

THE MISSIONARY HERALD.

CHRISTIANITY IN INDIA.

THE following remarks on this important subject are from the *Friend of India*. At this time, when the Duke of Marlborough has a motion before the House of Lords on the subject of the removal of "the authoritative exclusion of the Word of God from the system of education in the Government Schools in India," the article will be read with greater interest.

Christianity is the *bête noir* of the Government of India. On all other subjects it has possessed a definite opinion and exercised a fixed policy which could be understood. On this it has drifted without a purpose, or varied from one extreme to the other, according to the personal character of its members in India, and of the Court of Directors at home, or according to the strength of the religious feeling in England at the moment. When men like Charles Grant were in the direction or in the Board of Control,—when men like Lord Teignmouth, or far-seeing statesmen like Lord Wellesley, were rulers in India,—attempts were made to prove to idolaters that truth is one, and that the one truth is Christianity. Notwithstanding intolerant orders by the Court to its servants in India to hide their own faith and to encourage falsehood, officials acted very much according as they possessed internal convictions of the truth, or were indifferent to its progress. One Commander-in-Chief delighted to muster his men to do honour to an idol; another threw up his commission rather than act contrary to his conscience. One local governor, in spite of the orders of the Court, insisted on presiding at missionary meetings, and urged the introduction of the Bible into every school; another declared it as his opinion that all Christian "priests" should be expelled from India,—that to them and their schools was the rebellion of 1857 to be traced,—that they ought not to be supported by grants of money from the State for the secular instruction they impart. One Governor-General paid for the translation and distribution of the Bible out of the imperial exchequer, and refused to publish an order limiting the liberality of the Christian servants of Government; another placed money with his own hands on idol shrines, and, with alarm, reproved a Christian commissioner for attending a Christian baptism. A fixed policy of intolerance to Christianity may exist in statutes and despatches, but as carried out into action it has been variable and contradictory. Yet the vacillation and uncertainty have resulted in progress. We are nearer the true idea of religious neutrality now—though still very far from its attainment—than when the Court of Directors was in existence. Up to the extinction of the Court almost all ameliorations in the restrictive orders which kept the missionary out of India, were made by the Board of Control. That Board was influenced by the House of Commons; the House was on many occasions the channel through which the voice of puritan England made itself heard. The Court never heartily adopted Sir Charles Wood's despatch of 1854, which Lord Stanley reiterated. Almost their last act was to restrict expenditure on education, to refuse to allow a Catholic University to examine Christian students in Butler and Paley. That refusal, Sir Charles Wood has

rescinded, and directed the universities of India, not only to examine, but to grant honours for an examination, in the evidences of revealed religion. A few weeks before the mutinies of 1857, the Court reiterated their order for the exclusion of all clergymen from educational appointments. The *Gazette* now publishes Sir Charles Wood's despatch revoking that order, and asserting more clearly than we remember to have seen it expressed by any official, the true principles of religious neutrality :—

“It appears to me that a rule by which a person fitted in other respects for employment in the Education Department is excluded simply upon the ground that he is a Christian clergyman, is incompatible with the principle on which the Government of India has been and ought to be conducted, of not sanctioning any partial disabilities applicable either to the European or native subjects of her Majesty.”

But this is too liberal for the Government of India. It must necessarily be more fully aware than any English Secretary of State, of the danger involved in allowing a Christian minister to give secular instruction or inspect secular schools. True, the men whose schools are the most crowded, and whose education is most valued by the natives, are missionaries. But it would not be “expedient” to appoint them to offices which may be held by Brahmin priests and Mohammedan moulvies. And so the just order of Sir Charles Wood appears in this truncated form :—

“The Governor-General is pleased to declare, that, excepting the office of Inspector of Schools, the employment in the Education Department of clergymen or ministers, if in other respects they are fit for such employment, is not prohibited on the ground of their profession, but that no such person is to be so employed without careful advertence to his individual character, to the particular position in which he will be placed, and to the effect which may be produced by his appointment. His Excellency is also pleased to declare that no one who is, or has recently been engaged as a missionary, is eligible for such employment, and that no clergyman or minister can be employed in the office of Inspector of Schools.”

“Clergymen or ministers” may be teachers, but not inspectors of Government Schools; “missionaries” may be neither.

So far as the personal question is concerned, there is no wise minister or missionary in India who will object to the exclusion. Their work is not to teach nor to inspect Government schools; it is higher than that. If a little more of their spirit and of their conscientiousness were brought to bear upon Government education it would be well. Theirs is not the disadvantage, it is Government's. They themselves profess that they do not hold in the highest honour any of their number who, other things being equal, leave the spiritual for the secular. But the error committed by Government is two-fold. The orders of Sir Charles Wood are tortured into a meaning which they do not justly bear; and in spite of the talk of religious neutrality, Government again goes out of its way to place disabilities on the ministers of its own faith, a faith which the Royal proclamation acknowledges to be alone true. Sir Charles Wood says, in all such appointments, the character, position, and antecedents of the minister must be taken into consideration; the Government of India says, no minister, whatever his character, position, or antecedents, shall be an inspector. Sir Charles Wood says, it is not to be expected that the natives will readily place implicit confidence in an inspector who has been a missionary; the Government of India says, no one who is or has once been a missionary, though he has now ceased to be so, can be made either teacher or inspector. Why should Government thus publicly, in the eyes of the heathen, throw contempt on the ministers of the national and the only faith? An order, such as that in

the *Gazette* of the 11th April, is as uncalled for as it is unjust. It is the fruit of ignorance and political expediency. Of ignorance—for the native is really indifferent whether a minister or a layman be appointed inspector or teacher, where he does not wonder at the English Government's want of respect for their own creed, and suspect some secret design under so unaccountable a fact. Of political expediency—for the Government, to prevent an imaginary danger, commits an everlasting wrong. We do not ask the Government of India to carry out in practice any better definition of religious neutrality than Sir Charles Wood's.

FOREIGN INTELLIGENCE.

INDIA.

WE learn from the Indian papers that a complaint had been forwarded to the Government of the conduct of Mr. Tytler, a magistrate, by some Hindoos resident at Ahmednugger, a large city about 120 miles east of Bombay. It seems that he permitted the native Christians to use the public wells like the rest of the inhabitants. This was a great offence; and forthwith the attention of the Government was called to it. The reception given to this precious document will be seen from the following statement, which we insert with peculiar pleasure, as it justly rebukes the complainants for their unreasonable request, and indicates the course which the authorities should take on all such questions. This is the true "neutral policy." Hitherto it has been almost always one-sided.

AN EFFECTUAL REBUKE.

"The intolerant petition of certain Hindoo inhabitants of Ahmednugger against the magistrate, Mr. Fraser Tytler, for not forbidding the native Christians the use of the public wells, to which 'cattle, horses, donkeys, prostitutes, &c., have all access,' has called forth the following admirable resolution from the Government of Bombay, which we give in full:—'The magistrate may be instructed to inform Anundrao Babajee Deshpandey, that Government will not for a moment entertain so absurd and so insulting an application as that contained in the petition signed by himself and a few other misguided persons at Ahmednugger. The petitioners should be reminded that, by their own showing, the fountains in question were established by Mahomedan kings; and that, in the

days of those kings, no Hindoo would have dared to suggest that they were polluted by being used by Mussulmans. If they could be used without pollution by any Dher or Mang who embraced the Mohammedan religion, how can they be polluted by the use of Christian converts?"

