

THE MISSIONARY HERALD.

THE ASCENT OF THE CAMEROONS MOUNTAIN.

Our readers are aware that immediately behind the missionary settlement at Victoria, in Amboises Bay, on the West Coast of Africa, there rises a magnificent mountain, more than 13,000 feet in height, and which appears to have been known to the ancients under the name of "Theon Ochema." In modern times its summit had never been reached; and the statement of the ancient writer that it exhibited flames of fire by night has been regarded as doubtful: for although the natives of the district affirm the same thing, Europeans have never witnessed this remarkable phenomenon. All doubts of the volcanic character of the mountain are now, however, set at rest, its peak having been lately visited by Captain Burton, H.M. Consul, in company with our missionary, the Rev. A. Saker, and the Government Botanist, Mr. Mann, and a Spanish gentleman from Fernando Po. Captain Burton is the well known traveller in the East and among the Mormons; and it is from his report to Lord Russell that the following particulars of the ascent are derived.

Captain Burton states that only two attempts to reach the summit had been made for four centuries at least; one, in 1847, by our missionary, the lamented Merrick, failed through want of water, after he had emerged from the belt of forest which covers the lower slopes of the mountain. Mr. Mann attempted it in 1860, but time failed him. It remained for the present party "to scale the glorious pinnacle which never yet felt the foot of man."

On the 18th Dec., 1861, all being ready, Captain Burton, with the Spaniard, entered the "lovely bay of Victoria," where he found Mr. Saker awaiting him. Mr. Mann had started in advance. Early the next morning the party set out with Mr. Johnson as an interpreter, and several Kroomen to carry the luggage. The route lay through a noble forest of palms, acacias, African oak, and other fine timber trees, and through a country admirably adapted for cocoa, sugar, and coffee. Twice they forded the "bright little mountain stream which supplies Victoria with the purest water," passing west of Mount Henry. "a site," says Captain Burton, "which I at once fixed upon as a provisional sanitarium, to be prepared before the grand institution near the summit of the mountain."

After four hours' walking, they halted for breakfast at a village of the chief Miyombi, 23,420 feet from Victoria, and 1000 feet above the sea. The thermometer stood at 67° 5'.

At half-past four they entered the district of Mapanya, the highest village on this part of the mountain. Here they met Mr. Mann. The chief, Botani, received them with great ceremony. Habited in his royal garb, a tall black hat, an old scarlet and gamboge coat of the Royal Marines, and a

pocket handkerchief, he performed a lively dance, apparently borrowed from the movements of the excited poultry. In Africa, when the king dances you have to pay for the honour. The natives here bear a bad reputation. Mr. Mann's scarlet blankets greatly excited their cupidity. They offered successively in exchange for one, a pig, a goat, a small boy, and a large girl.

The party remained at Mapanya the whole of the next day, waiting for a supply of provisions from Victoria. For a short time the natives, under the influence of liquor, became very quarrelsome, drew their long knives, and threatened their lives. Mr. Saker being unarmed, the defence lay with his three companions. However, as the fumes of the rum left their brains, the people became quiet. But a new difficulty arose. The chief Moyambi came and demanded £500 for permission to ascend. Of course he was refused, and he then lowered his demand to £300. The travellers laughed at him, declined to obey his order to descend the mountain, and showing their guns told him they should start at once.

At noon, on the 21st, Mr. Saker and Mr. Calvo set out, and the other two followed at the close of the day. They bivouacked in the forest, at a place afterwards called Ridge Camp. Here the palm and the plantain had disappeared, and they saw the first of the graceful tree-fern. The night was comfortless. The ungrateful natives had refused them water. The ground was uneven. They passed a sleepless night.

Before dawn they were on their way. The characteristic of the scenery was now the fern—fern, fern, everywhere; some like palm trees, 10 to 20 feet high, others dwarfs. "There were beds of ferns upon the ground, and others running creeper-like up the trunks." It was a beautiful fernery, set off by the huge tropical growth around it.

Passing under a natural arch of fallen trees, which they called Fern Gate, they emerged on a region of tall grass. Then came a broad green slope of small moss and fern based on a rugged bed of old and degraded lava, half a mile wide, the banks on either side girt with giant trees. Here they breakfasted and feasted on blackberries. A hunter's path now led them up the western side of the lava river, among huge blocks, which endangered their ancles. The ascent became rocky and bare. Salvias scented the air, and the surface was spangled with the bright blossoms of an unknown flower. Bees settled upon them, but did not sting; and the heat of the sun became terrible.

The last part of the ascent was the most rugged of all, the lava nearing the place of its issue being broken into most irregular heaps. Before attempting it, Capt. Burton lay down to sleep, the rest of the party going on. The "Black Crater" was at length reached; it is about 100 yards in diameter, with a lip 200 feet above the level platform below. Water was obtained near at hand, and here the travellers encamped. The high north-east wind roared all night, and a change of temperature from 78° in the plains below to 40° had to be endured. At six in the morning the thermometer stood at 48°.

During the day the party proceeded to the place where water was found, which they called Mann's spring. It is a little runnel of pure cold water, embowered in blue flowers, and surrounded by nettles. Here a place was cleared and the camp was formed, as they intended to stay for some time. The altitude was 7000 feet above the sea, and they found the temperature

to be 65°. Capt. Burton made up his mind that it would be an admirable spot for a Sanatorium or Colony. Materials for building lie all around. "Pestilent Lagos will require a 'sick bay,' and where can a Lebanon be found equal to the beautiful, the majestic Cameroons."

