

THE MISSIONARY HERALD.

THE WORK OF GOD IN DELHI.

THE mission in this important city continues to present those gratifying features which it assumed so soon after the arrival of the Rev. James Smith. The re-occupation of the city by the population, scattered during the months of the memorable siege, brought large numbers of persons under the sound of the Gospel, and among them many who listened with deep and saving interest. With the increase of labourers, by the arrival of the Rev. Messrs. Broadway and Parsons, the work expanded on every side. Numerous villages, which lie scattered in every direction among the wide-spread ruins of the five former cities of Delhi, asked for the Word of Life, presenting a large number of inquirers after salvation. The severe exertions these manifold claims made upon the strength of our esteemed missionary, the Rev. J. Smith, constrained him at the commencement of the hot season of 1860 to seek a change in the hills. He returned home in July. In that month fifteen persons were added to the church; the new converts were found to be going on well, and but few cases of necessary discipline presented themselves. The work of consolidation had commenced, and four churches were nearly organised, with pastors over them of their own lineage and race. One of these churches has made its home in the place rendered memorable as the locality of the residences of the missionary Thompson, and his martyred successors, Mackay and Walayat Ali. It is also near the spot where Walayat testified unto death his faith in Christ his Saviour. Not a little pleasure is there also in the fact that many of the inquirers spoke of the faithful labours of Thompson, as the means of first awakening in their minds the desire to know the Redeemer of men.

At the same time, Mr. Parsons established a meeting for frequent and earnest prayer for the Divine blessing on the scene of his labours. These were not confined to the city, but extended to the village of Murhowlee, lying under the shadow of the wondrous pillar named the Kuttab Minar, and amid the ruins of Hindu temples and Moslem mosques, some twelve miles from Delhi. Here inquirers were numerous; while in Delhi itself he was visited by several respectable and influential natives, who expressed their determination to give up the religious systems in which they had been brought up, and embrace Christianity. His evening services were becoming more and more interesting, and the truth appeared to be rapidly gaining ground. Under date of September 14th, he writes: "Last evening I had the pleasure of baptizing two converts in the river Jumna. One had been a leading character among the Mohammedans; the other was a respectable Hindu. Both are well-read and intelligent men. They have given satisfactory evidence of their sincerity, and I hope they may prove ornaments to the Christian profession."

It was a day or two before this that a new chapel was opened in the village of Shahdra. The event was an interesting one. Many Christians from Delhi attended, as well as a large number of heathens and Moham-

modans resident in the village. Two native brethren, pastors of two other churches, Bhagwan and Kurreem Buksh, took part in the service; and at its close, Mahar Das, the pastor of the church, gave refreshments to the visitors from a distance. "The prospects of the mission," said Mr. Smith, writing at the time, "were never brighter than at present; on all sides openings present themselves, and the desire for native village preachers far exceeds our means, in both men and money." He enumerates four churches as being then fully formed:—Shahdra, with about twelve members; Purana Killah, with about fifty; Durria Gunge, thirty; and Pahar Gunge, twenty; besides a small nucleus in six other places. In the following month sixteen persons were baptized, in the presence of crowded assemblies gathered on the banks of the Jumna, so often desecrated with the polluting rites of heathenism, to witness the consecration of souls to Christ. One drawback is, however, mentioned in this pleasing statement, and that, alas! among our fellow countrymen. The conduct of her Majesty's 88th Regiment, chiefly consisting of Roman Catholics, during their stay in Delhi, was most discreditable and injurious to the Christian cause.

In September died two of the native helpers. The following extracts from Mr. Parsons's journal give interesting particulars respecting them:— "Visited this morning our two native helpers, Nainsookh and Bahar Shah, stationed at Khwas Purah and Mir Khan Gunge. Found both these brethren very ill with fever. On inquiring into the state of their souls and the ground of their hope for salvation, Nainsookh replied, 'I experience no comfort or consolation from anything my friends and relatives say to me [they are still heathens]; but when I read the holy book of God, and call upon the name of Jesus Christ, I feel comfort in my heart. I have a firm trust in him as my Saviour, and I am well assured that God will pardon all my sins for his sake.' Bahar Shah remarked:— 'I cannot sufficiently praise God for having taught me the true way of salvation through faith in his Son Jesus Christ. I have been very wicked. My sins are countless as the sands. My heart is bruised by their heavy load. For a long time I sought relief in my own ways, but could not find it. At last, Jesus Christ gave rest to my soul, and now all my hope is in him alone.' Here" continues Mr. Parsons, "are two men who, a short time ago, were strangers to God, without hope, and sunk in idolatry. Now behold them turned from idols to serve the living and true God, reposing with unshaken confidence in Christ as their Saviour, and supported in the prospect of death with a hope full of immortality." A few days after this the following entry occurs:—"The two native brethren referred to above died, the one on the 1st and the other on the 2nd inst. I did not see them in their last moments, but I have reason to hope that they both fell asleep in Jesus."

At the end of the year these pleasing prospects continued, and each month a considerable number of persons were added to the churches. Another church had been formed in the suburb of Subzi Mundi, in the midst of the village which, so often during the siege, was the scene of conflict between the mutineers and the heroic force which occupied the neighbouring ridge. On December 4th the brethren from Agra and Muttra, with the Rev. George Pearce, of Calcutta, met in conference, to consult on the future conduct of the mission from the constrained departure of Mr. Smith for Australia on account of impaired health. The brethren remained in conference till the 14th. They also enjoyed

the assistance of the lay brethren, Messrs. Parry and Price, spending a portion of their time in inspecting the native churches and visiting the districts around. At the close of the meeting they resolved to request the sanction of the Committee to the removal of Mr. Evans from Muttra to Delhi. They also prepared an address to the churches in Australia, which was confided to the hands of Mr. Smith, with the hope that he may be able, while sojourning among them, to create an interest in the mission at Delhi, and aid somewhat in its support. During the session of the conference, several interesting incidents occurred. On the Lord's day, the 9th, all the native Christians in Delhi and the immediate villages assembled, and, to the number of 150, sat down to commune with each other and with Christ at his table. No wonder that their hearts overflowed with intense emotions of gratitude for what the Lord had wrought. For forty years the labour of God's servants had seemed almost fruitlessly expended. Then came the tempest of mutiny and war, as if to obliterate with the life's blood of Christ's messengers the few traces that had been made in the hardened soil. Four only remained of the little flock which had been gathered in Delhi, when Mr. Smith resumed the work. And now 150 professed followers of Christ assembled in this blood-stained city to commemorate his dying love, and again to testify that God's ways are not our ways, nor his thoughts our thoughts. Truly it was a scene of deepest interest and fullest joy. The motto of the primitive Church was again verified—"The blood of the martyrs is the seed of the Church."

