

THE MISSIONARY HERALD.

FINANCIAL COMPARISON OF 1863 WITH 1864.

As the Annual Report will now be in the hands of many of our readers, it may be interesting to them if we direct their attention to some of the facts which a comparison with former years brings into notice. It will be remembered that last year was a year of unusual effort, rendered necessary to meet the deficiency of the year preceding; and that, therefore, the comparison will not be between two ordinary years of income, but between a year of unexpected diminution and one of liberal increase. In the result, however, it will appear that there is no reason why the regular income of the Society should not always equal that of last year, or even considerably exceed it.

The gross income of the Society in the years we are about to compare, was for the year 1863, £27,189 3s. 0d.; and for 1864, £34,419 11s. 2d. And, first, as to the number of churches by which this income was raised.

The number of churches that contributed in some form or other to the Society's funds in 1863, was 1,077. In 1864 the number increased to 1,181. But it appears that there were 115 churches that contributed in 1863, which failed to contribute in 1864. If they had done so, the increase of contributing churches in 1864, instead of being only 104, would have been 219. Presuming that these churches were prevented only by local causes from aiding us last year, such as new buildings, repairs, &c., which being completed they will resume their liberality, the total number of churches by which the Society's funds are provided, reaches to 1,296. As compared with the year 1848, when the average number of contributing churches was 900, this gives an increase in sixteen years of 396.

But last year the churches were not all alike liberal. Some largely increased their contributions, others to some extent declined. Taking a general view, there was a decrease in five English counties; but the sum total of the decrease was so small as to be scarcely noticeable. It was only £29 4s. 10d., and occurred in the following counties:—

	£	s.	d.
Bedfordshire	-	-	-
Cornwall	-	-	-
Cumberland	-	-	-
Lincolnshire	-	-	-
Shropshire	-	-	-
	£29	4	10

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If, however, we examine the counties more closely, we find that there were actually 206 churches which contributed *less* than in 1863. It is true that in many cases the diminution was very small, amounting only to a few shillings, and it was more than made up by the extra gifts of others; but it shows that in meeting the anticipated deficiency, it was not the whole number of 1,181 churches which actually contributed towards it; only 975 answered to the appeal. Or again, taking the entire number of Baptist churches at 1,296, which in the three kingdoms raise funds for the Society, there were 321 that, from some cause or other, did not contribute to the prevention of the expected deficiency. It is, however, very gratifying to remark, that quite three-fourths of our contributing churches generously and promptly came to the rescue.

The analysis of the Balance Sheet, which we next give, will accurately show the sources of the income of the two years.

	1863.			1864.		
	£	s.	d.	£	s.	d.
Subscriptions	211	7	6	202	2	0
Donations	1810	11	7	3300	0	0
Legacies	1979	13	1	1886	2	4
Annual Services.	62	16	11	120	14	2
Dividends, Mission Press, &c.	7384	9	3	4244	11	7
Foreign Contributions	554	15	9	596	2	0
	<hr/>			<hr/>		
	12003 14 1			10349 12 1		
English Churches	13027	8	9	20403	19	11
Welsh "	1464	10	5	2575	6	3
Scotch "	658	0	9	982	12	4
Irish "	35	9	0	108	0	7
	<hr/>			<hr/>		
	15185 8 11			24069 19 1		
Total	<hr/>			<hr/>		
	27,189 3 0			34,419 11 2		

Under the head of subscriptions are placed contributions of persons not connected with any church, and which are usually paid at the office in London. The next Table will show the increase and decrease of receipts in the two years.

INCREASE.

	£	s.	d.
English Churches	7377	11	2
Welsh "	1110	15	10
Scotch "	324	11	7
Irish "	72	11	7
Donations	1489	8	5
Annual Services	59	17	3
Foreign Contributions	41	6	3
	<hr/>		
	10476 2 1		

	DECREASE.	£	s.	d.
Subscriptions		9	5	6
Legacies		93	10	9
Dividends, Mission Press, &c. . .		3139	17	8
		<u>£3242 13 11</u>		
Net Increase from Churches . . .		£8885	10	2
Net Decrease from other sources . .		1652	2	0
		<u>£7233 8 2</u>		

The heads of decrease are but three, and only the last will require a word of explanation. There are of necessity a few uncertain sources of income on which we cannot, from year to year, depend. Such are the returns of the Mission Press in Calcutta; and it so happened that while the year 1863 gave an unusually large advance, that of the last year was smaller, chiefly owing to the rates of exchange and the different time of drawing the balances in London and Calcutta. On all other heads of importance there was a large increase over 1863, that from the churches reaching to the sum of £8,885 10s. 2d. Of this sum, so far as the accounts rendered enable us to distinguish, £5,775 0s. 6d. were especial gifts to meet the emergency, leaving £3,110 9s. 8d., which we may hope to be a permanent addition to the Society's income.