"The petitioners have forgotten their own Shasters, which declare that the caste of the ruler, whatever it may be, is equal to the highest; and they have perverted the declaration in the Queen's proclamation, which expressly states that none should be molested by reason of their religious faith, into an argument for molesting and insulting those who profess the same faith which the Queen not merely acknowledges, but of which she proclaims herself 'the Defender.'"

AGRA.

Mr. Gregson has given, in a recent letter, a long account of an interesting tea-party which he had for the soldiers in the garrison. A large number of these men seem much concerned about religion. No one can blame our missionary for devoting the time he does to these men. Under the circumstances described he may well ask, "What am I to do?" His statement that he is alone will soon be changed. Mr. Rose, of Kettering, a student in Bristol College, has been appointed to the North-West, and will, at least for the present, be associated with Mr Gregson, who will receive the tidings of the appointment of a colleague with great pleasure.

"Their going has left me my Sunday mornings for the native church; for although they much wish me to give them an extra service at the cantonment, I don't

think, at present, I should be justified in doing so. I accordingly go every Sunday morning to the native church, preaching once in two weeks. I have also commenced a Sabbath School at which we have upwards of fifty scholars. I superintend and teach the first boys' class. We have not recently had such good congregations in the city, partly, I think, on account of the cold weather; but never have we had more inquirers. We have just got employment for ten or twelve, who have been receiving instruction from us for several weeks, and who have broken caste, and wish to be baptized. We have now nearly *twenty* inquirers, some of whom I think we shall baptize ere long.

A SOLDIERS' TEA-PARTY.

"The good work amongst the English soldiers is steadily progressing. I have just given them a Christmas Tea-Party. The idea originated with themselves; but there was a little difficulty about the price of tickets, so I determined to give it myself. The men would contribute, so I told them that I would give the Tea, and their contributions should go to the Army Scripture Readers' Association; I laid all my friends under contributions for greens and flowers, &c., and got a magnificent supply. The soldiers themselves printed mottoes, &c., &c., and decorated the room (the Benevolent), and, really, I never saw a room more beautifully adorned. Mrs. Gregson superintended the Tea, which (if you will pardon my egotism) was got up with elegance and taste; and we gathered about 100, of whom 70 to 80 were soldiers. The meeting afterwards was most interesting; it was serious yet cheerful, and characterised by a thoroughly Christian and religious tone. We had no foreign aid, but one after another made simple and telling—I can't say speeches—but addresses.

A VETERAN'S TESTIMONY.

"Old Mr. Harris deeply interested us by relating how his earliest religious convictions were owing to the instructions of English soldiers; and he gave us a most pleasing account of the state of religion in two English regiments fifty years ago. He spoke most feelingly of the kindness of those men to him, and the depth of his obligation to them. Soon after a young man, also an East Indian (whom I have long had my eye upon, as fit for missionary labour, and about whom I shall write as soon as I can find time), a member of the cantonment church, told us how much he too was indebted to pious English soldiers, and gave an interesting narrative of the religious services held by pious men in two regiments at Lucknow. I cannot ex-

press the thrill of pleasure these two addresses called forth within me. Surely it is an encouragement to give some little time to Europeans in this country, as they may be the means of doing missionary work. A soldier, also, whom I recently baptized, in a very earnest and unassuming, yet manly tone, gave an account of his own recent conversion, and warmly exhorted his comrades to beware of the canteen, and turn from sin. Some of our recent converts at the cantonment give me very great satisfaction. Their zeal and devotedness, yet simplicity and modesty, and humility, are very great, and the influence they are exerting in the regiment is powerful. The meeting seemed greatly to delight the men, and I feel confident has done good. It was held 27th December.

WORK AMONG THE SOLDIERS.

"Two days after eight more men applied to their colonel for permission to attend the Baptist Chapel; so that now we have about thirty soldiers regular attendants, besides a large number who come to our services when not at church. I go to the hospital and distribute tracts every Wednesday morning, and afterwards meet a number of soldiers in a Bible-class. I also conduct meetings, and give an address, or preach, on Wednesday and Friday evenings; and on Saturday evening I invite as many soldiers as can come, to my own house to tea; after which we have worship, &c. These social meetings I have reason to know are much enjoyed by the men, and do good. About twenty now attend. Besides this, the young East Indian previously mentioned, conducts a Bible-class for the men every morning, and conducts a Prayer-Meeting with them every evening, in the chapel. I should have said that at the close of the Tea-Meeting, the men, of their own accord, made a collection, and handed in upwards of twenty Rupees, which I shall remit to Colonel Peteman for the Army Scripture Readers, &c.

AN APPEAL FOR HELP.

"Of course so much attention to Europeans does inevitably encroach upon the time and energies I should like to give to purely native work. But what can I do? Had I another European here he would share these labours with me; and the prospect of usefulness is so great that I cannot, at present, think of curtailing them. At the same time I do not neglect native work. Five mornings a week, with few interruptions, I give to native preaching, and on two of these mornings I afterwards go to the Fort and conduct a Bible-class, attended by upwards of twenty natives and East Indians. Besides this, when

I can find time, I go and sit in a shop in the city. I have recently opened, and remain there a good part of the day, to talk to the passers-by; and again, four evenings in the week I also go to the city to preach, and afterwards, on one of these evenings, meet Messrs. Harris and Bernard, and the catechists and schoolmasters, in my own house to tea, and when tea is over we have a sort of Bible-class and prayer-meeting for an outpouring of the Holy Spirit. These labours are very delightful and interesting; but they are very tugging, and they wear the mind more than the body. And besides all

this I have often to see inquirers in the middle of the day at my own house, and have daily many little things connected with the secular affairs of the mission, &c., &c., to attend to, in addition to a somewhat extensive correspondence in England and this country. It is now the time for itinerating, and I should much have liked to get away for a month or two to recruit, before the warm season comes on. But I am alone! and no prospect of help. I shall, however, try to get over to Chitoura for a month or so, and come in on Sunday for the services."

HOWRAH.

The Rev. T. Morgan, writing from Howrah, on April 20th, touches on several topics of interest in connection with missionary work in India. His remarks on the subject of caste carry the more weight when it is remembered how singularly Mr. Morgan has entered in the way of thinking—the mental habit, if we may say so—of the Hindoo. He appears to have naturalised himself in a way one could hardly have thought possible to an European.

"The two great events of the day here are agrarian disturbances in the Indigo districts and Mr. Wilson's Income Tax Bill. The cultivators have been in the habit of taking advances, but this year after they had the money they combined not to sow Indigo, and tried to burn the factories and destroy the accounts, so that all trace of claims against them might be removed. At one time there was but little hope of an indigo crop this year, but the Government passed a severe act, and troops were sent to restore order.

"A commission has been issued to investigate the system of indigo planting. The Bengalee is not intractable, but he must be governed by a strong hand; he has been in the habit of relying too much upon cunning, bribery, and cheating, to accomplish all his purposes, he must be taught there is such a thing as justice in the world.

