acworth	... ..	Rev. J. Harvey
Woolwich, Queen Street ...	Rev. J. Kings.....	Rev. J. E. Dovey*	Rev. J. Kings
Do., Parson's Hill	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 22ND.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.	SPEAKERS.	
Arthur Street, Walworth ...	Rev. J. T. Wigner.		
Battersea	Rev. I. M. Soule...		
Bloomsbury	Rev. C. Vince.....		
Borough Road	Rev. J. Harcourt .		
Camden Road	Mr. W. Heaton ...		
Commercial Street	Rev. C. Stovel.....		
Cottage Green, Camberwell .	Rev. J. Sears		
Cotton Street, Poplar.....	Rev. B. Preece ...	Mr. F. Brown.....	Mr. M. J. Lindsey
Cross Street, Islington	Rev. A. C. Thomas	Mr. C. E. Ogden .	Mr. H. Keen
Denmark Place, Camberwell			
Hammersmith.....	Rev. Dr. Leechman		
Hampden Chapel	Rev. T. Hands ...		
Highgate	Mr. J. Webb		
High Road, Lee	Mr. S. Jennings ...		
Hill Street, Peckham	Rev. T. J. Cole ...		
Kingsgate Street, Holborn...	Rev. F. Wills	Mr. J. A. Meen ...	Mr. W. Rothery
Lewisham Road	Rev. J. Russell ...		
Lion Street, Walworth	Rev. J. P. Chown .		
Mare Street, Hackney	Rev. D. Katterns .		
Maze Pond	Rev. J. H. Millard	Mr. J. Templeton.	Mr. H. J. Tresidder
Midway Place, Deptford ...	Rev. J. W. Munns	Mr. J. E. Saunders	Mr. M. H. Hodder
New Park Street.....		Mr. W. Dickes ...	Mr. G. Rabbeth
Regent Street, Lambeth.....	Rev. R. B. Lancaster	Mr. W. Tresidder .	Mr. G. Robertson
Salem Chapel, Brixton	E. Corderoy, Esq.		
Shacklewell	Rev. J. H. Cooke		
Tottenham	Rev. R. Wallace...		
Trinity Street	Rev. W. H. Bonner		
Vernon Square, Pentonville .	Rev. Dr. Wills ...		
Westbourne Grove.....	Rev. W. G. Lewis		
Woolwich, Queen Street ...	Rev. J. E. Dovey .		

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton & Son, 21, Warwick Lane, at 3s. per 100.

TUESDAY, APRIL 24TH.

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 25TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. F. Bosworth, M.A., of Bristol, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. J. Stoughton, of Kensington, will be the preacher on the occasion. Service to commence at half-past six.

THURSDAY, APRIL 26TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which G. T. Kemp, Esq., of Rochdale, has kindly consented to preside.

The Rev. W. Landels, of London; the Rev. W. Rosevear, of Coventry; and the Rev. J. C. Page, of Barisaul, East Indies, are expected 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.

YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the above day the Annual Meeting of the Association will be held in Albion Chapel, Moorgate, at half-past six o'clock. The Right Hon. the Earl of Shaftesbury has kindly promised to preside. The Revs. W. Arthur, J. P. Chown, B. C. Etheridge, C. Vince, and Joseph Payne, Esq., are expected to take part in the proceedings.

A Social Meeting will be held in the Library of the Mission House, at five o'clock precisely. 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 six.

MEETING OF DISTRICT AND CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those District and Corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 23rd inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

FOREIGN INTELLIGENCE.

INDIA.

THE CALCUTTA SOUTH VILLAGE STATION.

The interesting narrative of the origin and progress of these churches, by Rev. George Pearce, was published in part in the last "Herald." We now give the rest, continued from page 39:—

I now come to an event in the history of these churches and congregations which of all our afflictions has been the greatest, as of all other causes of retarding prosperity it has proved the most serious. Some motives might commend silence; but without some account of it no proper ideas of the anxieties of a missionary in charge of these stations, and of the difficulties he has to contend with, can be realised, nor of the abatement in their prosperity that has attended these churches. I refer to the invasion by the missionaries of the Propagation Society into these village congregations and churches. I may here state that we had given them no provocation whatever. We had not gone among their flocks, nor had we received any of their people to our service or into our congregations; every soul belonging to us was of our gathering from among the heathen; nor had they any congregations in this part of the country, nor within several miles north of us.

STATEMENT OF FACTS.

The case is this. Some of our most recent people, hearing of the success of these missionaries in restoring lands to those that had lost them, went to Banipore and offered themselves as candidates for admission to the Church of England, and begged, moreover, that a catechist should be sent to instruct them. Without any reference to me they were at once accepted, and a catechist departed according to their wish. This occurred in 1838, just before my illness and subsequent departure for Europe. A few months after this, two of the native teachers at the station of Luchyantipore were set aside from their office on account of improper conduct. Being offended at this, they also went and offered their services to the Propagation missionaries, and took with them a number of their adherents and relatives. These also were accepted, and appointed as catechists of the Propagation Society in the same villages where they resided and had laboured. With this the defection from our ranks spread rapidly, for money began to be freely distributed among all that came

over. Numberless employments were found, with liberal salaries attached. Loans were made to them that asked for them, and widows and the poorest families were subsidised with stipend. Moreover, a clever and unprincipled man—alas! a recreant grandson of the first convert at Serampore, Kristnoo Pal—one Nobin Pal, was sent to reside among the seceders, to do his best to retain them, and induce others to join. The conduct of this man was most infamous in every respect. He made no secret of boasting that he would root the Baptists out of the country.

In order to justify these evil measures, these missionaries lost no time in propagating High Church pretensions. We of the Church of England, said they, are the successors of the apostles, and are the only authorised ministers. We have a Lord Bishop, are connected with the State, and have plenty of money. The Baptists are mere interlopers, without authority at all to preach, baptize, or marry. They are low, ignorant people, and of no account in their own country. In all this I am sorry to say they were upheld and encouraged by their superiors—the Professors of the Bishop's College, among whom was a most rampant Puseyite, Mr. Street. To make good their standing, the Committee of the Society for the Propagation of the Gospel voted money to build churches in our villages, side by side with our chapels, and there they stand to this day; for although there are different men at the Bishop's College at present, they do not see it their duty to withdraw their operations from our villages. The consequences of this sad invasion were most deplorable. Besides the large number of people that were drawn from us, ill-will, discord, and suspicion were soon broadcast among all. From this time also accession from among the heathen entirely ceased for many years; our words were also most grievously weakened towards those that remained; for it came to be a rule almost that upon whomsoever church discipline was exercised, he was enticed over by the other party. Hence it, in a great measure, lost its effect. As with this party

everywhere, Church ritual was everything. Spiritual religion and even morality was made no account of. Our assurances of the immoral conduct on the part of those that had been excluded by us, and had made application to the Propagation Society, were never regarded, and such persons were appointed teachers with as much readiness as though they had been the excellent of the earth.

THE CLOUDS BREAK.

Such, then, was the state of things for years, and the adversary did his utmost through these pretended servants of Christ; but he was not permitted to make a full end of our work. He in whose name our labours had been begun, rejoiced in, and carried on, preserved it from utter destruction. The wild boar from without, which had broken into our folds, trampled down for a time and made great desolation, had bounds set to his power, and at length was turned back with shame. God has manifestly visited his displeasure upon the authors and principal actors in this lamentable outrage. Several are dead, others have disgraced themselves by evil conduct, and been cashiered; others have left the work; and one remains feebly to keep what little remains of all that they had gotten by their wicked aggression. Time has developed to the people the real object and character of those missionaries; a further acquaintance with the Bible has enabled many to determine with confidence which are the true ministers of Christ, and who are most truly concerned for their spiritual advantage and salvation. By the Lord's goodness many steadfastly adhered to the truth throughout the struggle; while many also that left for a time have been brought to see their error, and to return to us with confession of their sin and folly. Hence now we have little to fear from the other party. Our church-members and congregations now number again what they were in our palmiest days, and are gradually increasing; in particular, the Khari congregation never has been so strong as it is at present. I hope it will be found eventually that this severe trial has not been in vain. True religion in doctrine, heart, and life, has been demonstrated thereby very strikingly; the good effects of which are already seen, and will be more so hereafter. It would not be right to close this part of this history without making honourable mention of the late Mr. De Monte, who for several years was assistant missionary at Luckyantipore. It is indeed owing, under the blessing of God, much to this good man's labours, that the damage done by the aggression of the Propagation missionaries was not worse. He was not possessed of

human learning, but he was well acquainted with the Scriptures, the weapons of which he used well in this struggle, and, without doubt, with much success in maintaining the truth, and in keeping many steadfast thereto.

CHEERING SUMMARY.