In this increase the Welsh churches have borne a very gratifying part. Even in the deficient year of 1863 their contributions were not much diminished, as the following Table shows:—

	£	s.	d.
1862 - -	1576	16	2
1863 - -	1464	10	5
1864 - -	2575	6	3

We have every reason to think that Wales will not fall below the last amount in years to come.

By a further analysis we are able to obtain an approximate estimate of the average contributions of each church, and the average given by their members. It has been stated that the churches contributing last year were 1,181, and they are assumed to contain 155,000 members. Taking this as a criterion, the 1,077 churches of 1863 will have contained 141,000 members, and the comparison will stand thus:—

- 1,077 churches in 1863, contributed £15,185 8s. 11d., an average of £14 2s. each church.
- 1,181 churches in 1864, contributed £24,069 19s. 1d., an average of £20 7s. 7d. each church.
- 1,077 churches, containing 141,000 members, give an average of 2s. 1 $\frac{3}{4}$ d. each member.
- 1,181 churches, containing 155,000 members, give an average of 3s. 1 $\frac{1}{4}$ d. each member.

For the purpose of further comparison, we add the particulars of 1848, from the Report of that year:—

900 churches, in 1848, contributed £13,492 8s. 5*d.*, an average £15 9s. 9*d.* each church.

900 churches, containing 118,000 members, give an average of 2s. 3½*d.* each member.

Mr. Murdock, of Madras, has furnished us with a computation of the average contributions to various Missionary Societies, based on the returns of attendants at public worship, as given in the census of 1851. We need not insert his figures; but it appears that attendants on the services of the Church of England give to the Church Missionary Society, the Gospel Propagation Society, and Colonial and Continental Societies, an average contribution, per head, of 1s. 5*d.*; Wesleyan Methodists give an average contribution, per head, of 2s. 3*d.*; and the Independents give to the London and Colonial Missionary Societies also an average of 2s. 3*d.* per head. It would thus appear, that while our churches last year exceeded the above average, in 1863 they fell a little below. But taking our highest average, that of 1864, it is not more than one day's wages of an artisan. Surely more than this can be done.

An esteemed friend has supplied us with the following calculation, as a proof that it is possible to raise our income to £50,000 a-year. From the 155,000 members he deducts 50,000, as unable or unwilling to give. Let the 105,000 be supposed to contribute in the following proportions:—

100000 — 1 <i>d.</i> a week	-	£21666 13s. 4 <i>d.</i>
3500 — 5s. a quarter	-	3500 0 0
1000 — 20s. „	-	4000 0 0
300 — 50s. „	-	3000 0 0
100 — 100s. „	-	2000 0 0
100 — average £50 a year	-	5000 0 0
		£39166 13 4
From Sunday Scholars one farthing a week each child and from each Teacher one penny	}	11480 12 0
		£50647 5 4

But even an average of one penny a week from the whole of the 155,000 members, would, with other sources of income, give the Society more than £40,000 a year.

We commend this great cause to the affections of our readers. Let no one think that all has been done that can be done to send the Gospel to the perishing heathen. All the world is now open to the evangelizing efforts of the Christian Church. Every thing around us betokens the existence and the increase of wealth in our beloved country. But it is only a small portion that we consecrate to the salvation of the regions which contribute so largely to our comforts and our luxury.

AN ACCOUNT OF ALI MAHOMED, A NATIVE PREACHER IN JESSORE.

BY THE REV. J. H. ANDERSON.

In March last I sent home the journal of the mission tour that I had made in company with our native brother Ali Mahomed. I have now to tell you that not long after his return home, he was called to leave this world, and to enter, we trust, the abode of the blessed. His history has been a somewhat remarkable one, and I have felt it to be a duty to draw up a brief sketch of it for the information of those who support our mission. He was born in the village of Satheriya, in this district, about the beginning of the present century. His father was a weaver, and was very well off. When a youth he learnt his father's trade, and, being possessed of great manual dexterity, soon excelled in it, but he did not follow it as a means of obtaining a livelihood. He had a beautiful voice, and, while a mere boy, was so popular as a singer, that he used to be invited to the houses of his neighbours to sing songs to them, when numbers would collect to hear him. He learnt to play one musical instrument after another, and his fame as a singer and player soon spread in the country round. This led him to follow the calling of a musician. In the course of a few years he became the leader of a band of twenty players and singers, and in the south part of the district, over many miles of country, "Ali Mahomed, the singer," became extremely popular; in fact, his name was quite a household word. In the pursuit of his calling he had to make himself acquainted with the more current Hindu shastres—the Mahabharat and the Ramayun—and in the houses of the great Zemindars he used to sing many songs drawn from these sources. This part of his profession made him largely acquainted with Hindu mythology, and quite conversant with all the religious practices and opinions prevalent among the Hindu community. But, as might have been expected, the unsettled life he had to lead told sadly upon his moral character. He became a great opium-eater, and gave way to licentious indulgences. But he did not descend so low in the career of vice as many sensualists do; for even at that period of his history he read our tracts with avidity, and engaged in disputation with our native preachers when he met with them in their preaching tours. A very remarkable circumstance had occurred when he was quite a young man. One of his band had a New Testament, brought by some one from Serampore; this book the man had read a great deal, and had learned to admire the character and teachings of our Lord; and the conviction that He was the true Teacher had taken hold of his heart. On his death-bed he gave the book to Ali Mahomed, told him how precious a book it was, and what feelings it had awakened in his mind; advised him to read it, and requested that he might be buried as Christians are buried, and not be burnt according to Hindu custom. Ali Mahomed read the book now and then, but did not at that time pay much heed to its teachings; still, he never forgot his last interview with its donor.