Christmas-eve and Christmas-day were spent in taking bearings, rambling about the hills, and in naming the places. The topmost heights were christened "Victoria and Albert," "Earthwork Crater," and "Mount Helen," named after Mrs. Saker, who had supplied the Christmas plum-pudding, shewed a wonderful prospect of wild scenery and wondrous confusion. Twenty-eight deep crevasses were counted, with numberless thick lava beds and ribs of scoriaceous rock. The main peak was divided into a pair of distinct heads.

On Christmas-day Mr. Saker left for Victoria for a season, while Mr. Mann was laid up with sickness. On the 27th, therefore, Captain Burton and the Spanish gentleman proceeded by themselves to explore the great mountain. More lava beds and steep volcanic cones were passed. Reaching the last ascent, the Spaniard fell behind, and our adventurous traveller proceeded alone, with a single kroo-boy to carry a flask of anisado and water. Walking became troublesome, and recourse was had to all fours. As the summit was neared the boy sank down with thirst, and glazed lips. A few moments more saw Capt. Burton upon Theon Ochema, where a new and unexpected set of objects met his sight.

Victoria peak was but the outer walls of a double crater, 250 feet deep, opening northwards, where a prodigious lava stream had been discharged. To the north-west lay Albert Crater, a far smaller formation, but remarkable for its high back wall. The two craters were parted by a curious V-shaped dyke of compact grey-stone in large blocks, and at a little distance was a third crater, by far the smallest of the three.

After building a small cairn of stones, the traveller descended. It took half an hour to get down the cone, owing to the cinders and boulders being loose and rolling. Seven hours had been occupied in finishing the last five miles of the ascent, and he hoped to return in three. The mercury fell to 40° as he passed Mount Helen. Twilight came on, then a darkness that could be felt. He was compelled to halt. The cry of the kroo-boy was heard at the spring, and soon firesticks marked the place of the camp. After the supper of hungry men, the party retired to rest, but not to sleep; the sun and wind had sorely burned their hands and faces, their legs ached, and spasmodic cramps seized their limbs.

A variety of expeditions followed this first exploration. Mr. Saker returned, with Mr. Robert Smith, on the 5th Jan., and on the 13th he made the third ascent, and was the first to boil the thermometer upon Victoria Peak. On the 15th Mr. Saker again returned to Victoria.

A final ascent was begun on the 27th January. The night following the cold was so intense, that the mercury fell to 33° 5'. The waterproof coats of the travellers were white with hoar, and the peak was powdered with frozen dew. Before leaving the peak Captain Burton was able to discover a complete solfaterra, lying to the north-east of Albert Crater. Smoke arose in long puffy volumes from long lines of white marl and sulphur. This discovery accounts for the many detached reports of flames seen issuing from the mountain, by the cloth merchants of Cameroons River, and the people of Fernando Po. A hailstorm signalized the day of descent.

On the 31st January, the camp at Mann's Spring was broken up. On the 2nd February, the scattered bungalows of Victoria were reached, where the travellers were hospitably received by Mrs. Saker, who had purposely remained till their return.

"These lines," says Captain Burton, in conclusion, "will shew the adaptability of the Cameroons Mountain for a sanatorium, a colony, or a convict station. A locale, which shows every morning hoar-frost during the hot season, in a region removed but 4° from the equator, is not to be despised in the days when it is proposed to remove Calcutta to Simla. The Anglo-Scandinavian race cannot, it is true, thrive in all climates; but there are few, and those are valueless, in which choice of site could not make him a cosmopolite."

Our readers will, we are sure, be glad to receive the disinterested and most valuable testimony of this celebrated traveller, to the truthfulness of all that our pages have contained of the salubrity and fitness of the vicinity of Amboises Bay for a missionary or commercial settlement.

A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

Continued from p. 172.

Sangbár was another new place, we visited. It lies on a little island, and is completely surrounded by water in the rains. We walked round the village in search of people, and at last met a Bráhmañ. Accosting him, we asked for a suitable place to speak to the villagers. He said: "There is not a single 'Purush' (man) in the village, all have gone out to various places." Not ten minutes elapsed when three other Bráhmañs appeared; the discussion growing in warmth, more came, and within half an hour we had some sixty men around us, and many women listening behind their houses and fences. I turned then to the above Bráhmañ, showing him the crowd, and asking him whether these fifty or sixty had come down from the skies or from the village? He laughed and remarked, "How did I know what you wanted? We do not often see Sabebes here, and I was afraid you might have come for some bad purpose." We then preached the gospel for a long time, and the greater part gave us every encouragement to go on. A crowd accompanied me to the boat to get books, and Jai Narayan remained on the spot in the meanwhile. The crowd had doubled, chiefly Bráhmañs, who candidly discussed the merits of their Shástras. Thus we spent some hours among them distributing Bengali and Sanscrit scriptures, and even then most of them walked with us to the boat, wishing to hear more. Some were strangers and one of them, speaking in English, said to me: "I have heard of this religion in BIKRÁMPUR (south of DACCA). There are many Christians in BIKRÁMPUR, who mind only your Shástras." I asked what he meant, and said that I had often been in those parts but had not met with any Christians. He said: "O! they do not openly say so; but they are Christians, for I see them always reading your Bible together, and they argue like you with Hindus against their Shástras." This was new to us; but it is another proof how much the knowledge of the gospel is spreading, and that it is not a fruitless work to itinerate and distribute the gospel liberally. We take courage, since we know that our labor is not in vain in the Lord.