"An Income Tax of four per cent., bearing duty upon all European articles of necessity, the enhanced price of provisions, and increased wages to servants, will press heavily upon our limited means, and I do not think that we can make both ends meet.

SOCIAL EFFECTS OF CASTE.

"The system of caste is loose enough among the natives; but when they come in contact with Europeans they are intolerably strict. You know that on account of caste we are obliged to keep a great number of servants; at present I find them worse than ever, and this presses most severely upon people of limited means. On this account a European's life in India

is an intolerable burden; people who have plenty of money do not feel the burden, and therefore do not complain. It is a remarkable fact that the Government has never inquired what constitutes caste, but has taken all for granted. A Commission of Inquiry would prove that there is an assumption of caste where there ought to be none, and which has no foundation in the Shasters, and that natives, high and low, violate caste wholesale, and *that* with impunity. I wish Sir Morton Peto would take up the subject in the *House*, and expose the greatest humbug the world ever witnessed. It would be an act of great mercy to both Europeans and natives.

ANOTHER TRIUMPH.

"Yesterday was the day for the celebration of the swinging pooja. I went to the old spot, and you may imagine my astonishment when I found the place deserted. I then went to a private garden, a mile further, and there was a great concourse of people, but no swinging; the people were enjoying themselves just as they do at a country fair in England; none could be more quiet and orderly, and they appeared in the best of temper. I found that the magistrate had called together the head men and reasoned with them. It was to me a proud day. I do not think the Hindoos care a straw about the swinging, but they *love* a crowd and excitement.

"The native preacher and I took our stand separately to make the best of our time. Young Bengal avowed rank infidelity, and had studied European infidel books to some purpose; others found the doctrines of the trinity in the Hindoo triad,

Brahma, Vishnu, and Shiva; but I proved from the Shasters that these gentlemen had repudiated all connection with one another, each claiming to be the true god and creator of all; therefore the argument failed. Young Bengal said, in very good English that the Hindoo religion is all humbug, and then in Bengalee denied that he said so, thereby proving that they have no shame in telling a lie, and no moral courage. However, all acknowledge that Christianity, whether true or false, is the best system of religion, and that there is more mind, benevolence, and happiness among Christians than any other people.

WHO WILL ANSWER THIS QUESTION?

"Preaching out of doors is hard work. Just now my face feels as if it were on fire, and it takes me a long time to cool afterwards. There is an overwhelming amount

of work to be done in this country; we look to Englishmen strong in body and strong in the love of God. Men come out to India to make money, and others for a bare subsistence; but what is the reason that men will not come out to preach the Gospel?

"A few weeks ago I opened a native school, a short distance from Howrah; in about ten days afterwards thirty of the school children came to my house to attend the Sunday School. This proves that the natives have confidence in the missionaries. The secret is that the people understand us. There is no timid policy, no shuffling, and the people acknowledge that we do the children good.

"You will be glad to learn that I am in excellent health, and the best evidence of that is, I have not been absent from the dinner table since I left England."

MADAGASCAR.

The facts which are recorded in the following lines were mentioned by Dr. Tidman at the annual meeting of the London Missionary Society, after the Report had been read. It was our privilege to be present on the occasion; and they produced so deep an impression on the vast assembly, and were so very striking and encouraging, that we insert them, that our readers may share the pleasure we felt when they were uttered. As connected with the work of a *sister* institution, they will rejoice with its friends that a successful signal has attended their long and faithful labours in Madagascar; and as illustrating the power of faith, amidst fierce opposition and great danger, these facts are most important and instructive.

"I am gratified in being able to say that fresh intelligence has been received from Madagascar since the Report was prepared. It consists almost entirely of good tidings. At the very season when our Christian brethren were beseeching the throne of grace for that dark land, and for other lands involved in heathen darkness, the Queen of Madagascar was making arrangements for giving up the crown, which she was anxious to relinquish to her son. This was done after the manner of the country; it was consecrated by what the natives would call the most sacred rites of their religion. It is well known that the Queen of Madagascar has only one child, the Prince Rakoto Radama; but before that child was born she had promised to transmit the crown to the eldest son of her eldest sister. This young man has consequently been a rival of the Queen's son; and as he was a man of very martial spirit, and had great influence with the army, there seemed to be a great probability that he would supplant the Prince. Her Majesty provided two jars; one filled with earth taken from the tomb of Prince Rakoto's father, and the other containing some valuable jewels. These were both

Princes, not knowing what were the contents of either, were to choose one; it having been previously decided that he who chose the jar of earth from the tomb of the late king should be the future sovereign of Madagascar. In the good providence of God, Prince Rakoto, the son of the Queen, chose the covered urn which contained the earth from his father's tomb. He was therefore immediately recognised as the future King of Madagascar; and it was said that the Queen would abdicate before this time in order to make way for her son. So far so good; and we should give thanks to God for what has occurred. But we are not to suppose that things are always settled in Madagascar in accordance with the religion of the country. It will be recollected that when the late King died, his widow made her way to the throne by murdering all who stood between her and the throne; and it is not impossible that, notwithstanding this solemn appeal to the gods, the man who has been disappointed of the crown may contend for it, and contend successfully. We are, therefore, called upon still to look upon the matter as one calling for earnest prayer. One of the most instructive pages in the history of modern missions is undoubtedly the mission to

Madagascar; and, seeing that God has so wonderfully preserved and extended it amid so many dangers, and has prepared the mind of the young Prince Rakoto to favour, by all just means, religious liberty

and the progress of Christianity, we should earnestly pray for that blessed consummation, that the Word of the Lord may have free exercise in Madagascar, and be greatly glorified."

WEST INDIES.

JAMAICA.

Mr. Underhill, in a letter dated Havannah, May 8th, gives the following brief account of his travels and labours in Jamaica, and then proceeds to state his impressions of Cuba.

"The detention here, beside giving me a little knowledge of Cuba, has enabled me to make up my journal. You will like to know the following items of our work in Jamaica. I take the figures from my own journal, and they will be sufficiently near what Mr. Brown did to be taken as representing what he also accomplished. I was five months in Jamaica, and travelling on 66 days. The distance travelled in Jamaica was 1,011 miles. Was present at and addressed 49 public meetings, at which there were present 19,675 persons, more or less. Preached 31 times to about 14,370 persons; and met 541 deacons and leaders in private conference. The majority of these meetings were held in January, February, and March. If the labour was somewhat severe, it has given to us a tolerably complete idea of the state of Jamaica.

WHERE POPEERY RULES, LIBERTY DIES.

"This is a lamentable country, this Cuba; Popery and slavery, physical and spiritual bondage, are its characteristics. And there seems no hope at present of a change. Protestantism is interdicted. No resident is allowed to profess any other religion than that of the Apostolic Roman Church. But Romanism has no hold on the intelligent and educated. The churches are wretchedly attended, the Jesuit church excepted; and where there is attendance it is chiefly of women. Few men ever enter the walls of a church; and many openly profess their indifference to, or unbelief in, all religion. I see no way for the entrance of light or liberty but by some overwhelming convulsion. Are not Popery and slavery treasuring up wrath for the day of wrath?"

Just before leaving Kingston, the deputation attended a large public meeting held in Queen Street Chapel; and from the character and station of some of the speakers, and other gentlemen present, it must have been both interesting and influential. We extract some statistics and facts from Mr. Underhill's speech.