Our native preachers, after addressing the people at markets and fairs, are accustomed to distribute among them portions of Scripture and tracts. On some of these occasions Ali Mahomed would send his men among the crowd, and, taking the books given to them, he obtained, after a while, quite a pile of tracts and Gospels. By degrees the truth entered his mind, and, perceiving the falsity of Mohammedanism, he began to argue with the Mussalman teachers, and the more he did so, the more clearly did he perceive that Mohammed was an impostor, and that the Gospel is true. Some twenty years ago Mr. Parry was with him in the course of one of his itineracies, and through his persuasion he was shortly after led to confess Christ.

It was a day of great stir and excitement in Satheriya when Ali Mahomed and his wife were baptized, in the sheet of water near the village. There were hundreds of spectators to witness the strange sight, and to reflect upon the surprising fact that such a man as Ali Mahomed had given up all for Christ.

In becoming a Christian he made a considerable pecuniary sacrifice; for when

sometime after his embracing the Gospel he was made a native preacher, his allowance was at first only 12s. a month, then 16s., which it continued to be for some years. The sum given was so inadequate that he had to sell some valuable ornaments belonging to his wife to make up the deficiency in their means of support.

He was a man well adapted to become a preacher to his countrymen, for he was intelligent, well informed, had a deep insight into character, and was possessed of much physical energy, and such was his oratorical talent that he became as popular a preacher as he had been a singer.

To avoid giving a one-sided account of this native brother, it is right for me to mention his defects as well as his talents and virtues.

His moral influence was deteriorated by his love of applause. His great popularity as a singer had strengthened the feeling, so that it had become deeply rooted in him. Doubtless he strove against it; and, in his advanced age, I remember that it seemed well-nigh subdued; but, during the first years of his course, it was sometimes painfully prominent.

He was not well qualified to instruct a Christian congregation. Owing to his previous pursuits his mind had become discursive, and he often wandered a great deal from his text, or gave fanciful interpretations of Scripture. I think, however, that this defect may be partly ascribed to the absence of any special training for this department of ministerial work. While we require classes for our young men, there still remains the necessity for the missionary to devote a considerable portion of time to the instruction of those who are called to the ministry at a more advanced age; and as there are so many departments of work to carry on in each district, to secure this we want two or three missionaries working in conjunction in every district occupied by the Society. Under such circumstances, much might be done to promote the efficiency of our native brethren.

His career as an Evangelist was one of great usefulness. After his baptism several of his relatives forsook the religion of Mohammed to become the followers of Christ. Among these were his son, and our beloved brother Warish, esteemed by all the converts for his Christian simplicity and earnest faith. It was not long before a large church was gathered; but the enemy sowed tares among the wheat. A number of the new converts proved insincere, and fell away; but a good many remained. At the present time five of these Satberinya brethren are engaged in different parts of the district in spreading the knowledge of the Gospel, and the people, as a whole, have given us much more satisfaction than those of any other church.

Ali Mahomed became my associate when I went to reside at Jhingergatcha; and it was in a great measure owing to his preaching and persuasions that the people of the shoemaker caste, who reside at Banyeali, near Jhingergatcha, received the Gospel. Only a few of them have stood firm in the hour of trial, but I live in hope that the work will revive among the rest.

After his appointment to the office of native preacher, he travelled extensively in those parts of the district where he had been known as "the singer." He frequently attended me in my preaching tours; in fact, for two years he was almost my constant companion, and was without exception the most acceptable native preacher that I have ever heard. His vivacity, his cheerful countenance, and his suavity of manner, paved the way to his gaining an attentive hearing; but had there been no such accessories to his popularity, his aptness in taking up and handling the topics which he knew would at once stir up the interest of his auditors, his perfect acquaintance with the prevalent views and feelings of Hindus and Mussulmans, Korta-Bhojas, Boishnobs, and of the different sects of Fakirs,—his fund of anecdote—and his eloquent delivery, made the people of every place which he was wont to visit flock to hear him. During the twenty-two years of his labour as an Evangelist, a vast number of persons heard the Gospel from his lips, and multitudes were constrained to confess its excellence whom, nevertheless, a worldly mind keeps back from giving further heed to it.

He was fond of poetry, and wrote some hymns which he set to tunes of his own.

composing. A few of these are favourites among our people, and have often been sung at their public worship.