Notwithstanding all, we have yet to rejoice over these village stations. In them the gospel has taken root—never, I trust, to be eradicated. Connected with them there are about two hundred and fifty families, containing, probably, a thousand souls; of these, including members at Alipore, upwards of two hundred are members in full communion. These brethren will bear comparison, in respect to scriptural knowledge and character, with the members of any other churches in Bengal. At first almost all were illiterate, but now there are many among them, both men and women, who can read well, and are well informed on gospel truth. Mr. Russell's little book, of his visit to the Baptist stations in India, will bear ample testimony to this. He has given therein copious notes of an examination which he and his colleague, Mr. Leechman, held in the chapel at Luckyantipore. There are, indeed, members in these churches whose knowledge of Divine subjects is remarkable and truly gratifying. Having survived the storm, we may hope that, when more youthful and vigorous labour is brought to bear upon them and the country around, these churches will henceforward make more manifest progress in every point of view. Although, since the commencement of the late struggle, additions from the heathen have been very few and far between, still it is an unmistakable fact that Christian truth is spreading among their heathen neighbours, who hold, in respect to God, very different language to what was held formerly; and that, in consequence, idolatry has received a blow from which it will never recover in these parts. Many of the large idol festivals which used to be held have entirely disappeared, and the account given by the heathen themselves of their delusion is, "What is the profit of them?"

CHRISTIAN BOARDING SCHOOLS.

The history of these stations would be very incomplete without also some reference to the boarding-schools which sprang from them; for these have been an important element in the moral improvement of the people, as well as having furnished labourers for the Lord's work elsewhere. These institutions are two—a boys' and a girls' school. The former was commenced in 1829, and the latter a year or two later. These schools have followed the wanderings

of the [missionary in his locations around Calcutta. Their first settlement was Chitpore, then Seebpore and Howrah, then Colingah and Intally, and lastly, the girls' school at Alipore. As there could be nothing done in the way of education at first in these villages, the idea of a boarding-school suggested itself; and as the plan took well with the people, it was carried into effect. In the writer's judgment, God's blessing has evidently rested on both these institutions.

A GLANCE AT RESULTS.

Besides the general instruction and benefits imparted to many, quite a considerable number of the pupils have been brought to the Lord while yet scholars; for instance, ten girls of Miss Packer's school at Alipore have united with the church within five years; and from the first, more than forty have thus been brought into the church from both institutions. This number is below the truth rather than above it, fifty probably being nearer. It is worthy of special notice that the Hindu young men who were connected as teachers with these schools were won to the gospel by that connection, and became afterwards, both on account of their intelligence and the excellence of their Christian conduct, among the most esteemed of our native brethren in Calcutta and its vicinity. One of them, Gunga Narayan, is now deceased, but the other still lives, and adorns his profession. The further usefulness of these boarding-schools will appear if I just state the present position and occupations of a number of their former inmates. One is now a *deputy magistrate and collector* in the service of her Majesty; another occupies a responsible position as head clerk in the *public works'* department, on an excellent salary; another is a first-class compounder of medicines in a Government hospital; a fourth is a writer in a post-office far away in the interior of the country; and another has a good situation on the railroad. So much for superior secular employment. The following

are in the service of the mission:—Jacob Mandal, pastor of the church at Khari; Goolzar, the same of the Colinga church at Calcutta; Jonah Santh is a preacher at Bishtopore, supported by R. Harris, Esq., of Leicester; Brindabun Holder is a preacher at Luckyantipore; Mohesh Chandro is assistant missionary in Orissa, under the patronage of the American Baptist Mission; and the last, Dhurueo Das, is with Mr. Sampson, of Serampore, in a similar capacity. Besides these, there are five others holding situations as masters or teachers of schools,—some in English, some in Bengali. With respect to the girls, a good number of them have become the wives of preachers and teachers; and others are settled among our principal native Christian families in the villages.

The boarding-schools have been supported chiefly by the special contributions of friends at home, particularly at Manchester, Liverpool, Luton, and Camberwell; and I cannot but feel that the review now presented of the good accomplished by their instrumentality will yield them gratification, causing them to feel that they have not contributed and prayed for these schools in vain. It is sad to me to have to add, that the boys' department has been much in abeyance for the last five or six years.

Besides myself, of late years, the brethren Bayne, Wenger, Page, and Lewis, have successively had charge of Narsigdarchoke, and Mr. Wenger of Luckyantipore and Khari, during my visits to Europe, in consequence of broken health. For the last few years, the whole of the stations have been under my care.

I have omitted to mention Mrs. Pearce's labours in connection with the boarding-schools; but it is deeply due to her to add, that for ten years she had the entire charge of the girls' school, and from the first, with some short intermissions, the whole domestic burdens of both institutions. Until very recently, her labours for them have been most unwearied and disinterested; and nothing but enfeebled health has compelled her of late to remit her attention.

HOWRAH.

This station, during Mr. Morgan's absence, has been occupied by the Rev. G. Kerry. He thus reviews the three years during which he has laboured there:—

"During each year some fruit has been gathered for the Lord's garner, some wandering sheep have been brought into the fold, and there are many others over whom I have been keeping watch, and for whom much prayer has been made, who are, there is reason to believe, seeking the Lord with the whole heart.

"But then there has been much disappointment in regard to some who did run well, but who have been hindered, and in regard to others who gave much promise of precious fruit, but the blossoms have withered and fallen away.

"The English congregation has much increased, and is becoming more fixed than

I have ever known it. Many young men of good character are identifying themselves with the chapel; and should God be pleased to open their hearts to receive the gospel of Christ, and lead them to join themselves with the Church here, much good would, doubtless, result. For many of these men come into daily contact in the railway works with hundreds and thousands of heathens of all castes. How important then that such men should be true and earnest Christians; what a fine unsalaried staff of missionaries they might become. And on the other hand, if profligate, and vicious, and intemperate, what fatal enemies to the missionaries' work will they be.

"I have felt this increasingly, and have therefore given much more time and atten-

tion to this portion of my work than I should at one time have thought right, and, perhaps, than the instructions of the Committee would warrant. But I am quite sure that no Christian man could see and know what I do day by day of the power of the peculiar temptations of this country upon the young men who arrive here almost every month, without going somewhat out of his way to save and help them. This I have done, and I trust not altogether in vain.

"But the work amongst the natives has not been neglected. The children in the two schools receive daily religious instruction, and the bazaars and roads are visited, and in them the gospel is preached, and the native Christians have their regular Bengali services."

SEWRY.—BIRBHOOM.

We have the pleasure of announcing the return of the Revs. J. Williamson and T. Morgan to their respective stations, Sewry and Howrah. During the voyage out each had constant opportunities of directing his fellow-passengers to the Saviour of men. Our venerable brother Williamson, now the father of the mission band in India, himself baptized by Dr. Carey, sailed, it will be remembered, in August, accompanied by the young missionaries, Mr. Craig and Mr. and Mrs. Hobbs. It may not be generally known that Mr. Williamson belonged to the medical profession, but on his conversion in India, forty years ago, he resigned his lucrative prospects and devoted his life to making known the gospel to the Hindus, exercising for their benefit, when called on, his professional skill. During all this long period his health had remained good; but symptoms of failure appearing, he returned to England for a brief period in the spring last year. With characteristic disinterestedness Mr. Williamson sought a vessel in which he could take medical charge of the crew, that he might pay his own passage. This he was also most anxious to do on his return; the Committee, however, would not allow it; they took his passage on board the *Lady Melville*, but owing to the non-appearance of the surgeon engaged for the ship, Mr. Williamson had his heart's desire, and thus in part paid his own passage out as well as home. There was a reference to this subject in a former number of the "Herald;" but it seemed necessary to recall the circumstance in order to render Mr. Williamson's letter perfectly intelligible. We have much pleasure in presenting it entire:—

"After leaving Gravesend, I undertook the medical duties of the ship, though for some days in doubt whether the *Doctor* would overtake us, and more especially as we were detained nearly a week in the Channel by contrary winds. As he did not, however, join us in time, I was happy to have the privilege of officiating in his stead; and it seemed to me, as well as to you, a remarkable coincidence of Divine Providence that I should obtain, through the goodness of God, what I was desirous of obtaining before, though under less favourable circumstances, as the duties were not onerous, as they would have been with troops on board. I had also the privilege of teaching our young mis-

sionary brethren on our way out. They both applied themselves diligently to the acquisition of the Bengali language, and I am happy to say, made very considerable progress.

"We were also favoured with opportunities of usefulness on board, the captain allowing us to conduct Divine worship every morning after breakfast in the cuddy, and twice on Lord's days. The attendance was not numerous on week days, but generally pretty good on the Sabbath, especially in the forenoon, when nearly all on board attended. We had also opportunities of usefulness, in the way of religious conversation with the officers and men as well as passengers.

These more private ministrations were frequently accompanied with reading the Scriptures, exhortation, and prayer, and, I trust, through the blessing of God, some good was done.

"Our voyage was tedious, particularly from England to the Cape (eleven weeks), so that we did not arrive at Calcutta before the completion of four calendar months, on which account my dear family had, for some time previous to the announcement of the ship's arrival, become anxious about us. However, notwithstanding their fears, we all arrived in safety, and, in God's good time, at our desired post. Nor had we at any time during the voyage any real cause for apprehension of danger, even during a severe gale of three days off the Cape of Good Hope, though some of us may have entertained groundless fears. Indeed, we enjoyed as much comfort as we could expect to do from being at sea, and for so long a time shut out from all intercourse with the world, as well as dear relatives and friends. Still, with the exception of the sailors, all were longing for the termination of the voyage. And now that our desires have been fulfilled, our fears dissipated, and our prayers heard, we have all abundant cause of thankfulness,

and I, more than any other, have reason to bless God for his goodness and mercy to me and mine. Bless the Lord, O my soul, and all that is within me, and forget not all his benefits. O that these special and merciful expressions of Divine favour may be deeply impressed on our hearts, and stir us up to redoubled efforts in the service of Him who has conferred them.