FACTS WORTH KNOWING.

"He remarked that he had ridden for many miles through the settlements of the people, had seen land extensively cleared for provisions, and great numbers of houses erected on every side. Let it be assumed that 50,000 families have so settled, that each family has furniture and clothes to the value of £10, to say nothing of horses, carts, pigs, and other property. Let it be supposed that each acre has cost on the average £3, and each house £5; and there will have been realised since freedom, property to the amount of nearly a million and a quarter sterling. If there be allowed to be 100,000 acres under cultivation, in provisions, and the value of the produce be reckoned at £12 an acre, we have an annual production in provisions alone of £1,200,000. These calculations are very low. The number of acres under cultivation by the black people has been stated at 300,000, and the average value of an acre of provisions to be from £15 to £20. These 200,000 acres are

allowed for other productions. But the negroes of Jamaica are the real growers of sugar, coffee, pimento, ginger, &c. The property of much of this produce may be in the white man, but the labour by which these productions of the soil of Jamaica are sent to market, is that of the black man. The annual value of these articles of export cannot be less than £600,000, which, added to the value of provisions, gives a total of £1,800,000 as the annual value of the produce of the labour of the black people of Jamaica. To this should be added their share of the taxes, and their contributions to their various churches. Probably not less than £2,000,000 a year are thus raised by the people, so that since freedom, something short of £40,000,000 must have been the value of the labour expended on the soil of Jamaica by its enfranchised peasantry. Can such a peasantry in any way be called lazy, or be imagined to spend their time in idleness? Doubtless there are many idle and thriftless

men in Jamaica, as there are in all countries; but in no just sense can this entire people be so regarded. Considering the small extent of the population, and the temptations to idleness which the climate and soil of Jamaica present, must not this result be deemed by every reasonable man as highly creditable, and sufficient to destroy for ever the false assertion that the enfranchised negro is little removed from the influences and characteristics of savage life?

"But it is said that this idleness is proved by the decrease of sugar cultivation, as well as by the diminished product of the plantations of coffee, &c. But to the negro, his provision cultivation is as valuable as is the sugar cultivation to the planter. He is not idle; he is simply engaged in other work, more to his taste, and, at all events, to his supposed greater profits."

On Friday, May 11th. at 6 A.M., Mr. and Mrs. Underhill reached Nassau, all well, having just time to post a letter prior to the departure of the mail. They will probably remain there a month visiting the different stations.

The Rev. W. Dendy has forwarded the Report of the Education Society connected with the Baptist Western Union of Jamaica, from which we select the following facts:—

"The number of schools reported for 1859 are 54; containing 3,401 scholars, with an average attendance of 2,218. The numbers reported for 1858 were 62 schools, and 3,621, being a decrease of 217 scholars; but six schools have been withdrawn from the Union. These are still in operation, and last year contained 331 scholars; so that if these had been reported, there would have been an increase of 114 scholars.

"Many of the school reports refer to the falling off of the scholars from about the middle of the year, owing to the drought and scarcity of bread-kind; this, therefore, accounts for the reduced attendance, and the falling off of school receipts. Three schools have been given up for want of funds.

"The funds of the Society are low, and require an effort to increase them. Books and school materials are required in many schools.

"*School Fees.* This is the first year that this Society has required a return under this head; 24 schools report the children's fees to amount to about £315 10s. If the others were in the same proportion the whole of

the fees would amount to upwards of £700; this is a smaller sum than ought to be paid by the parents and guardians, but when it is remembered that this is comparatively a new item of expense among a people that cannot at present appreciate the value of education, it ought to be a matter of encouragement to perseverance.

"Information has been sought respecting the state of education. 46 schools report 972 scholars writing on paper, 1,402 in the arithmetical classes, 472 in English grammar, 715 are being taught geography, 184 are weekly committing pieces of poetry to memory, while 414 are storing up in their memory Scripture texts, and 490 girls are taught needlework.

"These returns as to the state of education, although far below the standard aimed at, yet if compared with the school returns of 1845, fourteen years ago, it will be seen that there are now about 400 children more in the arithmetical classes, about 300 more writing on paper, an increase of 300 in English grammar, and 500 in the geographical classes; a pleasing fact as to the steady progress that is being made."

BAHAMAS.

The following communication shows how lively is the interest which Africans resident in the West Indian Isles take in the spread of the gospel in their own land. The incident which Mr. Davey mentions as occurring at their missionary meeting is very striking. Mr. Underhill will have visited these stations by the time this is published; and we trust his visit to these interesting islands will be as useful as those to the other stations in the western world.

"This station furnishes but little of a novel character to communicate. Last Tuesday we held a Special Missionary Meeting, at which all the speeches, except one, were by native Africans. We have lately had an importation of copies of the Yeruba Testament, and three of the brethren had copies with them and read from them. This greatly interested the Africans who

were present. And if you had been among us you would have rejoiced at the hearty pleasure they felt at knowing that their country people had the Scriptures in their own language. There is a great deal of warmth in the piety of the African, and some of them long to return to their own land, to make known to their countrymen the blessed doctrines which they have en-

braced, and from which they derive so much peace and satisfaction.

"Since I wrote the above two of the African brethren have called on me with the collection (£1 Os. 3½d.). And both expressed a wish that a short notice of the meeting should be sent home, that it might

appear in the HERALD. I told them that I had written a few lines, and read them to them. They seemed pleased and satisfied. They also requested that a similar meeting might be held on the arrival of Mr. Underhill."

CHINA.

SHANGHAI.

By the last China mail we received the welcome tidings of the safe arrival of Mr. and Mrs. Kloekers. They left Portsmouth November 9th, 1859, were heard of as being in the Indian Archipelago, and seen going up the river as the previous mail packet was coming down. Mr. Kloekers could not write then, but the next mail he did; and he tells us how glad he was to get on shore on the 23rd March. They had a fine passage after the storms of the Channel were passed, but a good deal of discomfort and trial sometimes. He has sent us a journal of the occurrences of the whole voyage, full of incident, particularly their services and classes on board for the crew, as well as services on the Lord's day. We cannot insert the whole, but a part of it which describes their stay at Booroe, an island between Celebes and New Guinea, and their intercourse with the Dutch residents and the natives, will be read with great interest.

"I think the story of our stay at Booroe will interest you, so I will write while the details are fresh in my memory. On the evening of the 9th, soon after casting anchor, the captain of the American whaler came to visit us, bringing us some fruits from the island—pesangs and bananas. Then came some officials from the civil governor on shore (these islands are, as you are aware, under the Dutch government); and after these, an officer from the man-of-war, a pleasant, gentlemanly young man, and what we in Holland term a baron. I arranged to go on shore the next morning with my wife and friends, and also obtained a willing permission to visit the Dutch vessel in the afternoon. Early the next day we paid our promised visit to the governor—a dark-looking man, half Malay, half Dutch, in European costume. On landing, we met five of the officers of the man-of-war, and they very politely sent their sedan-chair to convey the ladies across the mud; and others escorted us to the governor's house—a large, low, one-storied house, surrounded by a deep verandah.

THE RECEPTION.