He rendered valuable aid to the missionary in adjusting disputes which occasionally arose among the native converts, in conducting cases in the courts when the oppression of our native brethren led us to appeal to a legal tribunal on their behalf, and in connection with the management of the churches his advice on a great variety of occasions was very serviceable.

He now rests from his labours. On Sunday, the 8th of May, he departed this life. I had been preaching from the text, "All things are now ready." He was present at the service, and was then apparently in good health, and in the evening he conversed cheerfully with his Christian neighbours; but at midnight his wife ran over to my house to say that he was dying. He had been seized with a fit of apoplexy, which carried him off in a few minutes. He was only able to say, "The Lord is calling me;" and I trust it was a call to one who, like the wise virgins, was ready for the summons. On the following day we laid his body in a grave contiguous to that in which, a few weeks before, we had interred the body of Ram Choron, one of the fruits of his labour, whose death is recorded in our *Missionary Herald* for May last.

He has gone from among us, and we shall see his face no more; but his name will long be remembered in our mission churches, and the recollection will encourage and strengthen us in our efforts to gain new converts to Christ.

Contemplating the history of our departed brother, I have been led to feel more than ever the importance of frequent and, if possible, systematic itineracies to publish the truth of the Gospel; and that the genius of the Great Commission to "go forth into all the world, and preach the Gospel to every creature," points to such a course as being that which we should usually adopt. The preaching tours of the missionary and his native helpers, who from time to time came into contact with the Mussulman singer, led to his conversion; and this was followed by the conversion of many others. Though the absence of education seems to be a great barrier in the way of the spread of the Gospel, yet there are in the country a vast number of intelligent persons quite capable of apprehending the truth. In this respect I imagine we are not worse off than were the first propagators of the Christian religion. As in their case so now: while we travel about preaching the Word, God's providence goes before us, and in those spots where we have no reason to anticipate success, and often in the case of persons most unlikely to be benefited, we find the sovereign grace of God operating and determining where and by whom His kingdom shall be established and extended. It is our duty, while preaching the Gospel far and wide, to look out for and follow His guiding hand.

In the foregoing sketch I have given my own view of the character and work of our departed fellow-labourer. The letter I subjoin now will show in what light he was viewed by our native brethren, and the feelings engendered in the mind of one of them by the tidings of his death. Our brother, Gogon C. Dutt, writing from Khoostia, says as follows:—

"Your letter which reached [me] yesterday, brought us the news of the lamentable death of our beloved brother, Ali Mahomed. The great champion of the Lord [is] fallen in the midst of the battle. The pillar is overthrown, leaving a breach, as it naturally seems to us, through which the enemy may enter. Though our brother is a great loss to our native church, yet we should not be of little faith, and ought not to be discouraged in our work. Our fathers—where are they? And the prophets—do they live for ever? When Stephen rendered up his spirit, when James and Peter and Paul laid down their lives for the Gospel, when the last of that noble company of the apostles, John, the beloved disciple, was taken from the infant Church in the midst of her persecutions—was the progress of the Gospel stayed? [The] Lord raised up other men to do their work. Let us be stirred up, and pray to God that He may raise up other men like-minded to fill up his room; and let us meditate this heavenly voice, 'Be ye also ready, for at such an hour as ye think not the Son of man cometh.' May the

Father of all Mercies comfort the widow of our deceased brother, and keep her from all harm. We all sympathize with her for the loss she has suffered, and pray to God that she may receive strength from above to bear as a Christian the trials of this world. Our love and solace to you all."

Most of us labouring in the Indian mission-field work under much discouragement; for though we have an intelligent people to instruct in the truths of the Gospel, and though we are readily listened to (for the people are naturally inquisitive), yet their intense worldliness and, in a vast number of cases, the hardening influence of licentious indulgences, steel their hearts against that repentance and faith which the Gospel requires. Those who forsake all, as our departed brother did, are as yet few in number; but we pray and wait for the advent of that happier time which the ingathering of these first sheaves tells us will soon follow. For the sovereign grace which has subdued these few, and made them willing captives to Christ, can and will assuredly bring the masses of the people into allegiance to Him. It is for you, then, brethren, to uphold us and strengthen our hands by sending forth more devoted men, and for us to persevere, assured that in due season we shall reap, if we faint not.

THE TRIAL OF FAITH.

BY THE REV. E. C. JOHNSON, OF JESSORE.

Cheela's time of trial has at length arrived. The Roman Catholic priest, long hovering around its fortifications, has at last effected a breach, through a portion of the discontented and evil-minded of the people there; but now it is that true religion, if there be any, displays itself amongst the more faithful portion of the community. God makes use of weak things of this world to confound the wise.