"I am glad to find that the work of God here has not been neglected during my absence, though nothing of special interest, resulting from the labours of our native brethren, has occurred. Attendance on the boys' school is, I hear, less than it was, but that of the girls' has increased; although a small pecuniary inducement to attendance, which was thought necessary at first, and for some time after its commencement, has been withdrawn.

"On my arrival in Calcutta, I received your very affectionate, but too commendatory letter, for which I thank you. I am, indeed, not only the oldest, but less than the least of all your missionaries, and not worthy of being ranked amongst them. O that my poor services were approved of God as well as man; then would I look forward with more confidence, in humble expectation of a gracious reward through the merits of Jesus Christ."

Under the date of January 9th, Mr. Morgan writes from the river Hooghly:—

"We are now in tow of a steamer, and hope to reach Calcutta to-morrow, and also to meet the Peninsular and Oriental steamer on our way up.

"Through the mercy of God, we have had a pretty fair voyage—no bad weather; but it has been very warm in our close quarters. There are about 220 soldiers on board, and about sixty passengers; we are therefore much crowded.

"After we got to warm latitudes it was discovered that typhus, in its worst form, was raging among the soldiers; there was, therefore, quite a panic among all on board.

"I was requested by the commanding officers to visit the sick and the dying, which I did night and day, and this restored something like confidence among the poor fellows and the passengers. This little service was highly appreciated by all. It was a most deadly place; the sickening air streamed from the bodies of the poor men as they turned round to listen to me. It was almost a miracle that I escaped.

The soldiers crowded round the hospital as if their lives depended upon every word that I uttered in prayer.

"After all was over I was startled one evening by three tremendous shouts. It appears that a military gentleman on board prepared 'three cheers for Mr. Morgan, a man who never flinches from his duty,' and it was heartily responded by the passengers and the soldiers.

"I have taken my turn in preaching to the passengers, with two other ministers, beside preaching to the soldiers whenever we could not get service on deck. Preaching to the soldiers devolved upon me entirely.

"The captain of the ship, officers, passengers, soldiers, and seamen, have one and all treated me with much kindness and consideration; indeed, I have been assured that there was not a man on board but that would do anything for me, and whenever it was my turn to preach I had a crowded audience. We are all in good health."

A subsequent letter announces his safe arrival with Mrs. Morgan and their adopted daughter at Howrah. As they were leaving the vessel the seamen went in a body to the chief officer of the ship, to request that Mr. Morgan should be invited to come on board the following Sunday, and preach for them.

"That," said the officer to Mr. Morgan, "is the highest compliment that was ever paid to a parson on board ship; I never knew that before,—Jack's asking any one to preach." The truth, spoken in love and earnestness, reaches all hearts; may the blessing of God vitalise it.

DINAGEPORE.

The Rev. A. McKenna writes from this station in January. More help is the cry from Dinagepore, as from all parts of India. Our readers will, we fear, be tired of the reiteration; but by them only the cry can be responded to; to them, therefore, the appeal must be made. Our missionary here asks for more native help, *i.e.*, asks us for the funds to furnish that help; and the need of increased funds, to meet even the ordinary expenditure is becoming urgent. The evils which mutiny and war bring in their train are now being felt throughout the country. Rents are rising fast, provisions becoming dearer, labour of all kinds increasing in price. All this occasions increase of expense in every department of mission work, the salaries of native preachers included. Almost every letter that comes from India brings us intimation of these difficulties; and from the circumstances of the case we cannot but fear that the increased expenditure must be permanent, or, at least, incurred for some years to come.

"At the beginning of last month, when we started on a tour to Rungpore, Ram Dhen Chuckerbutty, the only preacher of the Dinagepore Mission, sickened of fever, and, during our absence, died. Formerly a Brahmin of Pubna, he was converted little more than twelve months ago by the preaching of the word in the bazaar. Though at first bitterly opposed to it, he latterly used his best influence, though without success, to bring his family to a knowledge and reception of the truth he had embraced himself. Subsequent to his baptism he became an energetic preacher of the gospel in the same place that he had offered it opposition; and though it was not our privilege to be with him at the time of his death, we cannot doubt but that the same Redeemer who called him by his grace sustained him safely to the end. His place has not been filled, nor is there any apparent prospect of its speedily becoming so. The fact is, that native preachers eligible for employment elsewhere will seldom, if ever, come to Dinagepore,—partly on account of its distance from Calcutta, but chiefly owing to the notorious and deserved character it sustains on account of its unhealthiness.

"At the station, the people on the one hand are either too well off already, or have too good worldly prospects before them, to take up a preacher's office, or, on the other, they want the ability, sometimes the character, to fit them for it. Unaided and overburdened, therefore, as I am at present with the duties of the pastoral office, with the sole responsibility and labour of taking the gospel into other parts, and with repairs (no inconsiderable item), I should be heartily glad of assistance of

some kind; for, should I happen to fall sick (a thing that is never improbable at Dinagepore), everything must stagnate and rust. Besides which, it is serious in other respects. At Rungpore, Kisegunj, and Sadahmal, native Christians have long resided, and been neglected; and an intelligent and pious preacher located amongst them might do an immense deal to educate the young and reclaim the old. At the first of these stations a request of this kind was tendered to me by the people themselves, but I could do nothing to meet it. The mission in Bengal can only be increased and extended by native agency, at a price merely nominal compared with what Europeans cost—the latter, whilst energetic labourers themselves, superintending the sub-stations, and the work of their native brethren—and by no other means will it *ever* be. "How shall they hear without a preacher?" And can one man, single-handed, or even with a couple of assistants, spread the gospel over an area, and with a population, nearly as large as England? North, south, east, or west, there is no mission-station nearer to Dinagepore than 130 miles, and two of these with languages unintelligible to the people who reside within the extreme limit of that distance.

"Now, Rungpore, Rajshazhe, Malda, and hereafter even other zillahs, might all, at an expense for each of about £16 per annum, be constituted sub-stations of this mission. The preacher, without itinerating at all, might be located in a city, and would have ample to do; for in North-east Bengal it is astonishing how little the gospel is known, and people cannot believe that which they do not comprehend."

MONGHIR.

The Rev. J. Parsons, of Benares, formerly stationed at this place, writes from thence Dec. 16 :—

“ You will perceive by the date of this that we have carried out the design I spoke of in my last, of visiting this our old and much-loved station, which has lost none of its former loveliness in our esteem. We have received a most hearty and affectionate welcome from our dear friends, and I have had the pleasure to secure the aid of my friend Mr. Christian in reading over the Acts with me, and affording me his criticisms. He is, however, very much occupied in business, and hence can devote but little time to me; and our revision, consequently, goes on but slowly. But as the work in Benares is maintained by dear brother Heinig during my absence, I have not prescribed any very definite limits to my stay here. I am enjoying an opportunity now which may not be repeated for several years, and I think it a pity therefore to leave till I have secured its full benefits. Besides the translation, I am endeavouring to complete my copy in English musical notation of the tunes to which the hymns in native metre in my recently published Hindi hymn-book are to be sung. In this I have made good progress.

“ On our way down, I had the pleasure of visiting again the Hajeeapore mela, and taking my humble part in the labours there. It was a full fair. People who had been hindered for two years past, through the disturbed state of the country, took advantage of restored peace to flock in great numbers to the fair for religious or mercantile purposes. Our tent was pitched in the midst of a large number of *byraggees*, or religious mendicants, whose noisy devotions before the little idols they carry about with them dinned our ears morning and evening. Many of them came often to listen or discuss, more frequently the latter; and they much occupied the time and strength of our devoted brother Macumby, who is especially qualified to deal with their quibbles and objections. On the two or three last days, however, they were too much engaged gathering their harvest of gifts and offerings from the assembled multitudes to spend much time at our preaching-stand, and on those days we had precious opportunities of continuous preaching to the country people.”

NORTHERN INDIA.

DELHI.

It will be remembered that recent accounts from Mr. Smith have occasioned great anxiety as to his health; and in order to afford him relief from his toils, and the means of recruiting his exhausted strength, the Committee had directed him, if in his own judgment it should appear needful, to leave for Simla prior to the hot season, and to journey thenceforward as he might find it expedient.

From the intelligence received on the 12th March it seems doubtful whether this step will be taken, for the reason assigned in the few lines which accompany the annual report of the Delhi Mission. Mr. Smith says :—

“ Here is the report minus the accounts, which shall be forwarded by this mail if possible. We are all in good health. I am feeling quite strong again, and have baptized *sixteen* this month.”