For some hours we sat with a Thakur and some ten Hindus, at Kagrang. One of them, an old man, nearly drove us away: "Give me salvation here at once, and show me God instantly, or I won't have anything to do with you." It was hopeless to go on with this man, for he would hear nothing, but insisted that we would show him God. Turning to the Bráhmán, we accosted him, but he led us through all the labyrinth and nonsense of the four Yugs and their filthy idols, and before he was answered and satisfied, evening had set in. We begged him to compare the life of Jesus Christ with their gods, and to take refuge in Him before his wicked deeds brought him to eternal misery, but nothing made an impression. He would not even accept of a gospel, and that old man began to abuse and to revile our Saviour just to get rid of us. I appealed to his tenderer feelings, representing his awful position on the brink of eternity without hope and salvation, but all in vain.

At Assilia, opposite Dhumrai we met some Bráhmans and sat before their house. Two of them did all they could to annoy us and to try our temper. Whatever we said they turned into a sneer, saying: "You will never succeed in turning us from the religion of our fathers. Who has become a Christian? Show us any result of your running up and down the land with your books? When I told them that in various places, people of all classes had become Christians, they insultingly said, "It is a lie; nobody has turned Christian."

We were just on the point to proceed, when some young men from Dhumrai joined and sided with us. These youths told them in terms so sarcastic and bitter, that we never could employ, the foolishness of their idolatry; and they were quite taken aback. I heard them say, to their teeth, "We hate your Kalipujás and other pujás: your frauds and wickedness will not stand much longer. Don't we know your tricks? Have we not seen your wicked deeds? *chi! chi!*" At last those Bráhmans turned to us and said: "These our children (meaning the young men), will become Christians soon, but we will die in our old religion. *Salám!*"

At Malancha made another stay of half a day. Here a Bráhmán came to the river side and had a long talk with us. He said: "We have read your Shástras and we love to read them. They are the real true Shástras and our idolatry is only show and nonsense. We have, since we read your books, forsaken many things, and only keep a little show of pujás on account of our women and relatives." When pressed to forsake all and follow Christ, and told that we were sure that most of their females would heartily join them, he said: "True, we ought to have done so, but what would become of our livelihood and our families, who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." Hearing that he was the zamindar of the place, I urged still more on him, since he is not so very poor, and that God would honour him for it, and not let him starve. "But," said he, "nobody would then pay me rent."

Crossed over to Futtnagar to pay a visit to some Hindus who for some years have been halting between Christ and idolatry. The head man was not at home, but fifteen men and several women gave us a very cordial welcome and seats. We sat with them for some hours, some of them have lost all faith in idolatry, and seem to have a clear knowledge of the way of salvation. They opened their minds freely and treated us as friends. Among other things one said: "We don't believe in Káli or any other idol, and yet somehow our Thákur manages to make us dread Káli, and we cannot get rid of this fear." I replied: "Be men; and if your Thákur makes you again afraid of Káli, take her and smash her in pieces and see what she can do. If you have not courage, I will go now with you and pound her to dust." To this they decidedly objected. "If you were not halting between Káli, the blood-drinker, and Christ, you would have more courage, and take a bold step and abandon her for ever. Why, you are twelve strong men; what have you to fear? If the Thákur comes upon you, let me know and you shall be protected by law." They appeared very thoughtful and acknowledged their weakness and foolishness, and said: "You must have patience with us; do not give us up; visit us, and in the end we shall be able to overcome all difficulties."

All of a sudden their Thákur came himself among us and mingled with our conversation. He was a young man of about twenty, intelligent, but very self-sufficient. Jai Narayan stripped him gradually of every argument, so that he could say no more, and his disciples evidently enjoyed his perplexity. I spoke a few words, and pressed on his mind his wickedness in deceiving and deluding so many people, and told him of the awful reckoning day that awaits him if he does not forsake his frauds and corrupt teachings. He took it very carelessly, and probably thought that being a Bráhman, God could not punish him. We then took leave and moved down to Dayapore, where the brutal conduct of one of our people towards his wife distressed me very much. From here I returned home, having been very unwell for two days. Since my last visit to those inquirers, Jai Narayan has visited them twice, but as yet with little visible success.

THE SCRIPTURES IN ORISSA.

In our last number we gave some particulars of the origin of the translation of the Word of God into the language of Orissa. With no small degree of pleasure do we give insertion to the following letter from Mr. Buckley, of Cuttack, conveying the gratifying information of the completion of another edition of the New Testament in that tongue. The letter was sent to the Secretary of the Bible Translation Society, and is dated October 1, 1862:—

“My dear Brother,—I write a line, for I know you will participate in our thankfulness and joy. The New Testament in Oriya is now completed, and this morning I received the first copy. Blessed be the name of the Lord for His great goodness! This has been an eventful day; and in writing Ebenezer, I desire most thankfully and humbly to record the helping hand of God, and most solemnly to commit the work to the effectual blessing of the Father, the Son, and the Holy Ghost, the one God to whose glory I would live and die. May this holy book, the record of the new covenant of heavenly love, be a lamp to the feet and a light to the path of many a heathen wanderer in Orissa! May our beloved native Christians, as they read its precious pages, be enlightened by the Holy Spirit to know the things which are freely given to them of God, and be established and comforted concerning the faith! May its precious promises be wells of salvation to afflicted and dying Christians in Orissa; and may they rejoice in the grateful light that beams from its inspired pages, till they reach that better country where its light, much as we prize it now, will be needed no more! I trust you will unite with us in prayer that this sixth edition of the New Testament in Orissa may by the Holy Spirit's blessing be effectual in the enlightenment and salvation of many.