Last Saturday I asked a man, of the name of Bodon, at Cheela, "Well, Bodon, in whose strength did *you* keep away from the Roman Catholics?" He answered, "The Lord's." "Oh!" but I said, "heathens say the Lord; all use the Lord's name. Was it in your own strength, or whose?" His son, a boy of about 17, immediately answered, "No, sir, in the strength of the Lord Jesus Christ." This boy was once with me when my boat was in much danger, when I told him to pray, not in the Lord's name, but in the name of the Lord Jesus Christ. I have been since told, that it was entirely through that lad's firmness that the father was kept from joining the Roman Catholics. He (the boy) determinedly said, "If I have to beg, I will not join the Catholics." Another instance, showing the power of truth in the hearts of the young:—A Christian, of the name of Sito Ram, together with his wife, have joined the Catholics; his eldest son, together with his two little brothers, have all determinedly remained with us. We must hope that the Lord will establish these works of grace. I do not know whether I ever told you of the interesting case of Boleram's wife, at Malgazi. A year or so ago, her husband, who is an old blind man, being vexed at the discipline of the Church having been exercised on his son, joined the Roman Catholic body. These courageous Romanists came in a body to his wife, and said, "Now your husband has joined us, you must too." On her refusing, they bound her feet, and carried her off by main force to the Roman Catholic place of worship. She very quietly said, "You have brought me here by force, but immediately you release me I shall go back to my own place of worship; and so she did, and has remained with us ever since. Yesterday I went to Boleram's house, and said to him, "Boleram, I want to read a little from the Bible." I read the parable of the lost sheep, and when I came to the words, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," the old man wept aloud. After reading and prayer were over he lamented bitterly his

inconsistency in joining the Roman Catholic party, and declared his intention of rejoining us. I hope and pray that the Lord will give him grace to keep his resolutions. May the Good Shepherd thus bring back many of His straying sheep.

The temporal condition of some of the Cheela Christians is one of great destitution; there are two women there who have been educated in Mrs. Parry's school, who have scarcely a cloth on their poor bodies to come to the house of God in, and though they have been occasionally relieved, yet yearly the same destitution befalls them; others get a meal sometimes only every other day. I am exceedingly distressed about these poor people, and I long for the advice and sympathy of some philanthropic and noble-hearted brother, like Page, to enable me to form some lasting plan for ameliorating their present sad condition.

JUBILEE OF THE JAMAICA MISSION.

BY THE REV. W. TEALL.

The religious history of the island of Jamaica is deeply interesting. Three hundred and seventy-two years ago the island was inhabited by the aboriginal Indians: a simple-minded, inoffensive people, who were harassed and distressed by the barbarous Caribs of the windward islands.

The first Europeans who took possession of the island were the Spaniards, who, by their avarice, and by the oppression they exercised, rapidly exterminated the native population.

Rather more than two hundred years ago the English drove out the Spaniards, and took possession of the island: and with them the Protestant religion was introduced. In Cromwell's army, by which the Spaniards were expelled, were many devout men, who became religious teachers and received State pay. The Act of Uniformity deprived them of their stipends; but they continued to give religious instruction, being dependent for support on the voluntary contributions of the people. Their numbers were from time to time increased by the Nonconformists, who, during the reigns of the Second Charles and his unprincipled brother James the Second, were deported from England, and sold as slaves to the planters. They were followed by considerable number of "Friends," who, charged with religious contumacy, were driven out of England, and, settling in Jamaica, maintained their religious belief, and met for social worship.

The revocation of the Edict of Nantes sent from France considerable numbers of Huguenots, who settled in Jamaica, and whose services as ministers were accepted by the Government, which charged itself with their support.

Very soon after this, we find the religious instruction of the slaves was prohibited by express enactments of the Legislature of Jamaica, which, under heavy penalties, forbade the admission of slaves to places of worship in towns. So late as December, 1802, an Act was passed of which the following are extracts:— "Any person not duly qualified and authorized, who shall, under the pretence of being a minister of religion, presume to preach or teach in any meeting or assembly of negroes or people of colour within this island, shall be deemed and taken to be a *vogue and vagabond*, &c." Another section of the Act empowers "Any magistrate of the parish in which the offence has been committed to cause the offender to be apprehended, and committed to the common gaol—*forthwith*; to associate with two other justices of the peace, and upon due conviction . . . adjudge him or her, if of free condition, to be committed to the workhouse, there to be kept to hard labour, for the first offence, for the time of one month; and for every subsequent offence, for the time of six months each: and in case the offender shall be a slave, such offender shall, for the first offence be committed for hard labour to the nearest workhouse for one month, and for every subsequent offence be sentenced

to receive a *public flogging* not exceeding thirty-nine lashes." To this clause there is a "proviso," "That whenever the offence committed by a *white person* shall appear of extraordinary heinousness, the justices are required to secure the appearance of every such offender at the next subsequent supreme or assize court, by sufficient bail or commitment, . . . and on conviction to suffer *such punishment as such court shall think fit to inflict, not extending to life.*" Another clause secures the infliction upon every owner or occupier of premises who should knowingly permit any such meeting, or openly to hear any person of *the description hereinbefore declared to be a rogue and vagabond, a fine not exceeding one hundred pounds,*" &c.