The report is most gratifying. We learn from it that there were four members in Delhi when the mission was resumed in June last year. Members have been received every month, sometimes twice in the month, except in August. During these six months fifteen have been received from other stations, *NINETY-FOUR* have been added, and only one excluded. There are now three missionaries, three native preachers, thirteen schoolmasters and Scripture-readers, occupying their districts in and around Delhi, having twenty-five preaching stations. For all this agency we need more help. Who will send it?

MUTTRA.

The Rev. J. Williams, it will be seen from the following letter, is pursuing the study of Hindi, and taking upon him initiatory missionary work. But it is rather for the sake of his report of the state of the native mind that we give

his letter. It is worthy of note how, while the expenses of the mission are becoming more heavy, and the demands on our purse increasing, our God is granting us encouragement hitherto unprecedented; it is as though the voice from the excellent Glory said, "Ye have been faithful in a little, and I reward you: now be faithful in that which is much, and great shall be your reward. I am wishing to bestow it."

"Every evening I go out with Mr. Evans to the bazaar, in order to hear him preaching Christ to the inhabitants, and also to pick up the *practical part* and the *right pronunciation* of the language. I am happy to say that I am getting on gradually in the knowledge of the *grammatical construction* of the Hindi, and Mr. Evans persuades me to believe that I will soon acquire the *correct pronunciation* of it. May the Spirit of Him who knoweth all languages guide and help me in this work.

"When Mr. Evans preaches, he is surrounded in a short time by hundreds of the people, many of whom seem to listen attentively to the truths uttered, and also

to be deeply affected by the glad tidings of the cross. When Mr. Evans teaches them respecting the nature, character, and the unity of God, and when he proclaims unto them the unsearchable riches of Christ, showing at the time the folly of their pantheism and idolatry, often do I hear them saying in a loud voice, *Sach, sach*, which means *True, true*. Some of the Brahmans, as it may be expected, do their best, like the priests and the chief-priests of old, to oppose the truth, and arouse the prejudice of the people. Yet the word of God makes its way into the hearts of many, and carries deep impressions upon them."

THE MADRAS PRESIDENCY.

The following letter from the Rev. W. A. Claxton, though destitute of incident, cannot fail deeply to interest the thoughtful reader. We see that our fellow-Christians in that far land are awaiting in holy expectation the blessing which has been showered down so abundantly in our sister kingdoms, and which has fallen here and there in England. We beg the special attention of our ministerial brethren to the letter, and Mr. Claxton's reference to them. They know the labours and trials of the pastor's life, and can therefore, better than others, realise the burden that presses on the solitary missionary. Would they present the subject to their people? *The prayers of the churches* are part of that threefold cord which we are pledged to hold while our missionaries go down into the pit. They go oftentimes with their lives in their hands, and are faithful unto death, and shall we fail them? We are born into the missionary work; it is become part of the Church's ordinary work, bequeathed to us by our fathers, and we cannot escape it if we would; nay, only while we are faithful to our missionary brethren are we faithful to our Great Master.

"Though I am labouring single-handed, yet I trust successfully; for there are signs of His presence with us, and the power of his Spirit in the conversion of souls.

"The congregations are exceedingly good; great attention is manifested; also a deep interest in truths of the gospel proclaimed.

"A few Sabbaths since, during the monsoon, it being too stormy to hold any service in the chapel, I met the deacons in my study, and we spent the morning in prayer and reading God's word; after which we entered earnestly into the consideration of this question: 'Are we doing all we can do, and all God would have us do, for the spread of his gospel, and the promotion of his glory in the earth?' I think the question came home to us all, for it has resulted in more frequent prayer, and the regular visitation with tracts in the neighbourhood in which we reside.

"We, the members of the church, now meet in the morning of Tuesday and Friday in each week, from 7 o'clock till 8 o'clock, for united supplication. *The one request is 'Lord revive thy work.'* We pray in faith, and we begin to receive the blessing.

"On Lord's day, Dec. 4th, I had the pleasure of baptizing two persons after a sermon from Mark xvi. 16. The chapel was crowded in every part, and during that administration of the ordinance not a person rose from his seat; and so quiet, and I may say awful, was the silence that prevailed, that we felt we were indeed in the presence of God, and that he was fulfilling the promise, 'Him that honoureth me, I will honour.'

"I have since met with cases of decision made under that service.

"There were many natives present, amongst whom were my servant (a native ayah) and her husband, whom she had in-

visited to witness the strange sights. From a conversation which Mrs. Claxton had with her afterwards upon the subject of faith in a crucified Saviour necessary to salvation, I am persuaded she is not only convinced of the sin of her attachment to Popery (she being a Catholic), but of the need of a personal interest in the work and death of Christ, and of the duty of believers to be baptized.

"We have a number of East Indian young men of promise regularly attending with us, belonging to the Military Carriage Manufactory, in whom I feel a great interest. For many weeks they attended the prayer-meetings; but feeling anxious to attend the preaching, they petitioned the officers in charge to be allowed to attend on the Sabbath, which has been granted. They are now marched down, under the care of an officer, to our chapel.

"May the Lord bless these young men.

"Just now we are suffering very much in our Sabbath school, on account of the strong and unjust measures which the conductors of the ——— schools have adopted. Our children are to a great extent dependent upon their schools. As they receive education in their day schools they compel the children to attend their Sabbath schools. We feel this very much, but it may cause us to put forth a greater effort to obtain means to conduct a day school, the want of which was felt by my esteemed predecessor.

"I trust the friends of liberal education in England and India will help us.

"Madras manifests just now a considerable degree of spiritual life and activity;

and in the estimation of men who have lived and laboured here for many years, men who work steadily, and who judge calmly and dispassionately, there are signs of awakening and revival. At the missionary conference last night, all the missionaries expressed the same fervent hope and belief that God was breathing a new life upon the churches. O! that it may be so.

"I trust the savour of that meeting may attend me till my last hour.

"Amongst other important business it was resolved, 'That the first week in Jan., 1860, be spent in united intercessory prayer for India.' O! that this letter could reach England before that week, that all the churches could be called upon to join us for the Holy Spirit to come down upon us. O! that from India, the centre of missionary attraction, our united voice could be heard in England, 'Brethren, pray for us.' We have innumerable difficulties before us, and that amidst them we may erect the cross, and be the instruments in leading the languishing and dying to it, 'Brethren, pray for us;' and that, surrounded as we are with heathenism, we may not become dead and indifferent to its iniquities, 'Brethren, pray for us.' Another year is dawning upon us, and that we may be doubly zealous and useful during it, 'Brethren, pray for us.'

"I feel convinced if the pastors of churches in England could come to India for a time, and though they should see no more than I have seen of their trials, missionaries would never be forgotten by them or their churches."

CEYLON.

COLOMBO.

It is with much regret that we learn from the Rev. J. Allen, of the family affliction he and Mrs. Allen have been called to pass through. For three months prior to the date of his letter, January 16th, dysentery had prevailed among his children. For some time the life of the infant was despaired of, but it recovered. The youngest daughter fell under the power of the disease, so often fatal in that climate, and just before the mail left breathed her last. She was, from the testimony of those who knew her, a very sweet child, whose loss must prove a sad blank in the missionary's little circle. We are sure our friends will remember the bereaved parents in their prayers. Mr. Allen places strongly before the Committee the urgent need of another missionary, so many stations are now unavoidably left almost entirely to native preachers; and we need not say how little fitted a good man just come out of the darkness and mental debasement of heathenism, is to have the entire care and conduct of bodies of his fellow-Christians. Mr. George Leechman, son of Dr. Leechman, also writes to the Secretary, entreating that another missionary may be sent out, and placing the wants of the country in a very strong light. Christian brethren, shall another missionary be sent?

WEST INDIES.

JAMAICA.

Recent letters from this island have brought, on the whole, good tidings. Mr. Phillippo sends a very interesting account of the public examination of the Spanish Town Schools, which was attended by gentlemen and ladies of the highest respectability and influence, and seems to have been most satisfactory. One fact which he states is worth noticing. The three departments, of Infant, Elementary, and Normal, are carried on for £150 per annum, exclusive of school fees. Our excellent friend seems to have been disappointed of the receipt of some subscriptions from England. If this notice should meet the eye of any one desirous of sustaining these important operations, we will gladly take charge of their gifts, and forward them to Spanish Town.

At Kingston the church appears to be slowly recovering under Mr. Oughton's care. He was expecting to baptize several early in the new year, among whom would be three sons and one daughter of an old disciple, baptized eighteen years ago, who up to that time was a Romanist, living, according to the custom of the country, with a black woman, but whom he married on his conversion, and who, to the hour of their death, were faithful to the Saviour's cause. Subsequently to these pleasing accounts we have another, which announces the baptism of a fresh band. Among them was the daughter and *only child* of our departed brother MERRICK, who laboured in Africa for a few years, and died on his passage to England, whither he was coming for the recovery of health, and who now waits in his grand ocean-tomb "the resurrection of the just."