"We were met at the door by a committee of explorers, who had arrived the day before in the man-of-war from Amboyna, and at whose head was Professor de Vrieze, a Dutch botanist, sent by the government to make botanical inquiries and researches through the Archipelago. It was rather pleasant to me to meet my countrymen, and especially to be introduced to such a scientific company; but unfortunately no

one of our party spoke Dutch but myself, and after satisfying himself as to our object in putting in at Booroe, the Professor soon disappeared. The large hall or room in which we were received, struck me as particularly cool, simple, and convenient in such a climate. The floor was of polished brick, the walls were whitewashed, and the windows of open cane-work, looking on the shady verandah. There seemed to be smaller but good-sized rooms on each side of this one; and at the back, concealed by a screen, were the dining-rooms and offices. It was all so exquisitely clean, so simple, and evidently inexpensive, that I wished very much we could have such a house in China. I should think the whole building did not cost more than £100—a sum often paid in China for one year's rent of a house far less comfortable and convenient. Of course in some of the islands, in Batavia for instance, the Europeans live many of them in much greater style than this governor at Booroe; but for such a climate, a house of this kind is sufficient for all intents and purposes. As soon as we had exchanged the customary compliments, small cups of chocolate or coffee were handed to the ladies, and glasses of Dutch bitters to the gentlemen; but the latter were declined by *all* except for the sake of tasting. We were also offered fruits of different kinds, pesangs, custard-apples, &c.; and our Malay hostess, with whom, however, we could not exchange a word, as she spoke only her own language, presented each of the ladies with a parrot.

A PLEASANT SURPRISE.

"After this we were invited to take a walk in the shrubbery surrounding the house, and through the town of Cajelly, which is at present little more than a village. We were agreeably surprised to be introduced into a Christian school. The number of children was less than twenty, and the master was absent, being ill of a fever; but we heard them read, saw their writing, and heard them sing a Malay hymn to the tune of the Sicilian Mariners, and then the English and Dutch National Anthem. It is true their voices were not beautiful, but they sang in perfect tune and measure, beating time all of them most carefully for the sake of the latter. I was especially pleased to find in so poor a place as this a government school at all; and when some of our brethren made remarks on the scantiness and incompleteness of the agency employed, I felt rather that it was matter of rejoicing to find in this small and thinly-peopled place a school on such liberal principles supported by the Dutch government. Until within two months of our visit, there had been a missionary settled at Cajelly, supported by the Netherlands Missionary Society, but he had been obliged to go to Amboyna for his health, where there are no fewer than six missionaries actually paid by the State, as I was told. After spending a short time in the school, our hostess led us through the rest of the shrubbery. We entered one or two Malay dwellings, which were simply low, thatched, bamboo cottages, with the rooms opening one out of the other. We had many beautiful tropical trees—the banana, pine-apple, bread-fruit, cocoa, and kayu-putee oil trees—pointed out to us. Soon, however, we were overtaken by heavy rain, and returned to the governor's house; and almost immediately after noon we took our leave, as in this climate both natives and Europeans indulge in a little mid-day nap.

AT HOME, ALMOST, TO MR. KLOEKERS.

"The officers of the Dutch vessel, who had all the time been with us, pressed us most courteously to visit their ship, urging as a pleasure to themselves what we had requested as a favour. Accordingly, at five o'clock they sent their boat to fetch us; and the ladies being hoisted over our ship's side in a sort of rude chair made out of half a water-cask, we soon reached the man-of-war, looking so exquisitely clean, with the three-coloured Dutch flag, to my mind the most beautiful in the world, flying in the wind. In the morning before this is hoisted, everything on board is put in perfect order, as though to avoid the shame of letting their colours fly over anything in the least untidy; and in the evening every duty is

finished before the flag is hauled down, as if it were her duty to see that all is right on board the ship over which she waves. The whole vessel, sentries, sailors, and soldiers, were all in perfect trim; when we arrived, everything was so clean and spotless, that our eyes, accustomed to the dirt and confusion of the *Heroes of Alma*, were quite refreshed. The men were all in their places, and stood in lines for us to pass up to the commander, a very gentlemanly and agreeable man, to whom I, as interpreter, introduced my wife and the others. We were taken first to his apartments; and after some refreshment, we went all over the vessel; inspected the kitchens, store-rooms, hospitals, bath and medicine rooms, and the officers' cabins. We were all delighted with the order and cleanliness of the whole; and then we spent some time sitting on the poop, the gentlemen, Dutch fashion, smoking cigars, and the ladies making themselves agreeable as their knowledge of French, or the officers' knowledge of English, would allow.

ON SHORE AGAIN.

"About nine in the evening we started for shore to see a native dance; but the tide was coming in so strongly, that we could not land; so we returned to our own ship. The next day we gentlemen went on shore alone, and visited the military commander, Mr. Vrydag, who very kindly escorted us through that part of the place we had not seen the day before. We walked east and west, through rough, muddy roads, and over broken and almost impassable bridges, until the jungle obstructed our way. The town is small, the houses not very strongly built, and the population not more than 1,400 or 1,500; though before it was visited by the small pox, about two years ago, it numbered some 14,000 or 15,000. Mr. Vrydag told us that the infection and the panic were so great, that numbers of people had fled to the other side the mountains, leaving their dead and dying relatives behind. In the course of our walk, we went into one of the Mohammedan mosques, of which there are no fewer than 13 in Cajelly, though only one or two in use. Some of our party were compelled to take off their shoes on entering, but the rest avoided this by a small gift of money. The building was square, and faced the east; and at the western end, in something like a sentry's box, was the Koran, carefully covered over with a piece of white matting. I should suppose that most of the inhabitants were professedly Mohammedans; 78 only are Christians, and the rest heathens. The population of the whole island is only 70,000; and those between the mountains are said to be

cannibals. After our walk we returned to tea with Mr. Vrydag, who gave us some fruit, coffee, and eggs, to take to our vessel.

A FAITHFUL TESTIMONY.

"The following day was Sunday; we had service on board as usual, and Mr. Wilson preached on board the American whaler. I had offered to preach on the Dutch man-of-war; but they excused themselves. 'It would interfere with their duties on board!' In the afternoon, however, as the captain happened to be going first to the Dutch ship, and then ashore, Mr. Hall and I asked leave to accompany him, as I hoped that with my little knowledge of Malay, I might perhaps be able to do some good. We were detained by heavy rains on board the man-of-war for full three hours; but the time was not I hoped altogether spent in vain. I had some very interesting conversation with some of the officers, all of whom, I grieve to say, made fun of Christianity, and avowed themselves infidels of the Holyoake caste. Yet they were not, I believe, entirely beyond the reach of the truth, and I think I made them feel that none of their doubts were reasonable, because they had never yet done what Christianity requires of every sincere seeker after truth, and which is implied in our Saviour's words, 'If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'

CALUMNY REFUTED.