On the day following, the new chapel in Purana Killah was solemnly consecrated to the worship of Christ. Mr. Evans preached in Hindi to the 250 persons who assembled to take part in the service. The chapel was built at the cost of our esteemed friend, Mr. Parry, to whom the mission and its missionaries are indebted for many acts of generous and Christian kindness.

The year had truly been one of progress. One hundred and twelve persons had been baptized in Delhi and its suburbs, and the work, in the estimation of the brethren at the conference, was as promising as ever. It must not, however, be supposed that all these numerous converts exhibit the same degree of earnestness in their profession. With many there is no very deep conviction of sin, nor very clear views of the value and importance of true religion. The lower castes of India are very ignorant; and while there are among the converts many who exhibit an intelligent piety, others are very illiterate, though seeking after the light of true knowledge and salvation. There is, however, one peculiarity visible in these large accessions to Christianity. Many of them are from sects which have only slight affinities with rabid Hinduism, especially those from the sect called Kabir Panthees. This sect hates idolatry. Some of the sayings of their founder seem to point to the rise of a purer faith in which his adherents should be absorbed. Thus one sentence runs:—"Let the sons or disciples of Kabir sink, but let the sons or disciples of light arise." Even many of their hymns are capable of being read, with a very slight change, in a Christian sense. Thus, when stirred by the message of the Gospel, there is a comparative absence of prejudice, and the force of idolatry over the minds of the Hindus is in their case almost wanting. There is also no doubt a good deal of family influence at work. In some cases the head of a family seems to bring with him a whole circle of relations, in accordance with the patriarchal sentiment, which still has so strong a hold on the minds of the

people in the north-west province. Nor must we expect to find the converts displaying a very vigorous spiritual life. At present they contribute little or nothing to the support of their teachers, nor is there much spontaneity in the spread of the work. They look to the missionary with reverence, and trust too much to his energy and persistent action. His station seems to them so superior to their own that they cannot think of offering their pence or food to him. And they do not see nor acknowledge that their native pastors have the claim upon them which their former teachers had. Yet with all these drawbacks the work is a very hopeful one. "European Christianity," says Mr. Gregson, whose words we quote with much pleasure, "was not the growth of a day, and I look upon what is being done here as a most promising step in the right direction. Large bodies of men are at least renouncing false religions, and placing themselves under Christian instruction. Nor can we doubt the result of patient persevering Christian instruction, and this is especially what is wanted. I look upon all that is now being done as valuable chiefly in laying a magnificent foundation for Christian instruction."

It may be interesting to add to these remarks the following analysis of the castes and religions of sixty-five persons baptized in 1860, furnished us by Mr. Broadway.

Hindus.		Mohammedans.		Other Bodies.	
Brahmins	1	Pathans	10	Church of England...	4
Khatriis	3	Shikh	4	Church of Rome ...	1
Kaysth	1	Moguls	4	Greek Church	2
Jat	1	Synd	1		—
Chumar	33		—	Total	7
	—		—		
		Total	19		
Total	39				

One convert is mentioned as being a granddaughter of the king of Delhi, but reduced to extreme poverty through the rebellion. Another is the zemindar, or proprietor of the village of Rona, and is a very talented and zealous Christian. Another is the son of the moulvie who saved Mrs. Leeson in the rebellion; he has been obliged to leave Delhi in consequence of the persecution he met with from his parents.

In connection with the Delhi Mission a very interesting work has sprung up at Mulliana, a village near Meerut. After the conference, the brethren Parsons, Gregson, and Evans, went over. Previously Mr. Smith reported that the people there evinced a remarkable thirst for the word of God, and that in the bazaar the people came together in crowds to hear it preached. On another occasion Mr. Parsons was not only favoured with large assemblies, but he received an invitation from seventy-three heads of families in the district to visit them, and professing their desire to embrace Christianity. On this visit they baptized two men and twelve women in the canal close at hand, and then as a church met to commune at the table of the Lord. These with previous baptisms make a church of twenty-four natives. A small number of soldiers have also been baptized and formed into a church, and they support the catechist of the native brethren. The native church is said to possess several men of superior scriptural intelligence and piety; while others are desirous to unite with them in a profession of Christianity. It is with respect to this part of the field that Mr. Gregson says, "Nothing can exceed the readiness of the people to listen to us. In the villages there is quite as much readiness to profess the Gospel as about Delhi."

Thus is God wonderfully manifesting his power in this region, where but four years since anarchy and rebellion trampled all order under foot and revelled in blood, and the most fearful hate was exhibited to the Christian name.

FOREIGN INTELLIGENCE.

CHINA.

In the month of January Mr. Hall was permitted to accompany the English expedition up the Yang-tze-Kiang. To facilitate his movements, he was appointed by Admiral Hope one of the interpreters. He took with him a large supply of Bibles and other religious publications. Before leaving, he found that his labours in Shanghai, notwithstanding the opposition of the chaplain, had been blessed of God to the conversion of five or six persons in the naval service. Of one of these instances, he gives the following interesting particulars:—

“A short time since, a number of men from H.M.S. *Actæon* being at our house to tea, we were talking of home, &c. One young man stated that his home was in London. Further conversation brought out that he had been to the same school as myself; he sat awhile thinking, and then suddenly asked, ‘Do you know Mr. Miall?’ I rejoined by fetching his photograph. It then transpired that this young man’s mother had been a member of Mr. Miall’s church—a fellow church-member with my parents and self for many years. He came again and again to our prayer-meetings. On inquiry, I found that he bore a very good name on board, but that he would never permit any one to con-

verse with him on religion, remarking, ‘I know these things as well as you; and I will not be talked to about the Bible.’ A little since, after having had a few words with him concerning the conversion and baptism of his sister, I remarked in parting, ‘I hope Mr. Miall will have the pleasure of baptizing you on your return.’ He replied, with a tear starting from his eye, ‘I hope and think so too.’ From other sources I hear that his course of conduct is now changed, and that he, with not a few others, unite in prayer-meetings on board, *all of whom* came to my house first, and have since, and in consequence, visited other missionaries, and come under other Christian influences.”