The following extracts from Mr. Underhill's last letter, dated Falmouth, Jan. 23, will be read with *peculiar* interest. This was the sphere of KNIBB'S labours. What recollections and scenes that name calls up! The grand struggle respecting slavery; the excited crowded meetings; the discussions in Parliament! And the memorable change of a *loan* of fifteen millions into a *grant* of twenty, attesting the sincerity of the professions of the British people of their love of liberty and justice. Will not some of our friends say, At all events, Knibb's chapel shall be put into repair? If so, pray send us the contributions. With respect to Annotto Bay, we beg to call attention not only to what Mr. Underhill says on the point, but to a notice in the "Herald" for last month.

AN AFFECTING CHANGE.

"From the scene of Knibb's labours I now write you. His chapel, his dwelling-house, his school, all are full of interest; yet, in their present condition, are to awaken much pain and sadness. Yesterday I preached to a congregation of about 600 persons, in the noble chapel, calculated to hold, closely packed, some 1,800 or 2,000 persons. The Lord's Supper was administered by Mr. Fray to less than 200 persons. All the buildings want repair, except that lately the roof of the chapel has been made sound. But windows remain broken, weather stains not obliterated, and a general air of dilapidation throws a sadness over all. But more of this when I write again.

INTERESTING SCENES.

"While Mr. Brown visited Mount Angus, and preached at Port Maria, I went on to Annotto Bay. Since the destruction of the chapel by fire, the people have erected a slight structure of poles, and roofed with grass, for their worship, just behind the ruins of their 'beautiful

house,' and here I preached to an audience of at least 1,000 people. Besides this, during the day, I met an inquirers' class of 60 persons, addressed the Sunday school, and conducted a service in the evening for a small gathering of the town's people. My reception by brother Jones and his people was a most hearty one. I could not but deeply sympathise with them in the destruction of their chapel. The walls are still standing, and are good; but it will cost some £1,200 to £1,500 to roof them and to refurnish the interior. In size the chapel is 65 feet by 63. Originally the people built the chapel at their own cost. Now times are much altered, and they are quite unable to raise so large a sum. They have collected, from various sources, about £400, and Mr. Jones will probably make a visit to England, to seek assistance in raising the remainder. Should he do so, I trust he will meet with a cordial reception and a liberal response to his appeal. Both the pastor and the people are worthy of the generous consideration of British Christians. On the Monday I met his church, with the inquirers and a few others,

to the number of 500 or 600 persons, and addressed them on their religious and social well-being. In addition to this, I enjoyed an interview with the deacons and leaders. The day after I returned to Port Maria, when Mr. Brown and I had a long conversation with Mr. Day, about the arrangement proposed for the removal of the debt, which is crushing both his and his people's energies.

"From Oracabessa we returned on our stops, through Ocho Rios, to St. Ann's Bay. In order to rest our horses, we staid a day with our hospitable brother Millard, and then the day following proceeded through Dry Harbour to Brown's Town. At Dry Harbour we met the church under the care of a native brother, Mr. Bennett, and tried to reconcile a difference among them as to the location of a new chapel they have to build. Since our departure I am told that they have agreed to follow our recommendation. From Brown's Town Mr. Brown proceeded to Clarksonville, and I to Bethany, for the Lord's Day Service. We both enjoyed large audiences, and next day, the 16th of January, returned to Brown's Town, where a missionary meeting was to be held. The spacious chapel was quite full. Some 1,300 persons were present. We also enjoyed an interview with the leaders and deacons, who all

dined with Mr. Clark two days before. After a day's repose we separated, Mr. Brown for the station at Gibraltar, and I for the Alps and Spring Gardens. This ride, of seventeen miles, was a wild one, among the mountains, under lofty precipices, and by roads scarping in the mountain side. However, it was safely accomplished through the good hand of God upholding me. On my road to Falmouth I met Mr. Brown for a few minutes on his way to Waldensia, where yesterday he was to preach. I am hourly expecting him here to-day, to take part in the public meeting this evening.

"Thus you see we have abundance of employment; and though our work has in it much enjoyment, yet I can assure you it is accompanied with great fatigue. By Divine mercy our health continues good, though occasionally we long for rest. We have, however, a month of hard work before us, previous to the meeting of the Union, on the 29th of February. The impressions I have already conveyed to you remain unaltered. The people, as a whole, have fine qualities, but they are as yet very imperfectly developed. Beyond all question they have not the wealth of former days; but I doubt whether their piety is not quite as sincere and as earnest."

It will be seen, from the following extract from Mr. Underhill's letter of Feb. 7th, that the Deputation are steadily pursuing their work; and that their health is continued to them. One almost envies them the privilege of talking with those who knew the evils of slavery, and witnessed "*the triumphs of faith.*" The RECORD of which Mr. Underhill speaks may yet perhaps be written:—

"We are travelling much, and acquiring all sorts of information preparatory to our conference with our brethren on the 29th inst. Since my last, we have visited Mr. Gould's stations, at Waldensia and Unity; Mr. G. Henderson's stations, at Hastings and Bethtephil; Mr. J. E. Henderson's, at Montego Bay and Watford Hill; Mr. Dendy's, at Salter's Hill and Maldon; and now Mr. Hewett's, at Mount Carey. Today we go to Shortwood, and, in ten days hence, to Bethel Town. On this side of the island there remain to be visited Mr. Teall's station, at Luca; Mr. Sibley's, at Mount Peto; Mr. Clarke's, at Savanna-la-Mar; and two or three in the parish of St. Elizabeth. These will occupy the rest of the month. Most of the stations visited the last fortnight are large, the number of members very considerable, and, on the whole, they are in a healthy condition. The brethren receive us very cordially, and our intercourse with them is very pleasant.

"The weather is beginning to be hotter; but, hitherto, a kind Providence has given us safety and health. Our intercourse with

the native churches, their leaders and members, are very interesting. Some of the old people retain vivid recollections of 'old time,' as they call it, and tell us deeply stirring stories of the cruelties they endured. It is much to be wished that many of these narratives could be recorded. They display an amount of Christian heroism, fortitude, and piety, equal to any manifestations of these qualities in any period of the Church's history. They ought to be recorded for the benefit of future ages, and to illustrate the triumphs of faith. The great want now is, beyond all question, ministers; pastors over every church. This plurality ought to cease as speedily as possible. It is becoming, in every point of view, most injurious to the wellbeing of the churches, and the grave question to be discussed both here and at home is, how to obtain and secure an adequate supply of ministers? I do not yet know the answer to this question, only I am sure that it must have an early solution if the churches are to be carried forward, and not allowed to drop down."

HAITI.

The following is a literal translation of a letter addressed by the members of the church at Jacmel to the Committee. No attempt has been made to rectify errors of construction, or improve the style of writers. The Committee instructed the Secretary to acknowledge it in a suitable manner.

"To the Members of the Committee of the Baptist Missionary Society, England.

"BRETHREN AND SISTERS IN CHRIST,— It is with sentiments of gratitude, as souls who have tasted how good the Lord is, and who know that his yoke is easy and his burden light, that the members of the Baptist Church at Jacmel come to thank you for your tender care for the church presided over by the Rev. W. H. Webley, who preaches to us the good news of salvation, and who, by his evangelical labours, tries to lead us to the heavenly country. They thank you for the proofs of friendship and fraternal love towards your brethren and sisters in the faith, manifested by the visit of Mr. Underhill, Secretary of your Society, and his lady, who are come, on your part, to give us proof of the affection which the friends in England have for their brethren in Jesus Christ, by making every effort for the propagation of the gospel in Haiti, and especially that our

station may increase to the honour of the great Jehovah.

"They do not cease to present at the eternal throne their ardent prayers for the continuance of your remembrance of them, which will tend in future to work for us all possible good, through the love you have for us in the Lord, who has made us heirs of God, co-heirs of Christ.

"They also entreat you to cause your prayers to ascend to Jehovah for the people of this country that they may hear and understand how good the Lord is, and that they may be blessed by the means you employ for their eternal salvation.

"They reiterate their supplications that the richest blessings may rest on you and on your country. In conclusion, brethren and sisters, Mr. Underhill and his lady will be our organ to express to you our joy at having seen them among us, and they will present to you our sincere and devoted acknowledgments.

"Signed, V. RITHER DOMOND," &c.

A letter of more than ordinary importance has been received from Rev. W. H. Webley. During the visit of the deputation, various plans for the consolidation and enlargement of the mission came under discussion. For sixteen years, Mr. Webley has been labouring for the most part single-handed. The letter will speak for itself, but we may remark that the Committee have already authorised their missionary to employ the two colporteurs he proposed for engagement.

NEW EFFORTS.

"Entering fully into my own views in this matter, Mr. Underhill has authorised me, subject, of course, to the approval of the Committee, to employ two Scripture readers or colporteurs; one for the mountain district, in the vicinity of the town, the other for the town itself. These will go from house to house; will read and pray, and expound with the people; will sell or gratuitously distribute Scriptures; and will use their utmost endeavour to bring the people to the house of God. This is an agency I have long thought of employing, and long wished to employ; and we can only be too grateful that two persons, in every way so fitted for the work, have been raised up. By their efforts, we shall be brought more into contact with the people; the people will better understand our principles, and souls will be saved. Indeed, in this latter respect, both parties have been signally blessed already. The young man, Lola Jean Mitchell, whom we shall employ in the mountains, has been more or

less instrumental in the conversion of about eight members of the church; whilst the young woman, Eliacine Louis Jean, although she has been long absent from this station, has been scarcely less useful. It is proposed not to maintain them, but simply to remunerate them for the time they will give to the mission.