"Presently we went on shore, accompanied by two of the officers, who could speak the Malay fluently. One of these helped me very much in my conversation

with the people; and as I had heard before from these gentlemen that the missionary who had lived on the island was a hypocrite, &c., I was very glad to have an opportunity of finding out, not only in his presence, but actually through himself, what the natives thought of him. Undauntedly were the answers given, and faithfully were both questions and answers translated. I was greatly pleased to hear the people's testimony to the true and Christian character of the missionary, and not less so to see that my Dutch friends were ashamed of their condemnation of this good and simple character. Truth will out some day, and in some way, blessed be God! We visited the schoolmaster, who was a little recovered from his fever. He seemed a nice, simple-hearted Christian; not educated as a European, but sufficiently superior to the natives around him; and I was pleased to have made his acquaintance. After this we called again at the governor's to say 'Good-bye,' as we expected to set sail as soon as the wind would allow, and so returned once more to our ship. The Dutch captain had offered his sailors to help us to get away. At midnight, and all the early part of Monday, we tried with their aid to be off, but wind and tide were against us, and we were compelled to wait till the next morning, when the Dutch sailors first helped our crew to draw up the anchor, and then, fastening their boats to the bow of our ship, they pulled us out of Cajelly Bay. We parted with hearty cheers, and went once more on our way to China. I believe our visit to Booroe will not be entirely forgotten either by ourselves or by those whom we met there. May it be remembered with gratitude and joy."

NOTES AND INCIDENTS.

THE ROYAL PROCLAMATION MISTRANSLATED, AND ITS EFFECTS.—*The Madras Spectator* reports the following extraordinary occurrence:—On the 10th December last, an old man, a Christian, of the weaver caste, died, and it was determined to bury him in the Christian burial-ground at Palamcottah. The road to it is of course a public one. The Brahmins, however, opposed the passage of a corpse through this street, because it would defile a heathen temple, by which the body must necessarily pass. After some discussion, the local judge permitted the procession. Before his decision was known, however, interment had become imperative, and the Christian was accordingly buried in the mission premises, in the presence of an immense crowd, who, encouraged by the native police officer, yelled at the officiating native catechist. Soon after, another Christian died, and by permission of the collector his body was carried to the cemetery. The people assembled, and every attempt to convey the body was met by showers of brickbats. The police officer who had shared in the former riot, now represented the Treasury as in danger, thus seeking to avert from himself the

blame of the real cause of the disturbance. The military were called out, and, after great provocation, were ordered to fire. Eight persons were killed, and twenty wounded. The cause of the outbreak, it appears, is the Royal proclamation, which both in Tamil and Telugu, has been altered from the original. Not only is her Majesty made to prohibit conversions to Christianity, but to exempt from pardon, not murderers, but "Brumhacharces"—caste breakers. Lord Harris has ordered inquiry into the affair.

THE GOSPEL IN ITS TRIUMPHS.—You cannot see an oak grow. Nor can you usually see the decay of a superstition, till it falls with a crash which startles the world from slumber. The Roman Church never looked more powerful on the continent than when Tetzel received his license. It never seemed more assured of supremacy in England than when Henry VIII. received his title of Defender of the Faith. Had any one ventured to tell Wolsey in 1525, that the Catholic faith in England was doomed, he would have smiled, as India House officials smile when told that Hindooism is dead. It is only in faith that real wisdom is to be found; and if, pointing to the few results achieved, the friends of missionary labour do not offer a substitute for faith, but an additional testimony that the faith is well grounded and secure, no extent of success in Burmah, no amount of conversions among Buddhists, will suffice to prove that Hindooism must die. But the victory of Christianity over apparently insuperable obstacles does prove that God is still with his Church,—will still grant the final reward for sustained obedience to the command.—*Friend of India.*

DIFFICULTY IN TRANSLATING THE SCRIPTURES.—Another difficulty which is experienced by the missionary is that of getting proper theological terms. All have heard of the difficulty of finding a word for God among the Chinese; and a difficulty of a somewhat similar kind is experienced in every mission. It must be overcome, either by employing the native word which nearest expresses the idea, and then restricting its use to that; or by adopting a word from a foreign language, and explaining the meaning in which we use it. Among the Dyaks we had a long controversy as to what was the best term to use for the name of our Lord; whether the Malay (or rather Arabic) form, Isa, or the English form, Jesus. The chief argument against the use of the former was, that Isa Ben-Daud, as the Malays term our Lord, was the subject among them of many absurd and ridiculous stories, which they would be sure to tell the Dyaks, and so either corrupt the faith of the baptized, or pre-occupy the minds of the heathen disadvantageously to us; that their account of him was so entirely different from the reality, that it might be said with truth that they were different persons; that no argument could be used on its behalf which would not equally go to prove that it ought to be used in every country, from Spain to New Guinea, in which Mohammedanism had ever prevailed; and that the name of Jesus—the name of the Saviour—the only word common to the Dyak and the English Christian, would alone form a bond of communion between them. On the other hand it was contended that Isa was much more consonant to the genius of languages of the Malay family, and that the use of this word would be a standing testimony in the midst of Mohammedans that Isa Ben-Daud, whom they revered as their sixth prophet, was in reality the eternal Son of God.

HOME PROCEEDINGS.

WE are heartily glad to announce the safe arrival of our friend the Rev. J. T. Brown, on the 6th ult.; a few lines from his note may well find a place here. "It is with no ordinary feelings, as you may imagine, that I abide again within these little walls after seven months absence, and 15,000 miles of journeying, their exposure and possibilities. Everything, with the exception of the fever, a rather strong attack, and for awhile dangerous, has been propitious, and I trust our mission successful. . . . Mention my return in the *Herald*, as the kind friends on the other side will be anxious, and they are such rare folk, that I should not like them to be kept in suspense."

The meetings which have been held since we were last able to notice them have been numerous and important. The Secretary and Rev. C. Vince were at Amersham and Speen; the latter, with the Revs. T. Smith and J. Makepeace, at Thrapston, Kettering, and neighbouring places; the Revs. J. C. Page and W. Teall visited the East Somerset and Dorset Auxiliary; the Revs. S. Green, and R. Williams, late of Agra, the Norfolk District; and the Revs. J. Chown, and J. E. Henderson, of Jamaica, the Northamptonshire Churches. Mr. Page also attended meetings at Bristol and Birmingham, but who were his associates at these places we have not been informed. He has also, with Revs. D. Katterns and W. G. Lewis, represented the Society in the Cambridge Auxiliary, and at Islington with the Secretary, who also, with the Rev. W. Teall, attended a meeting at Braintree. Of many of these meetings we have heard encouraging reports, and from some of the districts the remittances have been in excess of last year.

The Mission in France is awakening somewhat more attention in many quarters than hitherto. Mr. Jenkins was present at the Monmouthshire Association, where he represented the case of the church at Angers, for Pastor Robineau, for whom a handsome collection was made. The following resolution was passed by the representatives present:

"That this conference has heard with great interest the statement of Rev. J. Jenkins, of Morlaix, on the openings in France for the extension of the labours of the Baptist Missionary Society, and warmly recommends the condition and prospects of the Baptist denomination on the continent of Europe to the serious consideration of the Committee of the Society, in the hope that the churches will prayerfully and liberally support any extended efforts that may be judged advisable for the evangelisation of Europe."

We are glad to find that brethren at the other end of the kingdom sympathised in the same object, and passed a resolution, though Mr. Jenkins was *not* present. The progress of the truth in France is exciting much interest, and we trust the appeal made by the church at Angers will meet with a liberal response. The resolution of the Yorkshire Association is as follows:—

"That this Association hears with much interest that a spirit of religious inquiry has been awakened in several districts of France, that converts from Popery appear increasingly disposed to Scriptural views of church organisation and religious ordinances, that young men are found ready for evangelistic labours in connection with our own religious body, and that a movement has already been initiated for the establishment of a Baptist Church at Angers. That this Association earnestly congratulates Mr. Jenkins, long the laborious representative of the Baptist Mission in Brittany, and commends his appeal, with that of Pastor Robineau, of Angers, to the sympathy and support of the churches."