In the voyage to Nankin, Mr. Hall had two American brethren for his companions. Among the places visited was Chinkeang. It is beautifully and healthily situated on the river’s bank. Though a large place, it was found deserted by the inhabitants, but occupied with a force of many thousands of Imperialist troops, who were being besieged by the insurgents. Mr. Hall thus describes Nankin, the capital of the insurgents, in the main corroborating the account given by Mr. Kloekers in a former number of the *HERALD*:—

“*Nankin is a ruin, except a few palaces.* Outside and in you walk over broken bricks. All trade in the city is prohibited (except the sale of drugs) *on pain of death*; and outside there is very little doing. It may generally be said, that the citizens of Nankin are all in Government employ, and are provided for by rations; all the boats are in the same way in connection with Government; the presence of one or two vessels was sufficient cause to make the suburb nearest to them the busiest part of Nankin, and straw hovels for shops sprung up like mushrooms. . . . I saw no indication at

Nankin that the Teen-Wang’s government cared one jot for the public weal in this particular; all is in a state of desolation. *Loot* is the staff of life; and the Chang-Wang was not ashamed to confess, when spoken to on the subject of the utter destruction of property, &c., which marks the course of their armies, and that the time must come when loot will fail, ‘Ah, well, we may as well have a clean sweep out, and begin again.’ *At present*, as far as I can learn, their policy is nothing but to destroy.”

Mr. Hall's inquiries led him to the following conclusions relative to the character and claims of the chief of the rebel movement. We give them in his own words, as it is desirable to have every fact and opinion that will throw light on this interesting subject:—

“Whatever the Tecn-Wang may have been when he started, I cannot now but look upon him as an impostor, in the same category with Mohammed, and as very Antichrist. Without disputing about language and terms, my own investigations led me to the following conclusions concerning him and his doctrine:—I. That he claims equality with Jesus. II. That he has added to ‘the things which are written in the book.’ III. That he is worshipped by

his followers as equal to Christ; and, IV. I cannot but believe that this he has done, and is doing, *knowingly*, to answer his own ends. With regard to his followers, *some may have* some better ideas of divine truth; the great bulk, however, I think, know no more than the use of a few terms; and, as Mr. Roberts remarks, he thinks the ‘Shangti’ worshipped by the masses is the *Chinese* ‘Shangti,’ and not the ‘Shangti’ of the ‘Delegates version.’”

There is much in support of the view thus given to be found in the correspondence alluded to in a former notice, which has been carried on between Mr. Roberts and the Teen-Wang. It is obvious that the movement contains very contradictory elements, some favourable to the spread of the Gospel, others calculated to mar its beauty and destroy its purity. Diversities of judgment naturally arise as the one or the other of these opposing sides come into view, and hence the contradictions which are met with, not among secular persons only, but among missionaries themselves.

On his return to Shanghai, Mr. Hall had the pleasure to find that the services in his house with the sailors had been kept up by Mr. Kloekers and Mr. Cowie with increasing usefulness; and before leaving Shanghai for Che-fow, he had the satisfaction of administering the ordinance of baptism to two persons,—one English and one Chinese,—the first fruits of our mission in China. Mr. Hall thus relates the incident, and the formation of the first English Baptist church in China:—

“On Sunday afternoon, April 7th, at the American Baptist chapel in the city, I went into the baptismal waters. For some considerable time I had been convinced also of the Christianity of my cook, and he was baptized at the same time. Brother K. addressed the Chinese, and I said a few words in English. The same afternoon, we, that is Mrs. H., Brother K., Mr. Tong, ‘Du-ming-yüeh,’ and myself,

together commemorated the Saviour’s dying love, and, in effect, formed the ‘first English Baptist church in China.’ The *Actæon* is now leaving; several on board, including Mr. Tong, ascribe their conversion to either Mrs. H.’s or my own influence under God, and many real Christians on board are seriously asking, ‘What is the Master’s will in relation to baptism?’”

An excellent opportunity presenting itself for a visit to Che-fow, in the province of Shantung, Mr. Hall thought it his duty to undertake a voyage thither, to ascertain if it were a suitable place for missionary labour. The province of Shantung lies to the north of Shanghai, and is regarded as one of the healthiest portions of China. Che-fow, its principal port, lies on the route to Peking by sea, and is a place of considerable trade. The population of the city and surrounding neighbourhood is large, and favourable to missionary labour among them. Mr. Hall reached Che-fow on the 1st May. His first residence was a temple, which was found to be overrun with vermin. Through the kindness of the consul, a son of the late Dr. Morrison, a more pleasant and suitable residence was obtained, and subsequently a Chinese granary was taken to be fitted up as a home for himself and family. “The field here,” he says, “is more encouraging than elsewhere. The men are more manly. There is evidently more individuality and thought amongst them, and more desire really to know what we come to teach. I am at present the only English missionary settled here. I feel as well that we shall be able to continue our efforts for our navy probably to a greater extent than at Shanghai, as here a dockyard is established.” Here, for the present, Mr. Hall proposes to remain.

Mr. Kloekers, meanwhile, has commenced a journey to Peking, having ob-

tained a passage in the suite of the Prussian ambassador. At the date of his last letter, he had reached Tientzin, and was anticipating a speedy journey to the capital. The English ambassador, Mr. Bruce, had, however, declined for a while to give passports. This is the more obnoxious to remark, as Romish priests were permitted free access to Peking, while only Protestant missionaries were denied. Recent information states that Mr. Bruce has withdrawn his objection, and the difficulty is partly removed.

INDIA.

AGRA.

After the very pleasant conference, referred to in a previous page, Mr. Gregson returned to Agra. Of the work there he speaks in an encouraging manner; for, although not so extensive or important as in Delhi, the word of God has been largely blessed. During the year 1860, there were added to the native church nineteen persons, and to the English, thirty-seven; a total of fifty-six baptisms for the year. Writing on the 4th of January, Mr. Gregson says: "There is something about the native congregation which encourages me. It is large and attentive; and I hope we shall have other additions to the church before long." The absence of Mr. Gregson, and the departure of Mr. Hemmings from Agra, have in some measure hindered the progress of the English church. The Christmas festivities drew aside a few; but the bulk of the members in the army have remained true to their profession. A soldiers' tea-meeting was held at Christmas, when upwards of 150 persons were present; of whom more than 120 were soldiers. Of the speakers, four were soldiers. The chapel services were as numerously attended as ever. Mrs. Gregson has been most usefully engaged in teaching the native women to work, which has been a great help to them. She has also had charge of some orphans, and been very active among the female members of the English congregation. She has proved a true fellow-helper to our brother in his arduous work.