“I am so thankful that the work is *now* finished, that I have no heart, on a day so interesting and joyous as this, to explain why it has not been finished earlier. Suffice it to say, that the importance of completing it at the earliest practicable period has been deeply and constantly felt, but other engagements in the same holy cause, and domestic afflictions, have occasioned delay. It is completed amid brighter skies and happier scenes; and my earnest desire is that it may be made a blessing to many. In prosecuting the work I have had the best native assistance that could be procured, and have diligently examined and compared the former versions in Bengali and Oriya. I have long been a careful student of the Bengali Bible, and have a high opinion of the eminent ability and fidelity with which Baptist missionaries have from the beginning until now laboured in the important department of Biblical translation for the benefit of the millions of Bengal. No greater honour has God ever conferred on the Baptist denomination than giving it such men as have laboured in this department, and I do not believe that it is half enough appreciated at home.

"We are now in urgent want of help for printing separate portions of Scripture. The American and Foreign Bible Society has for many years liberally aided us in these operations, and is still anxious to help, but has not the means; and in the present state of public affairs in America I fear is not likely to have for some time to come. A little help speedily rendered would be of invaluable service.

AUTUMNAL MEETING AT BRADFORD.*

On Tuesday, October 28, most interesting meetings of the subscribers and friends of the Baptist Missionary Society, convened by circular and public announcement, were held at Sion Chapel, Bradford, Yorkshire.

In the afternoon the meeting consisted chiefly of members. Thomas Aked, Esq., occupied the chair. The parent society was represented by Mr. Edward Bean Underhill. A large number of gentlemen connected with the Baptist denomination assembled from the surrounding district, including the Rev. Dr. Evans, the Rev. Dr. Acworth, Rev. H. Dowson, Rev. Dr. Brewer, Rev. Professor Green, Rev. J. P. Chown, Rev. T. Pottenger, Rev. H. J. Betts, Mr. Geo. Osborn, Mr. Wm. Stead, Mr. John Cooke, Mr. Councillor Wilcock, Mr. James Cole, Mr. T. Stead, &c.

Mr. UNDERHILL made a very elaborate statement as to the working of the society. He stated that this was the first meeting of the society of this kind that had been held. The annual meeting of the society in London for the selection of officers was found to be one in which a great amount of information was imparted, and in which the members freely discussed the affairs of the society; and it had been suggested that, if a similar meeting were to be held annually in some town in the country, it might be attended with the like interest. The present meeting was therefore held, and it was intended to hold the next meeting perhaps, at Bristol, and the annual autumnal meeting after that, probably, at Edinburgh, and so on every year in some other town. He then entered into a statement of the operations of the society abroad, beginning first with India, starting at the north, and passing on to Calcutta, enumerating the mission stations, and giving a minute account of the missionaries at each, the number of churches and church-members, and the kind and extent of property possessed by the society. He then reviewed the condition of the mission operations in India. While speaking of the mission at Serampore, he stated that the handsome college there was built at a cost of 18,000*l.*, entirely paid by the Serampore missionaries; and the building was endowed by the munificence of Mr. John Marshman. There were four mission-houses belonging to the society in Calcutta. The mission press established by Mr. Pearce was stated to be a valuable source of revenue to the society, inasmuch as, besides having created a fund of 24,000*l.* for the support of widows and orphans, it served to defray not less than one-fourth of the annual expenditure incurred in connexion with the mission in India. The society was deeply indebted, not only to Mr. Pearce, who established the press, but to Mr. Thomas and Mr. Lewis, who had since conducted it. Mr. Underhill then reviewed the progress of the mission in Ceylon, in the West Indies, in Africa, and China. He stated that in Africa, a spot had been discovered on the hills overlooking the society's settlement at Victoria, Amboises Bay, adapted for the erection of a sanatorium by the Government, for the crews of the cruising squadron; and the proposal was under the favourable consideration of the Government, of making the bay a depot, which would be of great advantage to the converts from Fernando Po. Mr. Underhill gave a gratifying account of the state of the funds at home—33,150*l.* last year, from all sources; and showed that, with the enlarging income, the

* From the *Freeman*.

home expenditure had gradually declined, the Baptist Mission being the least costly in its working of all the great missionary institutions; and that the society was able to support a much larger body of missionaries with the same machinery in operation.

At the close of Mr. Underhill's address several questions were proposed to him by the Rev. H. Dowson, Dr. Acworth, Mr. Stead, Dr. Brewer, Mr. Nichols, the Revs. H. J. Betts, R. Green (of Shipley) and others; relating chiefly to the condition of the African Mission, the relations between the Baptist Mission and the Bible Society, and the management of the Calcutta press. These were fully and satisfactorily answered by Mr. Underhill; after which a resolution expressive of confidence in the society's management, and expressing the best wishes for its success, was moved by the Rev. J. P. Chown, seconded by Dr. Evans, and carried unanimously. Thanks were also presented to Mr. Underhill for his interesting and lucid statement, and to Mr. Aked for presiding.