AGENTS RISING UP IN THE CHURCH.

"Then, desirous of finding in the church itself the means of its still further extension, another agency which engaged our attention was that of native preachers. We have had in our church some very promising, intelligent, apparently, at the time, pious young men, who have fallen away. It is a matter for thankfulness now that these young men were not trained for native preaching. They would have disappointed our expectations, and have entailed disgrace upon themselves, and have injured the cause of Christ. On the other hand, it should rejoice us that we still have young men who wish to be employed in this way,

and who have been consistent members almost from childhood. We have two young men whom I propose to take and educate in the best way I can. The sequel will show whether they are fitted for the work. At present, nothing more is intended respecting them than to train them and give them every facility for the development of their abilities. Their names are Deôgène and Voltaire—singular names enough for preachers of Christ's truth.

SCHOOL TO BE RE-ESTABLISHED.

"Another thing which claimed largely our consideration, was the re-establishment of the mission school. Our late school, conducted efficiently as it was, was reputed, even by the Government of Soulouque, to have been the best establishment of the kind then in the island. To this day, too, it is admitted on all hands that if there be here and there a few young people who conduct themselves with propriety, and who have something like moral principle about them, those advantages were acquired in our school. Then, what is of vastly more importance to us, nearly a fourth of our church members have been added to it from the school; whilst several more young people in this town, through the same instrumentality, are secretly professing Christ, not being able to do so openly on account of their Catholic parents. From all this, it is easy to see what a hold such a school gave us upon the people, how much it brought us into contact with them, and how much influence amongst them we have lost by closing such a school.

"Two things are wanted. First, a French lady from England or France

would have to be found and sent out; her salary to be paid by the Society. This is indispensable, as it is useless to open a school similar to those which already exist. Education in these is for the most part gratuitous. Ours must be, as before, a *paying* school. We must then offer superior ability and attainments in the teacher, and therefore superior advantages in the school. Above all, she should be a woman of devoted piety of heart and of life, a woman who will feel and toil for the salvation of the children.

ENLARGEMENT OF PREMISES.

"Another thing required is land on which to build school-rooms. Happily, just at this time, a very eligible piece of land is offered for sale, fully as large as that on which our present premises stand, adjoining and running parallel with them, and originally forming one plot of ground with our own. This land may, I suppose, be bought for, say £250 or £300; whilst we have already on hand almost sufficient building materials for converting the building on this land into school-rooms. A plan I enclose. If we do not purchase it, the Government probably will. Indeed, it has been already offered to Government, but being neighbours, the preference would be given to us. The hum and buzz of a Government school alongside of us would certainly be a great annoyance, and may interfere with our services in the chapel. I do sincerely trust, then, that the Committee may decide to purchase this very desirable acquisition to our mission premises."

WESTERN AFRICA.

CAMEROONS.

"The kingdom of God cometh not with observation," and it is only by the eye of a loving watchfulness that the successive stages of its progress in different parts of the world are discerned. One such advance we gladly hail on the coast of Western Africa. At the close of November last Mr. Saker had the joy of seeing the first printed book of the Old Testament—the Psalms of David—in the Dualla language, brought through the mission press at Cameroons. A few copies have been bound and sent to England. Mr. Saker, as most of our readers are aware, has been for years engaged in reducing the tongue spoken in that country to a written language, giving to it an alphabet and grammar; and the first use to which he turns the new-born language, is to make it convey to the people the words of the living God. It may not be so well known that when Mr. Saker went to Africa he was totally ignorant of the art of printing. He not only taught himself the process, but, to use his own words, "so far impressed his ideas of work on others, that all the sheets of the work have been printed while he was visiting or preaching at other places." The binding also is the work of native boys, who, only a few years ago, were rescued from barbarism.

We recall how, when the great Port-Royalist, M. de Saci, had accomplished in prison a similar task, and M. Nicole, his companion in labour and tribulation, exclaimed, "Now I think, old as we are, we may rest," he responded,

"Rest! rest! shall we not have eternity to rest in?" Mr. Saker, after detailing the happy termination of his labour, takes heart again, and exclaims—

"And now, dear brother, healthful and full of hope, I settle again for another month's toil. The weather is becoming lovely, a bright sun cheers us, all our roads are open, and 1,000 wait to hear us. May our God support us, and fill our hearts with his own love and grace, and the hearts of the people with his fear. We are all in tolerable health and are thankful. Stores came by last mail, and for this we are thankful; and we are *very* glad at receiving the medicine chest: may the Lord abundantly bless the kind friends who have supplied it.

VICTORIA.

Two letters from the Rev. J. Diboll will be read with interest. They afford glimpses of the externals of missionary life.

PROSPECTS NOT PLEASANT.

"Brother Wilson is now in from Clarence. He gives us no hope that a colony will be formed here; at least, the people of Fernando Po are not likely to leave their dwellings; Spaniards are living in almost every house; dollars are said to be plentiful; many that were anxious to emigrate to this place in the first instance, not finding the means to remove just then, are settling down to the acquisition of money. Two of our members who came over to secure *lots* and clear the ground, are gone home, and are not likely to return. Mr. Wilson's family are not come with him, and their unwillingness to remove makes it very uncertain when we shall see them. Brother Horton Johnson will undoubtedly remove his family here; and when they and the Wilsons come, we shall be in all three families. The rest are all servants and labourers, the greater part Kroo men, of whose language we know nothing, and to whom we cannot *preach Christ*. I have *no* knowledge of *more* than three other families who are *likely* to come. Mammon, and the absence of British protection, are powerful drawbacks to the establishment of a colony here.

"The last four market days have done much towards shaking my confidence in the quietness and good behaviour of the natives who surround us. Nothing has been done to conciliate the neighbouring chiefs for what they are pleased now to call our intrusion among them, and I have nothing with which to make them the slightest acknowledgment.

"A night and a day of rain, added to sad news from Fernando Po, have so greatly lowered the mercury in my thermometer, that this whole epistle bears indications of it. Kindly account for this when you are reading. I hope the rainy season will terminate some time or other, and then I may write in better spirits.

"Half-an-hour later the mercury rises. A brother from Fernando Po is come, bringing his bride-elect, that their dear pastor may unite them in marriage. They

intend to dwell here, but must first return to their old home.

"If my kind friends in England should ever send a parcel or box of clothing for Victoria, have the kindness to send it to *my address*, as it is so long since we received anything in that way, that we long for such an expression of their love, besides the real good it would do us in other respects.

WEDDING AT VICTORIA.

"In my last I said that two of our members were come over from Clarence, and be united in marriage. I now inform you that the first marriage was solemnized at this place on the 22nd day of October last. The wedding party took tea at the Mission House.

"The next day there were in all of us ELEVEN PERSONS at the Lord's table—I was glad to commune with so many. The last month has fully informed us that the rainy season is not wholly gone; much of our low ground is under water. There fell, a few nights since, nine inches of water in less than nine hours, but the intervals between the showers are longer, and the sky is clearer, and, of course, the sun is warmer. On the 6th inst., one of our Kroo men died. This is the first death that has occurred here; he was brought sick from Cameroons, and never rallied. On the same day I took a boat and went to a fishing town about four miles distant. The chief, an intelligent man, about fifty years of age, was glad at our visiting him, but expressed his fears if I visited him often, it might bring him into trouble, from a tribe of people occupying a larger town a little above him. Possibly jealousies might arise. The people were well behaved; the women and children well to look at, some of them handsome. Among so small a community I was not prepared to see so many children, and in such good condition; I thought it a strong argument in favour of the healthiness of the place. The chief promised to bring some of the children, that they may be educated, but they are not yet come.

WEST AFRICAN LIFE.

"On the 15th, at night, we had heavy rain, with thunder and lightning, which lasted nearly all night. While the tempest was raging without, the drivers* took possession of our house within; they soon reached our beds, and we and our servants were obliged to rush out of the house in our night-clothes only, and seek a shelter in another house in the mission yard, and made all speed to free ourselves of the little creatures who were biting us almost to madness. On the 15th, at night, our house was again overrun by the ants, but on this occasion we had the drivers and the white ants† too. My wife and daughter were obliged to seek shelter in another house, while I and my servants were trying to preserve our clothes, &c., from destruction, and to rid our house of the very unwelcome intruders. Last night, about an hour after we had retired to rest, we were again driven from our beds by the ants, and obliged to take refuge in an enclosed shed for the night; but we have been very mercifully preserved from harm. Last Lord's day two of the neighbouring villages were visited by brethren Johnson

and Wilson, and the people appeared much pleased; but the brethren are not certain that their message was clearly understood. When the mud and the water abate, I hope to make myself familiar with these places. Mr. Saker has been with us six days; he has been very unwell, and is but little better now, yet he manages in some way to superintend the works, especially the work preparatory to building a house for me to live in; and, I suppose, the building will be begun in earnest when the mail has brought all the materials, as it seems that some pieces necessary to its commencement are not yet come. In matters of religious import we see but few indications of real improvement, and we bewail ourselves; yet, I trust, we can say that to us 'Christ is all and in all'; and that we seek his glory as our chief good. Our daughter has been able to conduct the school twice a day regularly since my last. She is also making some attempts to instruct our Kroo men, nearly all of whom express their desire to learn. These men have long had an interest in our prayers; I shall rejoice in their being brought to Christ by ANY MEANS."