Early in the year, in company with Bernard, Mr. Gregson took a missionary tour of three weeks in the districts around Agra, extending his journeys to Goverdhun and Muttra. Several hundred tracts and gospels were sold—a practice preferred generally by the missionaries of all denominations in the north-west provinces; and large and attentive congregations gathered to hear the Gospel. The following remarks of Mr. Gregson are striking:—

"We did not succeed in drawing any inquirers after us; and although we had something to cheer us in the attention paid and the Scriptures distributed, yet I confess that the general apathy and indifference to Gospel truth painfully affected me. The people are pleased and satisfied with their own vile demons and immoral and soul-destroying errors, and apparently have no aspirations or desires for aught better. Nor does any representation we can make of the falsehood and hurtfulness of their religion—though often they admit all we say to be true—appear permanently or practically to influence them. It would be easy for us to obtain inquirers if we would pay them or find them employment, and numbers asked what provision would be made for them if they became Christians. No doubt six shillings a month would have secured hundreds of such—and in Agra now we might command any number of inquirers upon similar terms—but such a plan of drawing inquirers would, if practicable, be fraught with most serious evils; and we cannot, and would not if we could, adopt it. Still I question whether the readiness to be bought is not an indication of the decay of prejudice. How many inquirers could Carey, Marshman, and Ward have secured in this way? I believe they did not hesitate to give temporary support to *all* who would come to them, and yet how few would come! Religious bigotry and hatred, or dread of Christianity, kept them away. Let us now act as our first missionaries did in this matter, and we could collect thousands upon thousands of inquirers. Does not this indicate that Christianity is less dreaded, or Hinduism less loved, than of old?"

It must not, however, be overlooked that the districts visited by Mr. Gregson on this occasion are those in which, above all parts of the north-west, the influence of idolatry is strongest. Both Goverdhum and Muttra are places of pilgrimage, the seats of Krishna's worship, and of the vilest orgies of Hinduism. Here gather the worst, as well as the most superstitious of men. And it is no wonder that the self-denying, pure, and holy doctrines of the Cross are the least acceptable.

Writing on the 20th of March, Mr. Gregson notices the arrival of Mr. Rose, and then proceeds to give the following account of the station:—

"The Rifle Brigade has left. Up to the time of their going away there had been steady progress made amongst them, and never were appearances more promising. Had they remained I really think our additions from them this year would have been larger than last. The very week before they left, four were baptized. The 42nd Highlanders is coming in their place, but has not yet reached, so that the last two weeks there has been a great falling-off in our attendance. I am thankful to say that we have three more candidates for baptism this month—all Europeans.

"I have just succeeded, *after a two years' attempt*, in getting a shop in the city for the sale of Scriptures and tracts, and also to serve as a sort of *zayat*. We have it opened every day, except Sunday, from morning till evening. Bernard, Sujaat Rai, the catechists, and myself, all attend more or less.

"It is in a good situation—in that respect indeed all that I could wish. I hope

it may be the means of doing good. The native congregation is very good. I preach to it every Sunday morning, and on Monday hold a prayer-meeting with them. I have also a Bible-class after service on Sunday morning. I really hope some improvement is being made in our native Christians. Since I took the discipline of the church into my own hands, and told them that no one who walked disorderly should be spared—that if I had to be left alone, discipline should be exercised—the effect appears to have been most salutary.

"I am sorry to say we have no movement among the heathen in these parts to report. We have one or two inquirers, one I think fit for baptism; and would we feed or employ men, could easily get large numbers.

Mrs. Gregson has her working-class still; twenty-two or twenty-three women are working at knitting and crochet work, &c. The aid to them has been very great, especially now that provisions are so high."

A few weeks later we learn that the English congregation, seriously diminished by the departure of the Rifle Brigade, was recovering in numbers, though no other regiment had arrived to take its place. Several of the Artillerymen had joined the congregation. One of them had been baptized, whose simple, intelligent, and earnest piety gave great satisfaction to the church. Others appeared under deep conviction. Two inquirers were also reported in the native congregation.

On the 1st of May, Mr. Gregson reports that two native candidates had been received for baptism, and the native congregations were on Sunday mornings very good. At the shop in the city, a few Scriptures had been sold, and very many had heard words whereby they may learn the way of salvation. Still, the missionary often felt disheartened, so listless and indifferent are the masses which throng the streets, and perhaps, for a little listen and then turn carelessly away. Plenty of half-starved men would become inquirers if the missionary pleased; but honest, intelligent seekers after truth are very few. Well may the servant of Christ exclaim, "When I think of the thousands and millions of idolaters around us denying their Creator and Preserver, and giving his glory to graven images and lying abominations, oh! why is it our message is received by so few?"

CHITOURA.

We have received an interesting letter from our excellent missionary, the Rev. Jas. Williams, which contains some account of his course since his arrival in the country; and as he has not before favoured us with any lengthened account of his views and feelings with respect to his work, we give his communication nearly in full. It is dated December 31, 1860:—

"There are only fourteen months and few days more since I set my foot for the first time on the shores of India; I arrived at Calcutta on the 25th of October, 1859, and having spent a few days there with my brethren, I afterwards started for Muttra, which was, according to previous appointment, to be my station. I left Calcutta for Muttra on the 9th of November, 1859, reached Agra on the 16th of the same month, and having spent four days there at the Rev. J. Gregson's house, and commenced, by his assistance, to learn the Hindi alphabet, I at last left Agra on the 1st of December, 1859, and arrived safely at Mr. Evans's house in Muttra the same day. Now, before I could do anything among the natives, I was obliged to study their language, and understand to a certain degree its idiomatic expressions. To this work I applied myself diligently and laboriously, until I became able to speak a little to the poor benighted heathen, who are 'dead in trespasses and sins,' respecting the Saviour and the wonderful works of God. This work I commenced, though in a foreign language, imperfectly, April 19, 1860. From this time until the end of July last, I often addressed the Muttra people in the bazaar; and, moreover, during my stay at Muttra, I used to join Mr. Evans, and assist him in every part of the English work among the soldiery, which included preaching, distribution of tracts, prayer-meetings, Bible class, singing-school, &c. When the rainy season came in, I got at Muttra some severe cold, and was taken very ill for few days; and verily, I thought at the time that the end of my earthly career was approaching, because I saw myself, as it were, withering up under the mortal influence of death. But by God's overruling providence and tender mercies, means were blessed for my recovery, and, to a great degree, my health was restored. When Mr. Evans saw my health improving, and from a wish that it should be thoroughly restored, he advised me to go to Chitoura for two or three months, for a change of air; for, said he, 'that will do you good in two ways, viz., in restoring your health more thoroughly, and in acquiring the language more speedily; because there is nothing but the native language spoken in the place.' So I took his advice, and left Muttra at the end of July last, and arrived at Chitoura at the beginning of August. Since I came to Chitoura I have employed my time every morning to read some Hindi books with my pundit; and every evening Thakurdas (the native preacher) and myself go out to Chitoura and the surrounding villages to preach Christ to the people, and converse with

them respecting divine things and respecting their folly in worshipping idols and believing what is not true. We both attend the fairs and the markets, and in such places we get sometimes hundreds of people to surround us, and to listen to the things spoken; and at the time we distribute many tracts among them, which many of the people read with some care and attention.