The Baptist Mission may be said to have had its beginning with the introduction of George Leile, who accompanied his owner from Georgia, in America, to Jamaica about 1784. This master was an officer in the British army, and when he died, he gave Leile his freedom, who then became a preacher, and endured great persecutions. The mission at the north-west end of Jamaica originated in the labours of Moses Baker, a mulatto, who was introduced to that part of the island by a Quaker named Isaac Lascelles Winn, or Wynne. Mr. Wynne appears to have been a truly generous man, who felt much concern for the spiritual well-being of his slaves, and exposed himself to some obloquy by allowing his negroes to be instructed; but he was in part seconded by Mr. Vaughan, a man of considerable influence in the district. It was through this last-named gentleman, that the Baptist Mission Society in 1813 were induced to commence a mission to the island. That mission has now continued in existence for fifty years, and the ministers and churches are endeavouring to celebrate the Jubilee in a suitable manner. In 1863 a Jubilee Committee was formed. That committee issued an address to the churches on the reasons for keeping Jubilee, and on the manner in which the season should be observed and turned to practical account. Some months ago that address appeared in the columns of the "Herald," but we may briefly advert to it again.

1. It reminds the churches of the noble men who, in the providence of God, have been sent as missionaries of this Society to the island, mentioning some of the departed by name.

2. It shows the success with which missionary labours in Jamaica had been crowned, in the overthrow of slavery, with its attendant evils, and in the dimensions to which the mission has attained. The following particulars are thus given:—

(1) The mission has established itself in every parish in the island.

(2) There are 74 regular organized churches, having a membership amounting to about 30,000. These churches are, and have for many years been, supported entirely without foreign aid. Nineteen of the pastors are natives of the island.

(3) The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost, to the churches, of £300.

(4) It has also its own Missionary Society, and raises for Home and Foreign Missions, from £1,000 to £1,300 per annum.

(5) Its day-schools number about 90, and its Sunday-schools 70, with 1,100 teachers and 13,000 scholars, a large proportion of whom are able to read the Holy Scriptures.

Practical suggestions follow, recommending the holding of Jubilee services at the various stations, for both adults and children, and the raising of a Jubilee Fund to be devoted to the following objects:—

1. The African Mission.

2. Day-schools.

3. Restoration and repairs of Mission premises, &c.

4. Home Missions.

In accordance with these recommendations the first week of February, 1864, was devoted to special prayer for God's blessing on the services and proceedings of the Jubilee year.

On the fiftieth Anniversary of the landing of John Rowe, the first missionary, at Montego Bay, a large Jubilee meeting was held, when it is stated that not

fewer than 10,000 persons attended from different parts of the island, to testify their gratitude to God for what He had done through the instrumentality of the Baptist Mission. All the free places of worship in the town were thrown open on the occasion, and flocked with multitudes of people. This grand gathering has been followed by Jubilee services at the various stations, the accounts of which are of a very interesting character.

The Jubilee meeting at Spanish Town was presided over by the Honourable Richard Hill, who delivered a speech on the occasion full of information and strongly expressive of good-will. The name of Mr. Hill has for many years been honourably identified with every movement calculated to promote the best interests of the people of the island.

The Jubilee meetings at Falmouth were held in August, and were of a very demonstrative character. The large chapel in which William Knibb was wont to deliver his soul-stirring addresses was gaily decorated for the occasion, and was well filled with grateful people, many of whom knew by experience the change from slavery to freedom and from darkness to light. William Knibb's nephew, the Rev. Thomas Lea, is now pastor of the church at Falmouth, and the Lord is prospering his ministry.

The meetings in Lower Clarendon, where the Rev. W. Claydon labours, were also held in August, and were of a very enthusiastic character. The speakers on the occasion were Messrs. Claydon, Hewett, Duckett, Johnson, Randall, Moodie, Dalling, and Holt, Baptists; Rev. A. Lind, Independent; Rev. J. P. Russell, Wesleyan; and J. W. P. Baker, Esq.

At nearly every station in the island Jubilee services have now been held. At some of them, both juvenile and adult, the writer had the pleasure of being present and taking part in the proceedings. But these meetings have been held in the midst of very trying and afflicting circumstances, and it is greatly feared the proposed Jubilee fund in the island will fall far short of the amount it was at one time expected to raise. The continuance of the American War has greatly interfered with the supplies of the island, and enhanced the price of all imported articles, especially of every description of clothing. The last two years, a severe drought has, to a large extent, destroyed the fruits of the people's industry, and now the fearful visitation of small-pox is aggravating the general distress. The Jamaica churches are, therefore, trying to be jubilant under very afflicting circumstances, and we feel sure the churches of Great Britain will sympathize with them and come to their help in the efforts they are making to put the institutions of the mission on an extended and improved basis.

PROGRESS IN HAYTI.

BY THE REV. W. H. WEBLEY.