A public meeting was held in the evening in Sion Chapel. The Rev. Dr. Acworth presided, and among the ministers and other gentlemen present were the Rev. Dr. Godwin, the Rev. J. G. Miall, the Rev. H. Dowson, the Rev. Dr. Brewer, the Rev. J. P. Chown, Thomas Aked, Esq., William Stead, Esq., John Cooke, Esq., George Osborn, Esq., &c. The meeting partook largely of a devotional character.

Mr. UNDERHILL addressed the meeting at considerable length. He said that the work of the Missionary Society last year had been one of peculiar encouragement both at home and abroad. Not the least of the blessings which had marked the course of the society was the harmony existing amongst those who had the management of it. The committee had been quite free from all internal causes of dissension and strife. This was one mark that God's blessing was upon them. For many years there had been a gradual increase in the support rendered to the society, so that in the course of years the income had gradually risen from 14,000*l.* to 19,000*l.* The total income from all sources had so increased in twelve years that they could calculate upon an income of 24,000*l.* or 25,000*l.* But during the last three years the total income had not been less than 30,000*l.* per year. Last year it was 33,000*l.* Some of the items were of an exceptional character, including donations and legacies; but still, in the providence of God, the society might, in the future, as in the past, be favoured with similar aid. A most valuable source of revenue was the mission press of India. That press was begun by one of the most laborious and successful of their missionaries, Mr. Wm. Pearce, who devoted his life to the mission work, especially to printing the Scriptures and other works in the various languages of India. From the mission press had grown a large widows' and orphans' fund, which at the present moment amounted to 24,000*l.* The proceeds of that fund were devoted to the support of widows and orphans. There were some thirty or forty widows. They had now also an insurance on all the lives of their missionary brethren. The mission press had further contributed more or less to the maintenance of the mission itself, for one-fourth of the expenses of the mission in India—not less than 4,000*l.*—was provided also by the press. The mission press issued Scriptures to a very considerable extent, the cost of preparing and printing being not much less than 2,000*l.* a year. All their missionary translations, with the work of preparing and issuing, were entirely the result of the contributions made by their friends to the Bible Translation Society. Not one penny was received for this object from any other quarter. There were some indications that the income of the society would not be so large this year as last. At present the funds are not flowing in so freely, and Yorkshire was a little behind. In Lancashire, from causes which they all understood, there would, he was afraid, be a falling off to the extent of 75 per cent., or 1,000*l.* He hoped, therefore, that their friends in other parts of the country would, by increased liberality, endeavour to supply the falling off. Mr. Underhill then reviewed the results of the mission work. He showed that where, as in China, the missionary had to deal with the hard-hearted

Buddhist, or in India, where they had to deal with the perplexed and subtle intellect of the Hindoo, the difficulties were correspondingly great, though greater in the case of the former than in the latter, while, where the missionary had to deal with the more simple and impassioned nature of the negro, as in the West Indies, the success of the work was very satisfactory. In the one case, the missionary had to displace error before he could plant a germ of truth, whereas, in the other, the mind, uncontaminated and unsophisticated, was free for the reception of truth presented to it. The soil in which the missionary had to sow seed was less favourable in one case than in the other, and hence the greater labour and the longer interval before the results were so apparent. There were, however, abundant evidences that idolatry had never had less hold upon the Hindoo mind than it had at the present moment. Mr. Underhill presented some indications in the case of the Hindoos, corresponding with manifestations in the times of the Apostles, of the decline of Paganism before the early progress of Christianity, and showed that there was an analogy to those times in the scepticism which great numbers of the Hindoos exhibited towards the idols, and in the quickening and elevating influence which the English tongue and the literature of the mission press in India were exercising upon the minds and the modes of thought of the population, giving hope of the ultimate triumph of the truth in its purity and the gradual disappearance of superstition and idolatry.

The CHAIRMAN briefly addressed the meeting in terms of pleasure as to the hopeful and cheering address of Mr. Underhill; appropriate and fervent prayers were offered by the Rev. J. G. Miall and Dr. Godwin; and, the benediction having been pronounced by the latter, the meeting separated.

MISSIONARY WORKING PARTIES.

FROM THE QUARTERLY HERALD.

As the time of the year draws on when our Missionary Working Parties re-assemble, they will allow us to remind them that articles for sale in India, should be of good materials and new patterns, and well made. We have been requested by Indian friends to suggest that ladies estimating the value of the work sent, should calculate only the bare cost of the materials. The duty paid on European goods—and Missionary packages are no exception—is so high, that if an additional value be placed on articles for the workmanship, though the box sent appears more valuable in the pages of the "Herald," less money actually passes into the Missionary's hands than would do if the box bore a less nominal value.

We have been requested also to give a list of some articles that might be sent as presents to native Christians. The power of making occasional gifts of this kind would be invaluable to our Missionaries, and the reception of them very gratifying to those who, cut off by the loss of caste, &c., from the sympathies of their own people, would feel doubly any kindness from Christians at home, to whom they look as representatives of their Lord. Particular mention has been made of a piece of dark blue or scarlet cloth, light in texture, three yards and a half long and a yard and a half wide—or if coloured flannel, two widths—for the garment worn by the native preachers. However desirable kind attentions are to the native Christians, the preachers have a double claim on our sympathies. Raised by intelligence, and often by education above their people, and sometimes, perhaps not always *necessarily*, not on a par with European pastors, they stand alone, in a degree that few men do. It is through them mainly that the character of our native churches is to be raised and sustained. Consideration manifested towards them by British Christians tends to tighten the links that bind them to us; and any expression of cordial regard and esteem on our

part helps to raise that self-respect which it is the effect of heathenism to annihilate, and without which no man can raise his fellows. The presents generally useful are—

Dark jean waistcoats with sleeves, of all sizes, made like stable waistcoats.