"THE FAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"At present there are only two Christians at Chitoura besides myself, and those are Thakurdas, the native preacher, and his wife. But a few days ago I found there are other four at Futtyabad, which place is about eight or nine miles from Chitoura. These four told me that they are very desirous to return to Chitoura again, that they may enjoy the same spiritual comfort as they did before the mutiny. Indeed, they seem to me to be exceedingly earnest and sincere in their attachment to Christ and his religion. When my brother Thakurdas and myself go out to the different villages around, to preach the Gospel to their inhabitants, the people seem to listen with attention, and to relish the doctrine preached unto them. When we ask them, 'Why do you worship your Krishna, Ram, Mahadev, and not the true and living God? and why do you not break your caste, which destroys your happiness, and come out from your bondage into the liberty of the Gospel of Christ?' great many of the people reply and say,—'We do not worship Krishna, Ram, &c., and we love the God of whom you speak, and secretly in our own houses we pray to him, and worship him. As for our caste, we know it injures us, and deprives us of a great deal of happiness and comfort; but we, at present, are too much afraid of our relations, and other men, to break it.' When we tell them in return, that, if they fear men and their relations more than God, that their conduct proves that they do not love the true God but very superficially; and if their love to him be superficial, that that is not the kind of love which the Almighty requires, and therefore that they have not the love of God in their hearts, 'Sahib,' say they, 'you tell the truth, and we know not what to do, though we believe that your religion is the true one.' Then we reply, 'If you believe that our religion is the true one, give up your false religion, and profess it, and commit yourselves unto God, and he will take care of you.' Here generally ends the discourse between us. Many of the people, too, read the tracts which are given unto them, and that, as I have mentioned, with some attention.

The natives also seem to have more confidence in the missionaries than in their own people, for they generally say, the 'Padre people will not do us any harm, because they are holy and good.'

"THE UNFAVOURABLE ASPECTS OF CHRIST'S CAUSE AT CHITOURA.

"You must not infer from the above account that we are without our troubles at Chitoura. We have to proclaim the 'glad tidings' of the Cross, not merely to those who are favourable to Christianity, who are generally of the lower classes of society, but also to those who are perfect enemies to the truth. We have to face Brahmins, pundits, and men of every rank, who sometimes show their severest opposition to the religion of Christ. Indeed, often do they shake their heads at us, and in scorn and ridicule laugh at us with the greatest contempt. Frequently are our best feelings brought to the most rigid test, but by God's mercy and assistance we bear their reproach. Had some of these men the authority in their hands, they would soon put an end to our lives. Lately, when Thakurdas was preaching in the village of Chitoura (I was at the time returning home from Delhi), five men rushed at him, and beat him with their shoes until his face was covered with blood. These men are the servants of the *Gosain* (i.e. holy person) of the village, and they

were among those who destroyed the mission's property during the mutiny. The *Gosain*, and his brothers and servants, are entire enemies to the Gospel, and do their best in every way to trouble us, and oppose the principles of truth and righteousness. He, the *Gosain*, endeavours to persuade all who relate to him, and are under his authority, to be of the same spirit. But thanks be unto God, all are not of this spirit, for they want to see and hear us again. We were obliged to give the five men into the hands of the magistrate, that they might receive their due reward, and suffer the consequences of their evil deeds.

"We should next year set up two or three daily schools at Chitoura and its neighbouring villages, for the instruction of the children, and others that may come to it. Three are wanted; and these three can be supported with Rs. 30 per month. For this purpose we cannot get any money in the station, because there are no Europeans here, and the natives will not give a penny towards such thing. There should be also another native preacher here, for the field of labour is very large; and we, Thakurdas and myself, though going out every day to preach, can visit the different villages but very seldom. This native preacher could be maintained with five or six rupees per month."

Some peculiarities in the diction of the above letter will be accounted for by the fact that Mr. Williams is a native of Wales, and at the time of his departure from England had but an imperfect acquaintance with English. It is gratifying that he has been able in so short a time to master the vernacular of the people, and can tell them in their own tongue the wonderful works of God.

BENARES

"We have received from the Rev. J. Parsons a very interesting account of a tour, undertaken in the early part of the year, through the north-west provinces, in company with Mr. M'Cumby. This excellent speaker of the native languages is supported by our esteemed friend, the Rev. W. Start. The first and last parts of the journey were accomplished in a gig, attended by a bullock-cart to carry the luggage, books, and tent. The larger portion was effected in dawk garries, through the generous kindness of Mr. Greenway, whose many services to the Society are worthy of the kindest remembrance. The brethren started on the 22nd January. They visited Mirzapore, Allahabad, Cawnpore, Meerut, Delhi, Agra, Lucknow, Fyzabad, and Ajodhya, and many interesting villages. Mr. Parsons thus sums up the general results of the tour:—

"Our united tour occupied three months and five days, during which we travelled 1,086 miles, and preached to 83 large outdoor congregations in the cities and the Ajodhya mela, to ten smaller village congregations, and for ten days in the Allahabad mela continuously (with the aid of native brethren sometimes) from morning to evening. So that at the lowest calculation our hearers must have considerably exceeded 20,000; and if we should reckon those who came and went during our discourses, listening only for a short time, the number would amount to 30,000 or 40,000. We had little opportunity of distributing Scriptures and tracts, except in Oude, as

we were in the sphere of other missions, and it is better to leave this matter to the resident missionaries. And we distributed very few books gratuitously. We charged a small price, much less than cost price,

but enough, as we judged, to ensure the books being taken care of. Thus we disposed of 230 Scriptures, chiefly single Gospels, and 165 tracts."