The note which is subjoined, sent by a kind friend to one of the Secretaries of the Bristol Auxiliary, contains a capital hint, which we hope to see taken up with becoming spirit at all such gatherings throughout the year:—

"Does it occur to you that the 'Breakfast Meetings' of your Baptist Missionary Society generally, on account of there being 'no collection,' and nobody therefore *required* to give anything, peculiarly recommend themselves to every lover of your Society, and of the voluntary principle, as one of the best methods of increasing your funds from £30,000 to £60,000? The cream of your churches generally attend them; and I cannot but think that *they* must be anything but satisfied with your *venerable* Missionary Society being not only the lowest but so *VERY* *MUCH* below the yearly income of its sister Societies. Forgive me if this be an intrusion; but it occurs to me that the Committee of your Parent Society might, with a little tact and persuasive eloquence, make these 'Breakfast Meetings' generally throughout your body, a source of no inconsiderable yearly revenue. Permit me to give a practical expression of the thought, by enclosing my cheque for a life subscription of ten guineas."

Mr. Jones, of Annotto Bay, is now in the provinces, seeking aid towards rebuilding the premises destroyed by fire. If any friends desire to *remit* any sum for this object, we shall gladly take charge of the same for him.

RETURNED AND RETURNING MISSIONARIES.

The Revs. J. Wenger and children, and F. Supper with Mrs. Supper, have recently arrived from India. Mr. Wenger has been twenty years in that field, and during the greater portion of that long period he has been occupied in the important work of translation—a fit successor of Carey and Yates. He enjoys the most cordial esteem of *all* missionaries there, and a reputation for scholarship surpassed by none. The Committee received these brethren at their meeting on the 12th ult., and the Chairman, on their behalf, gave them a warm and hearty welcome.

The Revs. A. Saker and J. Diboll having suffered severely in health from their toils in Africa, as well as its climate, were received on the 19th with deep sympathy and unabated confidence. The latter and his two daughters, have not only been prostrated in health, but bereaved by the death of Mrs. Diboll, in March last. The voyage has done much to recruit and refresh these honoured brethren. We are happy to state that Mrs. and Miss Saker were well when the mail left. We commend these brethren to the affectionate sympathy and prayers of the churches.

Mr. and Mrs. Teall, who have been in England for some time, will at once return to Jamaica, their health being quite restored. Mr. Henderson and Mrs. Gould have recently arrived, and Mr. and Mrs. Hewett, with their children, are on their way home. But we hope all these friends will, after rest and change, be able to resume their labours in their several stations. Jamaica can at present but ill spare any of the European brethren labouring there.

LIVERPOOL MISSIONARY CONFERENCE.

Our friends will remember the reference made in the Report to this most important gathering of representatives and friends of Missionary Societies. The proceedings have now been published in a handsome octavo volume, and by the munificence of Robert A. Macfie, Esq., of Liverpool, by whom the entire expense of the Conference was defrayed, as well as the issue of the Report of its proceedings, we have the pleasure of informing our friends that a copy will be sent here, not only for each member of Committee and Missionary of the Society, but one thousand for distribution among the pastors of the churches.

If, therefore, any minister of the denomination, desirous of possessing this volume will send six postage stamps, it shall be sent post free to his address, the Committee willingly meeting whatever other expenses there may be, and the Secretary and employees in the office being equally willing to bestow whatever extra time and attention may be necessary to effect this most desirable object.

With this volume the following paragraphs likewise appear, and we print them here more especially for the information of those connected with our Sabbath-schools:—

“This volume is sent in the hope that it may prove acceptable and useful for present examination, and as a book of reference in your library.

“If, by lending and recommending it in your neighbourhood, you can promote its perusal and sale, you will oblige. With that view the selling price has been made 2s. 6d. less than cost.

“Copies have been given to certain Public Institutions and Libraries. Should there be any such in your neighbourhood to which you think a copy might be sent with advantage, a note to that effect will be appreciated.

“The stewards would also be glad to receive the name of the Superintendent of any Sunday-school, in which there are more than ten teachers, with an address in London, if possible, whither a copy might be sent for him.”

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Fuller, J. J., May 1; Saker, A., May 1.
 St. HELENA, Wenger, J., Mar. 28.
 AMERICA—NEW YORK, Brown, N., May 15, 21.
 ASIA—AGRA, Gregson, J., April 20, May 5.
 BARISAU, Kerry, G., April 17.
 CALCUTTA, Green, R. E., Feb. 6; Lewis, C. B., April 23, May 3.
 COLOMBO, Allen, J., May 10.
 DELHI, Parsons, J., May 5.
 HOWRAH, Morgan, T., April 20.
 JESSORE, Anderson, J. H., April 5, 20, May 1.
 KANDY, Carter, C., April 28.
 MEERUT, Lewis, H., May 1.
 MONGHYA, Gregson, J. G., April 17; Lawrence, J., May 12.
 MUTTRA, Evans, T., April 5.
 POONA, Cassidy, H. P., April 11.
 SHANGHAI, Kloöckers, H. Z., Feb. 9, April 5, 17.
 AUSTRALIA—MELBOURNE, New, I., Nov. 5.
 BAHAMAS—GRAND CAY, Rycroft, W. K., March 29, April 18.
 TURK'S ISLAND, Gardner, J., and others, April 21.
 CUBA—HAVANNAH, Underhill, E. B., May 8.
 JAMAICA—BETHSALEM, Milliner, G., May 10.
 CALABAR, East, D. J., April 23, May 25.
 KINGSTON, Oughton, S., May 24.
 MANDEVILLE, Milbourne, T. K., May 23.
 MOUNT CAREY, Hewett, E., May 24.
 SPANISH TOWN, Phillippo, J. M., May 23.
 STEWART TOWN, Lea, T., May 16.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—
 Friends at Lymington, for a box of Clothing, for *Mrs. Saker, Africa*.
 Friends at Beccles, by Miss Bird, for a box of Clothing, for *Rev. J. Diboll, Africa*.
 A Friend (H. G.), for a parcel of Magazines.
 Mr. Thomas Brown, for a parcel of Magazines.
 Mr. Stace, Old Ford, for a parcel of Magazines, &c.
 Friends at Hitchin, for three boxes of Clothing (value £20), for *Rev. A. Saker, West Africa*.
 Sunday-school, Margate, by Y. M. M. A., for a box of Clothing, for *Rev. J. Diboll, West Africa*.
 Mrs. Hassall, Brixton, for a parcel of Magazines.
 T. Walters, Esq., Swansea, for two boxes of Magazines.
 Friends at Plymouth, for a case of Clothing (value £20), for *Rev. A. Saker, West Africa*.
 W. R. Callender, Esq., Manchester, for a parcel of Magazines.
 Mrs. Cozens, Upper Clapton, for a parcel of Magazines.
 Rev. S. Blackmore, Eardisland, for a parcel of Magazines, &c.
 Mr. B. H. Cullerne, Gravesend, for a parcel of Magazines.
 Baptist Tract Society, for a grant of Tracts, for *Rev. John Gregson, Agra*.
 Mrs. Risdon, Birlingham, for four parcels of Books, for *Messrs. Reid, Rose, Ellis, and Comfort*.
 Mrs. W. W. Nash, for a parcel of Magazines, &c.
 Religious Tract Society, for a grant of Books (value £5), for *Rev. J. Gregson, Agra*.
 R. Harris, Esq., Leicester, for a parcel of Magazines.
 Rev. F. Trestrail, for 70 volumes of the Eclectic Review, for the *Jamaica Institution*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from May 21 to June 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.