I am glad you published in your last "Herald" the account of that cannibal case at Bizoton, as it is right that the Christian public in England should know to what extent of degradation at least a portion of this people has fallen, and what opposition their hell-born superstitions offer to the spread of the Gospel. I am also pleased that you prefaced, as it were, that account with some interesting details of our work. But I am still more rejoiced to be able to report to you to-day that that happy state of things continues with us. Our cup of blessing just now is not only full but running over. Perhaps I cannot better put the case than Deacon Lolo did last week. "When God wants to bless a people He blesses them outright, and in all sorts of ways at once." Our position as a church and people, as the result of eighteen years' toil, may be stated at the present moment thus:—Ninety-eight names are enrolled in our church book; eighteen have died; nine have been excluded; five have been removed from us by residence in Jamaica or elsewhere; six have been baptized during the present year. Two old members have just been restored to us in a very happy state of mind, and sixty-eight members

are still in fellowship with each other, rescued from Romanism, and witchcraft, and I know not what abominations, to say nothing of their being saved from a hell of everlasting fire. Our congregations, too, are improved, though by no means large, and our native church is healthy, unexpectedly revived, and greatly rejoicing in the Lord. Then, again, six new candidates would have already joined us had not sickness, or other untoward events, prevented their coming forward. Surely "the Lord hath done great things for us, whereof," as surely, "we are glad." Magnify, then, the Lord with us, and let us bless His holy name together.

Our young brother, Métellus Ménaret, whom we ordained at St. Raphael, has just paid us a visit here, journeying over three hundred miles to do so, and our people have been much pleased with his modest demeanour and his simple piety. His church is now divided into two sections, half residing still at St. Raphael, and half at Dondon, ten miles distant, their old deacon Fouquet having received the military command of Dondon, and those of his relations who belonged to the church having followed him there, as naturally they would. Métellus, therefore, preaches fortnightly at Dondon, and so divides his labours between the two places. His congregations are good, several conversions are taking place, and a great work seems to be going on by his instrumentality, not only at St. Raphael and Dondon, but also at Hinche, La Granada, Riviere, and some other adjacent places. If all be well, after the missionary meetings at Port-au-Prince, in January, Baumann and I must try and visit this interesting mission.

MISSIONARY MOVEMENTS.

CALCUTTA.

Baboo Goolzar Shah reports that several persons have become inquirers, and one has been accepted by the church for membership. The Colingah chapel and houses in the compound suffered much from the storm, but no lives were lost. In the home for native Christian youths there are now twenty-five lads receiving food, clothing, and education.

JESSORE.

The residence of Mr. Hobbs being at Magoorah, Mr. Anderson has now taken the charge of the station in Jessore itself. The death of Ali Mahomed is a great loss to the mission. The memoir of this worthy native brother in the present number of the "Herald" will be read with much interest. From 1,000, to 2,000 villages in the district have been visited and copies of Scripture left in them. The schools under Mr. Anderson's care now contain nearly 400 boys.

CHINA.

Mr. McMechan informs us that there has been some improvement in his state of health, so as to give him the hope of being able to remain at his post. Mr. Kingdon writes from Shanghae, stating that Mrs. Kingdon and himself had arrived there and were well, after a safe, though, in the latter part of it, a perilous voyage.

BRITANNY.

We learn from Mr. Jenkins that he is much encouraged by the appearance of things around him. The opposition of the priests, while it obliges caution, does not materially affect the population. In some cases it excites curiosity, and leads persons to attend the worship to learn for themselves the truth of the matter.

NORWAY.

Mr. Hubert now resides in Christiania, from whence he visits Eidsvold, Drommen, Holmstrand and Kragerøe. At Eidsvold is a church of nine or ten members, formed in September last by Mr. Rymper, and it is expected that shortly the few brethren at Drommen will be organized into a church. The church at Kragerøe is very prosperous, and six persons were lately added to it.

CAMEROONS RIVER, AFRICA.

Under date of October 29th, Mr. Saker announces his safe arrival with the dear friends in his company. They landed about noon on the above day. The voyage towards its close was wet and stormy. The death of one of the deacons of the church is mentioned, one of the earliest of the converts, and a consistent disciple of Christ. A brief stay at Fernando Po enabled Mr. Saker to marry three couples of young folk, who had for some time been waiting an opportunity.

BAHAMAS, NEW PROVIDENCE.

On the first Sabbath in October, Mr. Davey baptized fifteen persons, making thirty-nine who, during the year, have been added to the church in Nassau.

TURKS' ISLANDS.

Mr. Rycroft reports that several baptisms have taken place at the various stations, and that notwithstanding the distress of the people, much spiritual good is being done.

JAMAICA, STEWART TOWN.

Mr. Webb, informs us that, while his churches enjoy peace, they can scarcely be said to enjoy prosperity. Owing to the severe drought of the last two years, the people are suffering greatly from poverty. The chapels are not so well attended, while among the general population, crime is much on the increase. Letters from other brethren concur in this sad report of the state of the island.

ANNOTTO BAY.