A few extracts from this interesting tour will gratify our readers. And first of Allahabad, the scene of an immense concourse of people gathered to worship at the confluence of the Ganges and Jumna :—

"Our work at Allahabad was confined to preaching in the mela and services in the native and English chapels. Mr. Ziemann, of Ghazee-pore, arrived on Feb. 1st, and my colleague, Mr. Heinig, on the 5th, and they, with ourselves and several native brethren, were permitted to set salvation by a crucified Redeemer before the assembled idolaters. Brother M'Cumby and myself were at the mela every day, with the exception of Sunday, Feb. 3rd, from Jan. 31st to Feb. 11th. It is held on a strip of sand at the junction of the Jumna and the Ganges, which used to be more extensive, but this year was circumscribed by the encroachments of the river. Mr. Walsh, the Presbyterian missionary, had pitched two tents for the convenience of our preaching labours, where our congregations could assemble, but not so pleasantly or commodiously as in the shady groves of the Ha-jeepore mela. For the first three days the occupants of the ground were principally the merchants and dealers, who were erecting their booths and preparing their shops for the business of the fair; the numerous religious mendicants, who had opened their shops (for so they may be truly called) of another description, their stands of idols variously decorated to attract attention and win the offerings of deluded worshippers;

and the priests and barbers, who claim the right to the profits of the bathing and the shaving, which are the leading ceremonies of the mela. Among them we walked, and took opportunities of conversation and discussion. Our attention was particularly excited by a fakcer from the north-west, who, by the singularity of his appearance and behaviour, and his skill in composing and singing poetry, has gathered a number of disciples, and is endeavouring to establish a new sect; another instance of what used to lead our late dear Brother Nainsookh to describe Hindostan as a field without an owner, from which every passer-by gathers a handful, until the field is desolated. After the 4th of February, our visits to the other parts of the mela were confined to the morning; and afterwards we staid at the tents, where mostly two congregations continued to hear from the time we commenced until evening, the speakers relieving one another, and the congregation also changing by parties coming and going. Some, therefore, heard very cursorily, while some remained for hours, or came repeatedly. I cannot form any estimation of the numbers who may have heard. Oh may the hearts of some prove to be like the good ground!"

With painful recollections of Nana Sahib's treachery and sanguinary cruelty the brethren entered Cawnpore :—

"For six days we preached morning and evening in the bazaars of Cawnpore, and greatly were we pleased with the reception we met with there. On every occasion we were surrounded by large congregations of attentive hearers. Those who came forward to oppose us in argument were comparatively few, while nearly all our hearers listened quietly through two long discourses, in which it was our aim to give as clear an exposition of Gospel truth as we possibly could, and to encounter the prevailing superstitious errors of the people with the plainest arguments and most urgent expostulations. The native city of Cawnpore is a busy, thriving place at the present time, being the terminus of the

railway and the Ganges Canal, on both which the traffic is increased just now by the great efforts made to push up supplies of grain to the famine districts. The Baptist chapel was closed and unoccupied, and when we passed by it to the important field of preaching labour presented in the city, we could not but heave a sigh of regret that our Society has no representative in Cawnpore. It was with mingled pleasure and regret that we heard the request of one of our hearers, after our last sermon there, that we would stay a week or fortnight to allow him and some others an opportunity of further inquiry. But we felt it was an object to be kept in view, to pay other visits to this city as opportunity may be afforded."

At one time a small English Baptist church existed in Cawnpore, for whose accommodation the chapel was erected. The mutiny destroyed the last of the

little band. May God in his mercy ere long raise up in Cawnpore another Church to testify of his pardoning love.

At Meerut the missionaries were kindly received by the members of the Church Mission, with one of whom they united in frequent preachings in the bazaars. They had also the pleasure of meeting the brethren who have been gathered in Church fellowship by our brethren from Delhi. Mr. Parsons says:—

“We found two distinct spheres of labour in Meerut. The Sudder Bazar, near the cantonment, containing a considerable population, we found to comprise a preponderance of Mohammedans; and though we had large congregations, we had to suffer interruption generally from objections and arguments, urged with the warmth and bitterness that usually characterise that class.

“The city of Meerut, at some little distance from the Sudder Bazar, contains a less proportion of Mohammedans. There our congregations were still larger, and we had not quite so much interruption from persons coming forward to dispute. Among our opponents in Meerut was one man avowing rank infidelity. He came forward, though a Mohammedan, loudly asserting that the Quran, Shasters, and Bible, were all fictions, invented by Moulvies, Brahmins, and ‘Padrees,’ to frighten the people; that every sect was pulling its own way, and there was no such thing as distinguish-

ing truth from error; that there was no hell, and would be no punishment for sin, &c. It was less painful to hear the foolish errors of the Hindu, or the positive dogmas of the Mohammedan, than the wild and unreasonable ravings of such a man. While at Meerut we several times saw Sergeant Gilson, deacon of the little church which Brother Evans was privileged to form, consisting chiefly of men from the Carbineers; but that corps had lately left the station, and so few were left behind, that they did not meet in a separate assembly for worship on the Lord’s-day. We had also the pleasure of visiting our native brethren at Mulliana, where in an ‘upper room,’ that took our thoughts back to that mentioned in Acts i. 13, we enjoyed a season of reading, singing, and prayer, with these simple villagers, and listened with much interest to the account given by one or two of them of the Lord’s mercies to them.”

As we have given elsewhere a full account of the state of the missions in Delhi and Agra, we omit Mr. Parsons’s references to these places. On the 18th March, they started for Lucknow, passing the scenes of Havelock’s triumphs on the way. Some of the villages had been reduced to desolation by the war. After preaching for some days in Lucknow, without any very noticeable incident, the missionaries proceeded to Fyzabad. The journey was a slow and tortuous one. At Nawabgunge, on the way, the following incident occurred:—

“After our discourses in the bazaar on Sunday morning, a pressing request was brought to us that we would visit in his house in the village a respectable confectioner, who appeared to be a well-known man, and universally esteemed for his attainments in the knowledge of the Hindu religion. We cheerfully complied with the invitation, and went to his house, or rather lodgings, but the courtyard was very small, and instantly filled to suffocation with the large crowd that accompanied us from the

bazaar, wherefore we adjourned to the shade of a large tree in the village, where, amidst the crowd, we had a conference with the man, whom we found quiet and reasonable, and willing, to our gratification, to listen to a comprehensive statement of the Gospel. The discussion which followed was neither very long nor very important. Here we began to dispose of our Scriptures in larger numbers; and on Sunday evening had visitors at the Serai till a late hour to take books and converse.”

As the district of Oude, visited by our brethren, is but little known as a missionary field, we give the detailed narrative in full.