The same pattern in mousseline-de-laine, or any other woollen material.

Coarse figured book-muslin—wide—in five-yard lengths, from 1s. 2d. to 1s. 4d. per yard.

Scissors and knives.

Cottons, needles, thimbles.

Remnants of silk or coloured flannels, for boys' caps.

Spectacles.

Cotton-work bags of all sizes.

From a letter in the November *Juvenile Herald*, in which Mrs. Saker acknowledges a box of clothing sent to Africa, we extract the following directions which may be useful in guiding our friends intending to send articles to Africa:—

“Will you be kind enough, should you work for us again, to let the dresses, especially the children's, be print instead of muslin, as they seldom wear two garments at a time.

“Muslin frocks would sell in Fernando Po, as the people put more clothing on their children; but here the children run about almost naked, and we are glad to give them a garment to cover them. They are too poor to buy them. We have seventeen children in the house to clothe, and I find dark prints are the best for them.

“We are much wanting long round pinafores, about a yard in length, of dark, cheap print, just to cover the children who come to school; made more like a shirt with short sleeves for the boys. Do not trouble to put bands, as they seldom use them.

“We often have from forty to fifty children in the school without clothes. My daughter keeps the school, and she often comes to me, ‘Oh, mamma, do give me something to cover these children.’ So much of the clothing kindly sent by our friends is too short.”

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Kerry, to whose care the villages to the south of Calcutta have fallen since Mr. Pearce's departure, has recently paid them a visit in company with Mr. Sampson. They were absent eleven days, holding services among the people.

SOUTH COLINGAH.—Our estimable native brother Goolzar Shah informs us, that it is extremely desirable that a school should be established for female education among the people. He estimates the cost of schoolhouse and furniture at £20, and the monthly expense of teacher, &c., at 50s. Cotton, cloth, and books would also be very serviceable for the children. A suitable teacher can be found in his own congregation. We shall be happy to receive contributions for this object.

SERAMPORE.—We have to announce, with great regret, the decease of Miss Alice Penney, after a long illness, patiently and Christianly borne. It is a great trial to Mrs. Penney; but she appears to be graciously supported under it hitherto.

SEWRY.—Mr. Rouse informs us that he has been able to take a full service in the chapel on Lord's day in Bengali, thus early using his acquired power of speaking in the language. He was expecting in a few weeks to remove into Calcutta, to join Mr. Wenger on his arrival in translation work.

BRITTANY.—The chapel at Tremel is nearly finished and the house inhabited. The authorization to have public worship has not yet been received. Mr. Bouhon has been well received in an excursion to the vicinity of Guingamp, whither he has been on a preaching tour.

HOME PROCEEDINGS.

We beg to call the attention of our readers to the report of the meeting held at Bradford, and which they will find in a previous page. As an experiment, it was eminently successful; and the committee will be encouraged to hold a similar one every autumn, in some large town central to an extensive district.

A very interesting service was held at Northampton on the 5th ult. to commend Mr. and Mrs. Laughton to the divine blessing on their departure for China. College Street Chapel having been recently taken down to make way for a commodious edifice, the meeting was held in Castle Street. Many of the ministers of the county were present; and the Rev. J. Mursell of Kettering, J. T. Brown of Northampton, T. T. Gough of Clipstone, and the Secretaries of the Society, took part in the service.

On Tuesday the 11th ult., our friends met the committee. After a few words of kind counsel and encouragement from the chairman, they were commended to God in prayer by the Rev. F. Tucker, and then took their leave. On the following Friday evening, the Rev. F. Trestrail, accompanied them to the ship, *The Min*, which sailed very early the next morning. Tidings reached us from Deal, and there was a good prospect of a fine passage down channel. May their voyage be rapid and safe!

We have also to announce the safe return of Mrs. Hall from Cheefoo, whose health has been improved by the voyage, and who has been graciously sustained amidst all her severe bereavements—first of her husband, and then of her two children, one of whom died at Singapore on the way home. We commend her to the affectionate sympathy of all our friends.

The meetings of which intelligence has reached us have been numerous, and we hope effective. Mr. Underhill and the Rev. R. Williams, have taken the Oxford Auxiliary, together with Wallingford and Wantage. The Rev. W. K. Rycroft has visited the churches in the East Gloucestershire district. The Rev. J. Sale has advocated the good cause at Coventry, and the churches in middle and south Devon, as far as Torquay. The Rev. F. Trestrail has been engaged at Brighton, and the Rev. W. Crowe at Eden Bridge. The arrangements for Lincolnshire and Kent are made, and will embrace the close of present, and the beginning of next month.

Our esteemed friends, the Revs. J. Aldis and J. Makepeace have also kindly visited Dover, Folkestone, and the vicinity, for the Mission.

We earnestly press on all Treasurers and Secretaries of Auxiliaries to remit what monies they may have in hand, as the Treasurer is largely in advance.

SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

We beg to apprise the Pastors and Deacons of the Churches, that they will receive the usual Annual Circular in due course of post. The amount contributed last year of £696 14s. 10d., showed an advance on previous years; but the claimants are also increasing. From this fund, nineteen widows, with their families, and two orphans, are receiving aid.

CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS.

These cards are now being issued to our young friends, and we would affectionately urge them to exert themselves to the utmost to obtain the largest amount in their power. There are about 200 of these most useful Agents in connexion with the Society. The contributions received do not by any means equal the expenditure. They have increased steadily up to 1861, when £517 were received. But last year they fell off to £383. This fact will, we hope stimulate our young friends afresh.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 20th to November 21st, 1862.

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

ANNUAL SUBSCRIPTION.		£ s. d.	Stony Stratford—		£ s. d.	Emsworth—		£ s. d.					
Douglas, James, Esq., Cavers, N.B.	5	0	0	Collec. for Rev. W. K. <i>Rycroft's Chapels</i> ..	4	12	6	Contributions	0	17	6		
DONATIONS.			CAMBRIDGESHIRE.			Kent Street—							
A few Friends in Tullie- met, Perthshire, for <i>China</i>	1	0	0	Haddenham—	7	14	0	Contributions	25	10	9		
Friends of Education in Kendal, by Mrs. S. J. Thompson, for Mrs. <i>Lucy Millard, St. Ann's</i> <i>Bay, Jamaica</i>	10	0	0	Contributions				Do., Sunday Sch.	2	1	0		
"Logie," for <i>India</i>	5	0	0	CORNWALL.			Lake Road—	Contributions	2	7	6		
W. Owen Evans, Esq., of Glandiad Fach, Pa- rish of Meline, by Rev. D. George, Whitewell	100	0	0	Hayle—	10	14	3	Sunday School	0	10	0		
LEGACIES.			Helston—			St Paul's Square—							
The late Mr. Commissary Wemyss and Mrs. We- myss, Legacy by Deed of Settlement, per J. Macandrew, Esq., Edinburgh	150	0	0	Contributions	10	0	8	Contributions	24	15	8		
The late Wyatt George Gibson, Esq., Banker, of Saffron Walden, by G. S. Gibson, Esq., Saffron Walden	100	0	0	Less expenses ..	0	6	0	Do., Sunday Sch.	3	17	8		
LONDON AND MIDDLESEX.			Saint Austell—			Do. Maria la bonne							
Bloomsbury—				Contributions	17	2	3	Less expenses ..	70	16	9		
Collec. for Rev. W. K. <i>Rycroft's Chapel</i> ..	8	3	0	Less expenses ..	0	7	3		2	0	0		
Contribs. on acc.	33	8	7	16			15	0	68			16	9
Camden Road—				DEVONSHIRE.			Niton, Isle of Wight—						
Contribs. on acc.	10	3	1	Appledore—	0	10	6	Contributions	4	18	8		
Do., Sunday School	3	5	9	Contribution				Less expenses ..	0	2	8		
Chelsea, Paradise Chapel—				Devonport, Hope Chapel—	20	0	0	4			16	0	
Collection	3	8	0	Contribs. on acc. ..	20	0	0	Southampton, Portland Chapel—					
Hammersmith—				Do., Morice Square—	8	1	1	Contributions	7	5	4		
Contributions	8	12	9	Contribs. on acc. ..	8	1	1	Do., Sunday School	3	3	9		
Do., Sunday School	10	7	6	Plymouth, George Street—	41	5	0	HEREFORDSHIRE.					
James Street—				Collections	2	16	0	Contributions	1	4	0		
Sun. S., by <i>F.M.M.A.</i>	2	6	6	Juv. Miss. Assoc.	2	16	0	LEICESTERSHIRE.					
Walworth, Lion Street—				Do., for <i>African</i> <i>Orphans</i> ..	13	10	4	Leicester, Belvoir Street—					
Sun. Se., for <i>Gahalya</i> <i>School, Ceylon</i>	10	0	0	DORSETSHIRE.			Contribs., balance ..			9	0	0	
BERKSHIRE.			Poole—			SEVENOAKS—			Sheepshed				
Faringdon—				Contributions	7	13	5	Contributions	14	15	8		
Contributions ..	11	0	6	Do., Sunday School	1	2	7	LANCASHIRE.					
Do., for <i>India</i> ..	10	0	0	Less expenses ..	0	6	0	Birkenhead, Grange Lane—					
	21	0	6	8	10	0		Collections	14	0	0		
Less expenses ..	0	17	0	GLOUCESTERSHIRE.			Sun. School, for <i>N.P.</i> <i>Delhi</i>			12	10	0	
	20	3	6	Shortwood—	21	2	10	Do. for <i>Rev. J. C. Page's</i> <i>Schools, Barisal</i> ..	6	5	0		
Reading—				Contributions	3	8	7	Bootle—					
Contribs. on acc.	36	0	0	Do., Sunday School	24	11	5	Juvenile Association	3	17	11		
Wantage—				Less expenses ..	3	13	0	Goodshaw—					
Contributions	18	18	9	HAMPSHIRE.			Collection			3	0	0	
Less expenses	0	14	0	Beaulieu—	2	0	8	Liverpool, Pembroke Chapel—					
	18	4	9	Collection	0	11	10	Contributions, moiety	60	0	0		
BUCKINGHAMSHIRE.			Broughton—			Manchester—			Leicester, King Street—				
Fenny Stratford—				Contributions	9	7	8	Contribs. on acc.	100	0	0		
Contribs., for <i>Rev. J.</i> <i>Parsons, Meerut</i> ..	0	0	0	Do., Sunday School	0	16	10	North Lauceashire Auxil.—					
			Portsmouth and Portsea—			Oldham, King Street—			Collections				
			Ebenezer—			Less expenses ..			24			8	6
			Collections			10			1			3	6
						23			5			0	
						10			1			9	
						0			2			9	