ANNUAL SUBSCRIPTIONS.		DONATIONS.		LEGACIES.	
	£ s. d.		£ s. d.		£ s. d.
Anderson, W. W., Esq. (1859-60)	1 1 0	A Christian Friend, Bath, for <i>Bretou Scripture Reading</i>	2 0 0	W. R.	10 0 0
Courtball, Mrs.	1 1 0	Difley, Mr. G., Childe Okeford, for <i>India</i>	0 10 0	Under 10s., for <i>China</i>	0 2 8
Giles, E., Esq.	1 1 0	Pratt, Thomas, Esq., Trustees of, by Rev. Thomas Kennerley, for <i>I. S. F.</i>	10 0 0	Do., for <i>I. S. F.</i>	0 2 6
Gurney, Thomas, Esq., (1859-60)	5 5 0	W. R.	500 0 0		
Gurney, Mrs. Thomas (do.)	1 1 0				
Jones, Capt. (do.)	1 1 0				
Meredith, Mrs. (do.)	1 1 0				
Pike, Rev. J. C., Quorndon (do.)	0 10 6				
				Nixon, Mrs., the late	10 0 0
				Palmer, Miss Ellen Fitzroy, the late	637 4 0
				Wilmshurst, Mr. B. C., the late	19 19 0

LONDON AND MIDDLESEX AUXILIARIES.			DORSETSHIRE.			SURREY.								
£	s.	d.	£	s.	d.	£	s.	d.						
Bloomsbury Chapel, on account, by Mr. C. Morgan	67	8	7	Weymouth	24	8	11	Do., Pithay Sunday School, for <i>Howrah School</i>	6	0	0			
Camberwell New Road—Collection, moiety	3	9	0	GLOUCESTERSHIRE.			Do., Weston, for <i>N.P.</i>	1	6	0				
Church Street—Collections, part	6	6	0	Cheltenham, Cambray Chapel—A Baptist in France, by Rev. J. Smith	5	0	0	Do., do., for <i>W.F.O.</i>	1	4	0			
Dalston, Queen's Road—Collections	12	14	3	HAMPSHIRE.			Bridgwater	17	6	6				
Do., for <i>W. & O.</i>	3	3	0	Jersey—Contributions, by Mrs. J. J. Davies's children's boxes	3	0	0	Burton	6	15	6			
Contributions	3	13	0	KENT.			Chard	20	11	11				
Draxton, West—Collections	1	10	6	Bessels Green—Contributions, Prayer-meeting box	1	6	6	Creesh	1	11	6			
Do., Sunday School	0	4	6	Do., Sunday School	1	1	0	Crewkerne	7	4	4			
Do., do., Yewsey	0	5	0	Lewisham Road—Contributions, Juvenile, for <i>Girls' School, Colombo</i>	10	9	1	Hatch	5	0	0			
Hammersmith—Collections	17	2	0	LANCASHIRE.			Isle Abbots	2	0	0				
Harlington—Contribs., for <i>China</i>	6	0	0	Rochdale—Kemp, G. T., Esq.	50	0	0	North Curry	1	17	10			
Kennington, Charles Street—Collections	3	12	0	Do., for <i>Jamaica Institution</i>	20	0	0	Montacute	16	4	4			
Regent Street, Lambeth—Collections	5	12	6	Do., in aid of grant to <i>Grand Ligne Mission</i>	30	0	0	Stogumber	3	12	0			
Shadwell, Reloboth Chapel—Sunday School, by Y. M. M. A.	0	6	6	NORFOLK.			Wafchet	6	8	5				
Stratford Grove—Collections	8	0	0	Foulsham—Burrell, Mrs., Bintree Mill, Guist	1	0	0	Wellington	5	10	0			
Tottenham—Collections	7	10	4	NORTHAMPTONSHIRE.			Less district expenses			100	2	4		
Less expenses	0	10	4	Aldwinkle—Collection	1	0	7	7			1	0		
	7	0	0	Contributions	2	6	1	93			0	7		
Trinity Street, and Boro' Road—Collectn., Juvenile, by Y. M. M. A.	0	19	0	Do., Sunday School	0	16	8	SURREY.						
Vernon Chapel—Collections	4	14	6	Bythorne—Collection	2	2	0	Norwood, Upper—Mason, Miss			2	0	0	
Do., Juvenile	1	3	10	Ringstead—Collection	4	4	2	WILTSHIRE.						
BERKSHIRE.			Cambridge—Contribs., for <i>China</i>	Contributions	8	1	0	Bradford-on-Avon, Zion—Collection			2	1	0	
Fifield—Sunday School	0	2	3	Do., Sunday School	2	2	4	Contributions			2	6	9	
CAMBRIDGESHIRE.			Bovey Tracey—Collections	Thrapston, on account	15	0	0	Less expenses			4	7	9	
DEVONSHIRE.			Contributions	Woodford—Collection	1	9	0	4			1	9		
6			2	6	OXFORDSHIRE.			Bromham—Anstie, G. W., Esq.			5	0	0	
Less expenses			0	9	Lewknor—Contributions, by Rev. W. H. Fremantle	1	1	0	Crockerton			4	14	7
5			13	0	SOMERSETSHIRE.			North Bradley—Collection			3	4	5	
Exeter, Bartholomew Street—Collections			6	9	Bristol, by G. H. Leonard, Esq.	498	10	7	Penknapp			3	18	0
Contributions			9	0	Contribs., for <i>China</i>	27	17	4	Worcestershire.					
Do., Sunday Schools			5	1	Do., for <i>J. S. M.</i>	50	0	0	Pershore—Risdon, Mrs., Birlingham, for <i>China</i>			2	0	0
20			11	11	Do., for <i>Africa</i>	4	19	8	YORKSHIRE.					
Less expenses			0	2	Do., for Rev. C. B. Lewis's <i>N.P., Calcutta</i>	10	0	0	Bradford, Zion—Contribs., Juvenile, for Rev. John Greggson's <i>N.P., Agra</i>			12	0	0
20			9	9	Do., for <i>N.P., Delhi</i>	5	0	0	Do., for <i>Delhi</i>			12	0	0
					NORTH WALES.			Gildersome—Contribs., Juvenile, for <i>N.P., Jessore</i>			10	0	0	
					DENBIGHSHIRE.			Garth			1	6	6	
					SOUTH WALES.			Vron			1	3	0	
					MONMOUTHSHIRE.			Hennlys—Collection			0	12	10	
					Newport—Contribs., by Miss N. Le Mesurier, for <i>Brittany Chapel</i>			6			0	0		

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