“On the 6th of April we reached Fyzabad, which, I am told, is the second city in Oude in importance. It was founded by and has belonged to the Mohammedans, and contains many extensive public buildings, which were erected when the city was the capital of the province. Three miles to the east of it lies Ajodhya, famed as the

seat of government of the ancient king, Dusseruth, father of Ram, the most generally worshipped of all the Hindu deities in this part of India, esteemed as an incarnation of Vishnu, in the family of Dusseruth. Here modern buildings are shown, which are said to mark the sites respectively of Ram’s birthplace, of his father’s

palace, and of his own residence after his marriage. The ghauts also, on the Surjoo river, which runs by, are esteemed sacred. Here also is a famous temple to the monkey-god, Hunooman, which is a fortified place of considerable strength, and is known as Hunooman Gurhee, or Hunooman's Castle. Connected with it is a numerous establishment of byraggees, or religious mendicants, who live in high style in the Gurhee, and in fine houses erected for them, as an act of merit, by wealthy Hindus. Between these byraggees and the Mohammedans, the fight took place which kindled a fire of enmity between Hindus and Mohammedans throughout Oude that seemed likely to desolate the province, and induced the English to annex it to their own dominions. Fyzabad and the Ram Noumee mela at Ajodhya were the last spheres of our preaching labours before returning home. On arriving at Fyzabad we pitched our tent at a little distance from the city, choosing a place where we could have good shade, which was necessary, as the weather was now becoming warm; and from that afternoon till the 12th, we preached morning and evening in the bazaars of Fyzabad, with the exception of one morning, when we went to see a famous place of pilgrimage, called Gooptar Ghaut, where Ram is said to have drowned himself, or, as others will have it, to have gone to heaven, taking all Ajodhya with him, but the pilgrimage to which has been prohibited on account of its falling within the boundaries of the cantonment; and one evening, when we went to seek a proper place to pitch our tent in the mela. Our congregations in Fyzabad were usually very large, and sometimes quiet and attentive. At other times we had much dispute and opposition to encounter, either from Mohammedans arguing, or rather dogmatising, with their accustomed warmth, or from light-minded persons, of whom there is generally no lack in the bazaars of a large city. On the whole, we had good opportunities of making known Christ crucified, and we disposed of a good number of Scriptures.

" AT AJODHYA.

" On the morning of the 13th April we removed our tent to Ajodhya, and pitched it in a shady grove in the midst of the fair, between two principal thoroughfares leading to the ghauts. As, however, we were without an awning, and, being only two, had not strength to continue preaching throughout the day, we did not gather congregations at our tent, but morning and afternoon selected the most convenient places, and preached to the people. Till the 16th the pilgrims were not very numerous,

and we usually secured pretty good congregations in the mornings in the permanent or temporary bazaars, and in the evenings had lively conversation and discussion with pundits, byraggees, and others, on the fine stone ghaut, the principal one in Ajodhya, called the Swurg-dwaree (or Gate of Heaven) Ghaut. After that date, the multitude was very great, and the crowd too dense to attempt preaching in the places of principal resort. Indeed the crush was fearful in some particular cross-roads, and persons who lost their footing were trampled by the throng, who, themselves borne forcibly along, were powerless to avoid it. We were repeatedly told that the fair was larger than it had ever been, in consequence of the safety of the roads since the accession of British authority. We had therefore to choose vacant spots aside from the great thoroughfares, where we were soon surrounded by congregations numbering sometimes in the evening as many as 700 or 800,—as many, in fact, as our voices could reach in the open air amidst the buzz and bustle of a fair. Highly gratifying it was to unfold the story of redemption before such great multitudes, to many of whom, I feel assured, it was quite a novelty. Many exhibited considerable interest, and all our stock of Hindu Scriptures and tracts was exhausted before we left the fair.

" AN INQUIREE.

" When we went over, in the first instance, to seek a place for our tent, we were accosted by a byraggee, who told us he had heard the Gospel and received books at a previous mela from Mr. Ziemann, of Ghazeeepore; that he regularly prayed to Christ; and that in paying his devotions to him he found such delight as he had never before experienced. He asked if he could not receive baptism, and then live a hermit's life, as before; but that, we told him, was not consistent with Christian duty. As soon as we went over again for the fair, he was with us again, even before the tent was pitched, and every day during our stay he came soon after noon, and stayed with us till we went out for our afternoon preaching, engaged in inquiry and conversation. Gradually his desire to abandon his present connection ripened into a full resolution to follow us; and in token of his adoption of Christ as his hope, he requested us to call him, not by his former name, but by one of his own choosing, which imports that he has made Jesus his refuge. We are much pleased with his character so far as we can judge of it. He seems simple-minded, sincere, and

straightforward, and we are encouraged to hope that he has been taught of God, and that the Holy Spirit will work saving faith in his heart. He left his business and family ten or twelve years ago to become a byraggee, from the conviction that he could serve God better so than amid the entan-

gements of secular life; but he has been disappointed. It costs him, however, evidently a hard struggle to give up his respect for Ram. He has accompanied brother M'Cumby to Dinapore, where he earns a livelihood by teaching in a school, and receives daily religious instruction."

MAY this poor wanderer be truly brought to the fold of Christ as the first fruits of Oude unto Christ. So deeply impressed were the brethren with the importance of the field thus opened to them, and the interest shown in the message of peace, that they propose to revisit this part of Oude next cold season, and to renew among its people their work of faith.

HOME PROCEEDINGS.

A FEW of the Autumn Missionary Meetings have taken place during the past month. The Rev. J. Sale completed the series of services in Staffordshire, attending a meeting at Mazepond with the Rev. J. Wenger, and at the close of the month assisting at a series of meetings in East Yorkshire. The Rev. W. K. Rycroft has been engaged in Wales, and the Rev. F. Trestrail at Scarborough.

As announced last month, the service for designating the Rev. G. Rouse to missionary service in India, and to take farewell of the Rev. J. Page, was held at Camberwell. It proved an occasion of great though of chastened interest. The absence of Dr. Steane on account of illness was the only drawback. These brethren are expected to sail for Calcutta on the 1st of October. A similar service took place on the 22nd of August at Vernon Chapel to bid farewell to Mr. Peacock, a member of the church recently formed there, but now engaged as a missionary of Christ in Africa. Our esteemed friend was for several years employed in efforts to redeem from barbarism the aborigines of Australia. Urged by an earnest conviction of duty, he now consecrates his life to the evangelization of Africa. He goes to join the missionary band at Cameroons. The Rev. S. Pearce, the Rev. J. Butterworth, the Rev. J. Teall, Mr. Templeton, and Mr. Underhill, took part in the service. Mr. Peacock sailed for his destination on the 24th ult.