£ s. d.		£ s. d.		£ s. d.	
NORTHAMPTONSHIRE.		YORKSHIRE.		MONMOUTHSHIRE.	
Clipstone—		Barnsley—		Abergavenny, Frogmore St.—	
Contribs. on acc.	3 0 0	Contribs. on acc.	7 0 0	Contributions	19 5 9
NORTHUMBERLAND.		Blackley—		Do., for Rev. W. K.	
North of England Auxil.—		Contributions	2 8 0	<i>Rycroft's Chapels</i>	0 10 0
Contribs. on acc.	35 0 0	Halifax, Pellon Lane—			
OXFORDSHIRE.		Contributions	22 9 6	Less expenses ..	1 10 4
Charlbury—		Horsforth—			
Collection	0 14 6	Collections	5 13 4	Do., Lion Street—	18 5 5
SHROPSHIRE.		Juvenile Contribs., for		Contributions	5 17 7
Bridgnorth—		Rev. J. Diboll's Native		Do., Sun. School	0 16 6
Contributions	9 6 6	Teacher	7 7 7		
Do., Sunday School	1 10 6	Rawden—		Abersychan—	
	10 17 0	Contributions	2 13 0	Contributions	6 4 10
Less county and other		Do., Sunday School		Do., Sunday School	1 15 2
expenses	0 15 0	Auxiliary	0 17 7		
	10 2 0	Less expenses ..	3 10 7		
SOMERSETSHIRE.			0 4 6		
Bath, Auxiliary—			3 6 1	Ilanfhangel—	
Contribs. on acc.	20 0 0	Rishworth—		Contributions	3 10 6
Boroughbridge—		Contributions	4 6 0	Ragland—	
Contributions	1 8 2	Do., for China	0 4 4	Contributions	3 2 8
Taunton, Silver Street—		Skipton—		Do., Sun. S. Box	0 12 11
Contributions	15 9 4	Collection	3 0 0		
Witnell—		West Riding—		Newport, Commercial St.—	
Contributions	0 10 0	Contribs. on acc.	85 0 0	Contributions	29 16 0
WARWICKSHIRE.		SOUTH WALES.		Less expenses ..	1 6 9
Coventry—		CARMARTHENSHIRE.			
Contributions	50 3 9	Newcastle, Emlyn—		Talewain, Pischah—	28 9 3
Do., Sunday School	20 9 0	Contributions	3 5 6	Contributions	3 1 6
	70 12 9	Do., Sunday School	14 12 0	Do., Sunday School	5 16 0
Less expenses ..	0 12 9				
	70 0 0	Less expenses ..	17 17 6	FOREIGN.	
			0 0 6	WEST AFRICA.	
			17 17 0	Cameroons—	
				Contribs., Bethel Station	3 10 0
				Do., Bell Town do.	1 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Sept. 25 and 26 ; Peacock, E. J., Sept. 29 ; Saker, A., Sept. 20, 22, and 29 ; Smith, R., Sept. 29.	FRANCE—MORLAIX, Jenkins, J., Oct. 18, Nov. 6. PARIS, Monod, A. W., Oct. 28, Nov. 8 ; Puizot, M., Oct. 16.
ASIA—CALCUTTA, Lewis, C. B., Sept. 16, Oct. 1 ; Shah, Goolzar, Sept. 19 and 22. Dacca, Robinson, R., Sept. 18. DELHI, Broadway, D. P., Oct. 2. INTALLY, Kerry, G., Oct. 8. SERAMPORE, Sampson, W., Sept. 1. SEWRY, Rouse, G. H., Sept. 18. SHANGHAI, Yates, M. T., and J. P. Crawford, Sept. 3. YENTAI, Kloekers, H. Z., Aug. 28.	HAYTI—JACMEL, Baumann, W., Oct. 24. JAMAICA—ALLEY, THE, Duckett, A., Sept. 28. ANNOTTO BAY, Jones, S., Aug. 6. BROWN'S TOWN, Clark, J., Oct. 7. CALABAR, East, D. J., Oct. 6. LUCEA, Teall, W., Oct. 23. SAVANNA-LA-MAR, Clarke, J., Oct. 22. ST. HELENA—Craig, T. R., Aug. 30. TRINIDAD—SAN FERNANDO, Gamble, W. H., Oct. 23

ACKNOWLEDGMENTS.

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

- Mr. J. Mills, 1, Mexican Terrace, for a case of clothing, value £8, for Rev. E. J. Peacock, West Africa.
- British and Foreign Bible Society, for 100 Bibles and 200 Testaments, value £7 5s. 8d., for Rev. J. Davey, Nassau, Bahamas.
- Mr. E. Smith, for a rug, for Rev. R. Smith, West Africa.
- Northampton, College Street Maternal Association, by Mrs. Brown, for a case of clothing, value £40, for Rev. J. M. Phillippo, Jamaica.

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FINIS.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.