The people here continue, as their means will allow, to contribute for the completion of their chapel. Mr. Jones says, that there is great complaint of want of clothing, all materials for which are dear and money is scarce.

BETHSALEM.

Mr. Milliner informs us that he has never known the island in so depressed a state as at present, and should despair but for the promises of God's Word. He reports, however, that the chapels at his three stations are finished; the people having given both labour and money.

HOME PROCEEDINGS.

The meetings for the past month, as far as we are advised, have not been very numerous. The Rev. J. Diboll has visited Tring, where he was joined by Rev. F. Trestrail, and also Weston Turville, and he has also taken Banbury and its vicinity. Mr. Bion has advocated the Society's claims at Sevenoaks, where one of the Secretaries also attended, visiting, subsequently, Borough Green and Eynsford. The Rev. A. Sturge, late of Madras, has kindly taken the place of Rev. T. Evans, who had arranged to visit Carmarthenshire, at Brightou, Lewis, Hastings, Battle, and Edenbridge. The Rev. F. Trestrail was also present at a meeting held at Rev. W. Miall's Chapel, Dalston.

Our friends, Mr. and Mrs. Diboll, sailed from Liverpool, on the 24th, for Sierra Leone. Some time since, the church there wrote to the Committee, stating their circumstances, being without a pastor, owing to the death of the Rev. Mr. Palmer. As this church and congregation is composed of Africans, and possesses a good chapel in the centre of the town, and there is a wide field about it for mission work, the Committee consulted with Mr. Diboll, who, after some days' consideration, expressed his perfect readiness to go and enter upon this new field of labour. It is worthy of note that the Society adopted this station in very early days, and now resumes it under new circumstances after the lapse of a long series of years.

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Wrexham, Chester St.—			English Chapel—					
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FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Oct. 29; Saker, A., Oct. 29; Smith, R., Oct. 29; Thomson, Q. W., Oct. 29.
 SIERRA LEONE, Paterson, J., Nov. 12.
 ASIA—BENARES, Parsons, J., Oct. 18.
 CALCUTTA, Lewis, C. B., Oct. 20, Nov. 5; Martin, T., Oct. 20.
 CHEFOO, Kloekers, H. Z., Sep. 18; McMechan, W. H., Nov. 15.
 HOWRAH, Morgan, T., Oct. 15.
 JESSORE, Anderson, J. H., Nov. 4; Hobbs, W. A., Oct. 4; Nov. 4.
 KHOOLEAH, Johnson, E. C., Oct. 17.
 MADRAS, Murdoch, J., Oct. 11.
 SHANGHAI, Kingdon, E. F., Oct. 20.
 AUSTRALIA—HOBART TOWN, Tinson, Mrs., Sep. 22.
 EUROPE—CHRISTIANA, Hubert, G., Dec. 3.
 GUINGAMP, Bouhon, V. E., Dec. 16.

MORLAIX, Jenkins, J., Dec. 2.
 PARIS—Lepoids, V., Nov. 15 and 26.
 WEST INDIES—BAHAMAS—INAGUA—Littlewood, W. Nov. 1.
 NASSAU, Davey, J., Nov. 19.
 TURKS' ISLANDS, Kerr, S., Oct. 25; Rycroft, W. K., Oct. 27.
 JAMAICA—ANNOTTA BAY, Jones, S., Oct. 23.
 BLACK RIVER, Barratt, J., Oct. 22, Nov.
 BROWN'S TOWN, Clark, J., Nov. 8.
 KINGSTON, Merrick, E., Nov. 22.
 MONTEGO BAY, Hewett, E., Oct. 9.
 LILLIPUT, Milliner, G., Nov. 18.
 RIO BUENO, East, D. J., Nov. 10.
 SAVANNA LA MAR, Clarke, J., Nov. 15.
 STEWARTON, Knibb, Miss, Nov. 22.
 STEWART TOWN, Webb, W. M., Oct. 24.

ACKNOWLEDGMENTS.

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

Friends at Cheltenham, by Mrs. Eeatham, for a bale of clothing, value £2 10s., for the Rev. J. Clark Brown's Town, Jamaica.
 Missionary Working Party at Salem Chapel, Cheltenham, ditto, value £4 10s., for ditto.
 Mrs. Lincoln, Cambridge, and other friends, for a box of clothing for Jamaica.
 Mr. Binson, Pershore, for copy of Howe's works, and a parcel of clothing, for Rev. J. Clark Brown's Town, Jamaica.
 Mr. J. Harvey, Leeds, for a parcel of clothing and medicines for the poor, value £6, for ditto.
 Mrs. Tritton, Norwood, for a bale of clothing for Mrs. Knibb, Stewarton, Jamaica.
 Friend at Birmingham, by Mrs. Giles, for a case of articles, for Rev. J. M. Philippo, Jamaica.
 Rev. Dr. Hoby, for 5 boxes of books for Calabar Institution.
 Mr. Stradley, Leadenhall Market, for a parcel of magazines.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, 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., White Hart Court, Lombard Street, to the account of the Treasurer.