With much pleasure we insert the following extract from a letter having reference to some recent meetings in Gloucestershire. We rejoice to find them to have been so interesting and profitable. "I had the pleasure of attending a series of missionary meetings with Brother Hewett at Shortwood, Stroud, and other places, last week, and drop a line to say that the attendance and spirit, and, I trust, the collections, of all the meetings were exceedingly good. I heard it remarked at one place that they were like the meetings of the olden time."

We have the satisfaction of recording the departure of the Rev. E. and Mrs. Baumann to their destination—the mission field in Hayti. They sailed in the steamer of the 17th ult.

We refer with very great pleasure to the excellent meeting held at the Metropolitan Tabernacle on the 19th of last month, to commemorate the centenary of Dr. Carey's birth. The attendance was very large indeed, and the speeches of the brethren, Chown, Tucker, and Spurgeon, admirably appropriate to the occasion. The chair was occupied by Sir Morton Peto: Mr. Marshman, who was expected, being unable to be present on account of the lamented decease of the youngest daughter of Lady Havelock. As an excellent report of the meeting appeared in the *Freeman* of the 21st, it is unnecessary to reproduce the speeches in the "Herald." The tone of the meeting is well expressed in the words of the apostle, "They glorified God in" him.

It will give pleasure to many of our readers to learn that our esteemed friend, Mrs. Knibb, has safely arrived in this country from Jamaica.

FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Diboll, J., June 27; Fuller, J. J., June 28; Saker, A., June 30; Smith, R., May 31, June 20.</p> <p>AMERICA—NEW YORK, Brown, N., July 30; Colgate & Co., July 16.</p> <p>ASIA—BEERBUOM, Williamson, J., June 20.</p> <p>CALCUTTA, Lewis, C. B., June 19, 22, July 8.</p> <p>KANDY, Carter, C., June 27.</p> <p>LANDOUÉ, Parsons, J., June 17.</p> <p>SEAMPPORE, Trafford, J., June 7.</p> <p>SEWRY, Ellis, R. J., June 20.</p> <p>SHANGHAI, Kloekers, H. Z., April 13, May 16.</p> <p>YENTAI, Hall, C. J., May 29.</p> <p>AUSTRALIA—CASTLEMAINE, Smith, J., May 24.</p> <p>GEELONG, Rees, D., May 16.</p>	<p>BAHAMAS—NASSAU, Davey, J., July 25.</p> <p>FRANCE—MONTAUBAN, Monod, A. W., July 18.</p> <p>MOBLAIX, Jenkins, J., July 18, Aug. 10.</p> <p>PARIS, Cadet, A., Aug. 3, 10; Dez, R., July 25; Monod, A. W., Aug. 13.</p> <p>GERMANY—FRANKFORT, Baumann, W., July 30.</p> <p>HAMBURG, Sengelmann, H., no date.</p> <p>HAITI—JACMEL, Bouhon, V. E., July 10; Webley, W. H., July 10.</p> <p>JAMAICA—BELLE CASTLE, Harris, H. B., July 1.</p> <p>BROWN'S TOWN, Clark, J., June 20, July 8.</p> <p>LUCEA, Teall, W., July 6.</p> <p>PORT MARIA, Day, D., July 2.</p> <p>ULSTER SPRING, East, D. J., July 5.</p> <p>TRINIDAD—SAN FERNANDO, Gamble, W. H., July 22.</p>
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ACKNOWLEDGMENTS.

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

Friends at the Metropolitan Tabernacle, by Mrs. Evans, for a Box of Clothing, value £18, for *Mrs. Saker, Cameroons*;

Mr. John Thornton, for a Parcel of Books;

Rev. G. Allen, for a Parcel of "Baptist Magazines;"

"Society of Friends," by Mrs. Allsop, for a Parcel of Sewing Implements, for the *Rev. A. Duckett, Jamaica*;

Mr. Ellis, Edinburgh, for a Case for the *Rev. R. J. Ellis, Sewry*;

Mrs. Green, Hammersmith, for a Parcel of Clothing, for the *Rev. J. C. Page*.

Mrs. Hosken, Fenny Stratford, for a Case of Useful Articles for the *Rev. and Mrs. B. Millard, St. Ann's Bay, Jamaica*.

Miss Austin, for a Parcel of "Baptist Magazines" and "Evangelical Christendoms."

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21, to August 20, 1861.

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

£ s. d.	£ s. d.	£ s. d.
<p>ANNUAL SUBSCRIPTIONS.</p> <p>Anderson, W. W., Esq. 1 1 0</p> <p>Balls, John, Esq. 1 0 0</p> <p>Balls, W. H., Esq., for India. 1 0 0</p> <p>Do., for China. 1 0 0</p> <p>Bilson, Mr. W., Keyston 0 10 6</p> <p>Hoby, Rev. Dr. 5 5 0</p> <p>Pardon, B., Esq. 1 1 0</p> <p>Rickards, S. H., Esq. 3 3 0</p> <p>Rogers, Mr. W. 0 10 0</p>	<p>LEGACIES.</p> <p>Bequest of the late Thomas Aspinall, Esq., of Liverpool 216 12 5</p> <p>Do., for Translating the Scriptures into the languages of the East. 216 12 4</p>	<p>LONDON AND MIDDLESEX.</p> <p>Brixton, Salem Chapel—Collection 13 0 0</p> <p>Blackfriars, Church Street—Collections 7 0 6</p> <p>Henrietta Street—Collections 7 1 8</p> <p>Lambeth, Regent Street—Contribs, Sady. Schl., for African School, Rev. R. Smith. 10 0 0</p> <p>Oaklands Chapel—Collections, moiety ... 6 0 0</p> <p>Poplar, Cotton Street—Contribs., S. School ... 9 0 0</p> <p>Stratford Grove—Collections, part 6 0 0</p>
<p>DONATIONS.</p> <p>Bible Translation Socy., for Indian versions 400 0 0</p> <p>Do., for Cingalese versions. 150 0 0</p> <p>Do., for West African versions. 100 0 0</p> <p>By Mrs. Trestrail, for Rev. J. C. Page's Chapel Fund, Backergunge ... 2 13 0</p>	<p>BERKSHIRE.</p> <p>Steventon—Contributions. 0 17 6</p>	