FRANCE.

MORLAIX.

In our February Number mention was made in a letter from the Rev. J. Jenkins of the circumstances which led to the formation of a Baptist church in Angers, and also of the desire that was becoming manifest among Baptists in France for a periodical of their own. M. Robineau, pastor of this new church, was, it will be remembered, deposed from his pastorate in the Established Reformed Church on his embracing the doctrine of believers' baptism. A few of his people sympathising with him retired at the same time, and formed themselves into a church under his care. They now need a place to worship in, and M. Robineau proposes to visit England at the time of our annual meetings, to collect funds for that purpose. Not speaking English, M. Robineau and his friends at Angers are most anxious that Mr. Jenkins—who, knowing perfectly the locality and the circumstances, is eminently the right man—should accompany him. They offer to bear his expenses, and Mr. Jenkins writes to ask the sanction of the Committee to his taking the step. This sanction we are happy to say has been accorded. The project of the magazine will also require some help, and we feel sure that our readers, thus pre-informed of the application to be brought before them, will be prepared to meet it. In France, Christians holding what we believe to be the truth as regards the first (in order of time) of the two ordinances our Lord gave to his Church, are scattered far from each other's sympathies and co-operation. The proposed magazine would be a means of communication between them, and become a bond of union, facilitating combined action and mutual edification. It would in a sense render the body visible to itself and to the world, and be one means by which it would take a recognised place among the outward agencies now at work for the evangelisation, in the true sense of the word, of France. M. Robineau's previous labours in conjunction with his uncle, the Rev. F. Monod, editor of the *Archives du Christianisme*, have peculiarly fitted him to

* Drivers are flesh-eating ants, who so entirely occupy the house that you cannot put your hand or foot where they are not; lizards, beetles, spiders, and all other vermin fall before them.

† White ants spread destruction wherever they go—clothes, bedding, books, boxes, boards, roof-thatching, are all ruined by them in an incredibly short space of time.

conduct this work. The following extract from a letter of M. Robineau, addressed to Mr. Jenkins, affords incidental confirmation of what has been said of the desire among the Baptists in France for a magazine of their own, and also indicates the providence of God directing M. Robineau's steps. Will our readers bear in mind that we have no Continental Society, like our Independent brethren. Our one society does the work both for heathendom and Continental Europe, as far as we have missionaries there (would we were but enabled to do more). The expense of a second machinery is saved, but we must not lose subscriptions. Let the sums given to M. Robineau, and to the magazine, be considered given to *our* Continental Society. And would not those friends, whose attention has been drawn to our French Mission, devote a small sum annually to that object, *in* addition to their ordinary subscription to the General Mission?

"On Tuesday we had a meeting of prayer, that God would put it into your heart to help us in England, and that he would show us whom I should ask to take my place during my absence. Yesterday, Thursday, I received from a young brother, M. Bouhon, missionary pupil in the *Ecole des Missions Evangeliques de Passy* (Paris), a letter, telling me of the interest he took in the work at Angers, having for some years been a Baptist in conviction, and the joy with which he hailed the project to establish a Baptist journal—a project which he had read in the *Baptist Magazine*, in a letter by Mr. Jenkins. . . . Is not that a providential direction? for M. Bouhon, of whose existence I had not even a suspicion, will come and take my place during my absence."

HOME PROCEEDINGS.

THE meetings during the past month have been very numerous. Our esteemed brethren, D. Katters and W. G. Lewis, Jun., have kindly taken the Scottish journey, which usually occupies three weeks, extending from Edinburgh northwards to Aberdeen and Huntly; and westwards to Glasgow, Paisley, Greenock, and Irvine. The Rev. S. Green has visited Great Missenden, High Wycombe, Biggleswade, Sandy, and Shefford; the Rev. W. Crowe, Dunstable; and the Rev. W. Teall (of Jamaica), Dover, Folkestone, and Wokingham and Newbury, with Dr. Leechman, who has also attended a meeting at Rayleigh; the Rev. C. Room, Waterford; and Mr. Wm. Heaton, Harlow; the Secretary, with Mr. Teall, Loughton.

ANNUAL SERVICES.

Our London friends will kindly notice the arrangements announced in the first pages of this Number, which have been made for the Anniversary; and we hope they will kindly use their best efforts to promote them. Brethren from the country are commended to their kind hospitalities, especially those who are comparative strangers to the metropolis. To them London, without such attention, is indeed a strange place.

To the *first* meeting we desire to call particular attention. Last year the attendance was very cheering, and the spirit of the meeting was most animated and fervent. Considering the unusual and wide-spread desire manifested during the past year, in all sections of the Christian Church, to unite in supplication to Almighty God, we expect the introductory PRAYER-MEETING, to be held in the Library, on Thursday morning, the 19th inst., at *eleven o'clock*, the Rev. D. Wassell, of Bath, to preside, will be one of unusual interest. This meeting is all the more influential from the fact of its giving a character and tone to the subsequent engagements of the Anniversary. The field is widening. More missionaries are urgently needed. Larger means are absolutely required. To secure these ends a deeper sense of responsibility, and a livelier interest in the salvation of dying men, must take possession of the hearts of our people. Let us come, then, to God. His mercy-seat is ever open to us. The name of Jesus is all-prevailing. The promises are rich, ample, and unailing. We are not straitened in God, but in ourselves. We need more faith. The *reality* of

these grand truths is not enough understood and felt. Let our cry ascend to our Father in heaven for the Spirit to work in us and by us. No time more pressing than now; no season more propitious. May the Divine benediction be enjoyed, in an eminent degree, at the introductory prayer-meeting, and the services which follow will be fraught with a blessing to us all.

RETURNING MISSIONARIES.

The Rev. J. C. Page, of Barisaul, had not arrived, with his family, at the time of writing, but is hourly expected. The Rev. J. Wenger left Calcutta in February, for Europe; his health, which has been surprisingly sustained during his long and toilsome term of service in India, requiring a temporary change. Mr. and Mrs. Supper, of Dacca, left in the same ship, Mrs. Supper's health being so broken that a longer residence there was pronounced, by medical testimony, to be incompatible with life. These friends may be expected in June.

NOTICE.

As next month's *Herald* will contain the abstract of the Report, and the following one some account of the Anniversary Services, we have added half a sheet this month, so as to bring in all intelligence up to the time of going to press.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1860.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; and I. S. F. for India Special Fund.

LIFE SUBSCRIPTION.		DONATIONS.		EDMONTON, LOWER, BY MR.	
£	s. d.	£	s. d.	£	s. d.
Barnes, R., Esq.	10 10 0	Williams, Mrs., Brighton	2 0 0	J. P. Bacon—	
		Under 10s.	0 5 0	Collection, for W. & O.	0 13 2
				Contributions, box	2 4 6
				Do., for China	2 1 6
				Hackney, Hampden Chapel—	
				Collections	3 15 0
				Do., for W. & O.	2 0 0
				Hammersmith—	
				Collection, for W. & O.	5 0 0
				Highgate—	
				S. Schl., by Y.M.M.A.	3 19 4
				Kensington, Hornton Street—	
				Collections	4 0 0
				Spencer Place—	
				Sunday School, for Be-	
				nares School	5 0 0
				Do., for Jessore School	3 9 10
				Vernon Chapel—	
				Wills, Rev. Dr., a.s.	1 1 0
				Walworth, Lion Street—	
				Ladies' Auxiliary, by	
				Mrs. Watson	6 8 4
				BEDFORDSHIRE.	
				Dunstable—	
				Collections	10 1 4
				Do., for W. & O.	1 6 7
				Contributions	21 18 5
				Do., proceeds of	
				Work, &c., for	
				I.S.F.	26 0 9
				Do., for China	1 0 0
				Less expenses	0 11 6
					59 15 7
				Keysoe—	
				Contributions	1 3 0
				Do., for China	1 0 0
				Luton, Union Chapel—	
				Collection, for W. & O.	2 0 0
				Shafted—	
				Contribs., for N.P.	0 12 2

	£	s.	d.
NORTHAMPTONSHIRE.			
Kettering—			
Contribs., for <i>N.P.</i> ...	1	11	2
Milton—			
Dent, Miss, for <i>N.P.</i> ,			
<i>Delhi</i>	1	0	0
Thrapston—			
Collection, for <i>W. & O.</i> ...	0	11	0
Contribs., for <i>China</i> ...	2	3	0
NORTHUMBERLAND.			
Newcastle-on-Tyne,			
Bewick Street—			
Collection, for <i>W. & O.</i> ...	3	0	0
NORTH OF ENGLAND			
Auxiliary, on acct. by			
Mr. Henry Angus ...	43	0	0
NOTTINGHAMSHIRE.			
Sutton-in-Ashfield—			
Collection, Genl. Bap-			
tist Church, for			
<i>W. & O.</i>	0	8	6
OXFORDSHIRE.			
Banbury—			
Collections	3	0	0
Do., for <i>W. & O.</i> ...	1	0	0
Contributions.....	2	5	5
Do., Sunday School	0	7	2
SOMERSETSHIRE.			
Beckington—			
Sunday School, addi-			
tional, for <i>N.P.</i>	0	7	6
STAFFORDSHIRE.			
Walsall—			
Gameson, Mr. Thos....	2	12	0
Wolverhampton—			
Collection	5	3	8
Do., for <i>W. & O.</i> ...	0	10	0
Sunday School	4	0	0
	9	13	8
Less expenses ...	1	9	6
	8	4	2
SUSSEX.			
Addlestone—			
Collection, for <i>W. & O.</i> ...	2	0	0
Dorman's Land—			
Proceeds of Lecture,			
by Rev. R. Shindler	1	10	0
Battle—			
Collection, for <i>W. & O.</i> ...	1	0	0
Contribs., for <i>N.P.</i> ...	3	13	6
Crowborough—			
Collection	0	18	0
Forest Row—			
Collection	1	15	6
Less expenses ...	0	7	0
	1	8	6
Hailsham—			
Collection	1	1	9
Less expenses ...	0	1	6
	1	0	3
Lewes—			
Collections	8	13	8
Do., for <i>W. & O.</i> ...	3	10	0
Contributions.....	18	14	2
Do., Beddingham ...	1	0	4

	£	s.	d.
Do., Sunday School	5	1	3
Do., Bible Class.....	1	1	0
Do., do., for <i>N.P.</i> ...	3	11	6
	41	11	6
Less for Baptist			
Irish Society and			
expenses	5	6	6
	36	5	0
Acknowledged be-			
fore	29	3	6
	7	1	6
Uckfield—			
Collection	1	9	0
Contributions	1	8	6
	2	17	6
Less expenses ...	0	4	0
	2	13	6
WARWICKSHIRE.			
Birmingham—			
Contribs., for <i>China</i> ...	19	8	0
Henley-in-Arden—			
Collection	3	1	9
Do., for <i>W. & O.</i> ...	0	6	6
Contributions.....	0	12	10
WILTSHIRE.			
Bradford-on-Avon—			
Contributions by Rev.			
Jonathan Hooper	2	0	0
Do. by do., for			
<i>India</i>	2	0	0
Bratton—			
Collection	3	12	8
Contributions	13	11	0
Damerham and Rockbourne—			
Collection	3	4	6
WORCESTERSHIRE.			
Bromsgrove—			
Collections	3	10	1
Contributions.....	6	17	3
	10	7	4
Less expenses.....	0	11	6
	9	15	10
Evesham—			
Contribution	1	10	0
Do., Sedgbro'	0	7	10
Do., Sunday School	3	13	7
Do., do., Charlton...	0	1	7
	5	13	0
Less expenses, two			
years.....	1	0	6
	4	12	6
Westmancote—			
Contribs., for <i>N.P.</i> ...	0	5	1
YORKSHIRE.			
Bishop Burton—			
Collections	5	10	6
Do., for <i>W. & O.</i> ...	0	18	6
Contributions.....	4	1	0
Do., for <i>N.P.</i>	0	13	0
Doncaster—			
Sunday School, for			
<i>N.P.</i>	0	6	8
Halifax, Trinity Road—			
Collection, for <i>W. & O.</i> ...	1	10	0
Contribs., for <i>N.P.</i>	5	19	4
Horsforth—			
Collection, for <i>W. & O.</i> ...	0	18	4

	£	s.	d.
Lockwood—			
Collection, for <i>W. & O.</i> ...	3	0	0
Masham—			
Collection, for <i>W. & O.</i> ...	0	6	0
Ripon—			
Earle, Mrs.	2	2	0
Rishworth—			
Collection, for <i>W. & O.</i> ...	0	12	0
NORTH WALES.			
CARNARVONSHIRE.			
Llanberis, Sardis—			
Contributions.....	2	3	9
Less expenses ...	0	1	7
	2	2	2
Nevin—			
Collection	1	1	0
Contributions.....	0	19	0
DENBIGHSHIRE			
Llangollen and Glyndyfrdwy—			
Glyndyfrdwy—			
Collection	0	12	2
Contributions	3	15	7
Do., S. School	0	12	6
Llangollen—			
Collection	1	18	10
Do., English ...	0	16	2
Contributions.....	8	6	6
Do., for <i>N.P.</i> ...	1	17	0
Do., for <i>China</i> ...	1	9	6
	19	6	3
Less for Local			
Home Mission			
and expenses ...	5	3	10
	14	2	5
MERIONETHSHIRE.			
Bala—			
Contribs., for <i>N.P.</i> ...	1	16	8
Llanvchwyllyn—			
Contribs., for <i>N.P.</i> ...	0	6	0
	2	2	8
Less expenses ...	0	0	7
	2	2	1
MONTGOMERYSHIRE.			
Benliah—			
Collection	0	17	1
Contributions.....	0	6	0
Do., Sunday School	0	11	1
Caersws—			
Collection	0	13	8
Contributions.....	1	5	8
Do., Sunday School	1	3	0
Mochdre—			
Collection	0	6	6
Contributions.....	3	11	0
Newtown—			
Contribs., by Mrs. E.			
Morgan, for <i>Mrs.</i>			
<i>Allen's School, Cey-</i>			
<i>lon</i>	5	0	0
Rhydwen, Sion—			
Collection	1	5	4
Sunday School	0	14	8
Rhydylfelin—			
Collection	0	9	4
Contributions.....	1	3	2
Stavlittle—			
Collection	1	2	9
Sunday School	0	19	3
Tanylan—			
Collection	0	17	6

SOUTH WALES.				£ s. d.		£ s. d.	
BRECKNOCKSHIRE.		c s. d.					
Brynmawr, Calvary—				Merthyr Tydvil, Zion—		Middlemill—	
Sunday School, for				Collection	1 18 0	Collection	1 15 9
N.P.	2 14 0			Contributions	10 7 0	Contributions	7 0 11
				Do., Sunday School	1 18 5	St. David's—	
CARMARTHENSHIRE.				Swansea, Mount Pleasant—		Contributions	1 15 0
Bwlchnewydd—				1859-9.		Contributions	4 12 7
Collection	0 15 0			Collections, &c.....	18 2 6	Solva—	
Contributions	9 7 7			1859-60.		Collection	0 7 4
Felington, Sittim—				Collection	7 3 0	Contributions	2 5 8
Collection	0 16 5			Do., Public Meeting	6 17 8	Trocton	
Contributions	4 6 11			Contributions	18 19 6	Collection	0 6 10
Llandilo	0 5 0			Do., Sunday School	4 0 0	Contributions	1 18 0
Llangyndeyrn—				MONMOUTHSHIRE.		Trinity Works—	
Collection	3 14 4			Abergavenny, Lion Street—		Contributions	1 9 3
Contributions	3 7 3			Contribs., for N.P. ...	1 14 0		21 11 4
Meinke—				Bassaleg, Bethel—		Less expenses ...	0 7 4
Collection	0 7 10			Collection	1 11 10		21 4 0
Contributions	0 16 6			Contributions	6 1 5		
Do., Sunday Schl.	0 3 8			Do., Sunday School	4 19 1		
Penrhiggoch, Carmel—							
Collection	0 2 6						
Rhydargaeu—							
Collection	1 2 3						
Contributions	0 10 0						
Whitland, Nazareth—							
Collection	0 15 3						
Do., for W. & O. ...	0 2 6						
Contributions	5 10 7						
GLAMORGANSHIRE.							
Abercarnid—							
Collection	1 6 0						
Contributions	0 10 3						
	1 16 3						
Less expenses ...	0 0 4						
	1 15 11						
Briton Ferry, Rehoboth—							
Collection	1 9 10						
Contributions	1 0 1						
	2 9 11						
Less expenses ...	0 0 4						
	2 9 7						
Caerphilly—							
Collection	1 15 0						
Contributions	10 15 8						
Canton, Hope Chapel—							
Contributions	0 15 0						
Cardiff, Bethany—							
Collections	8 15 10						
Do., Public Meeting	5 19 2						
Do., for W. & O. ...	3 0 0						
Contributions	34 9 2						
Do., Sunday School	1 1 0						
Cardiff, Bethel, Butte Docks,							
(Mount Stuart Square)							
Contributions	5 5 4						
Do., Sunday School	5 9 8						
	64 15 2						
Acknowledged before & expenses	42 17 4						
	21 17 10						
Maesteg, English—							
Contributions	4 10 0						

FINANCES.

We hope to close the year without any debt, except what may be due as balances on the India Special Fund and Chinese Mission accounts. Still there has not been the augmentation in the receipts which we had hoped for. As the 31st of March falls on a Saturday, and it may be inconvenient to friends in the country to remit on that day, the account will be kept open, to receive such balances as may remain, till Tuesday, the 3rd of April, on which day all contributions that are to appear in the Report must be in hand.