

# THE MISSIONARY HERALD.

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## A THEORY OF MISSIONARY EFFORT.

WHETHER it arise from the restless spirit of this modern time, or that Missionary operations have assumed an extent and importance that can no longer be ignored, we now frequently meet, in the chief organs of the secular press, with references to their existence and progress. The promoters of the Missionary enterprise would be the last to deprecate fair criticism on their labours. They know better than any one can tell them that there have been failures; that their exertions have all the characteristics of human infirmity. At the same time they are also sorrowfully aware that their critics are too often ill-informed and imprudently hasty in their judgments.

A striking illustration of the ignorance which public writers frequently evince on this subject, occurs in the last number of the "Fortnightly Review." The article is from the pen of a clergyman, and would have been suffered to pass without notice from us but for the following reference to the labours of our Missionaries in Jamaica:—"The chapel-going Baptist negroes of Jamaica," he says, "afford the latest addition to the list of marked exceptions to the too hasty rule that the adoption of Christianity by the heathen has abolished the savage propensities of their former state, and induced a popular regeneration."

The statements of this passage are made as an illustration of the almost total failure of modern Missions, in order that the writer may prepare the way for his own views of the true theory of Missionary effort. Before we make any remarks on this quotation, we will briefly state what the author's views are.

The writer, then, is by no means opposed to Missionary effort. "Public opinion, facts, theory, and Scripture," he affirms, "contradict the extreme proposition that successful Missions are impossible." That England which was once pagan, is now "wholly Christian," is opposed to such a notion. The very existence of Christianity in the world proves beyond doubt that it can be successfully propagated, and even our own day presents a few more or less satisfactory results. "Such are Sierra Leone, and perhaps Travancore and Tinnevely, in Southern India, to which it is not impossible that Madagascar may be added." Barring these few instances, the cases of failure, according to our author, are very numerous. New Zealand, and the failure of the Church in Ireland, are cases in point. "No one can speak of 'nations

being born in a day,' as in earlier times. Few can deny that the Church's efforts to extend her borders have been met with many stern repulses. The truth cannot be kept for ever hidden by exaggerating occasional successes, so as to obliterate more frequent defeats."

We shall not stay to point out the limited field from which our author draws his facts. He seems to know nothing of the wonderful successes wrought among the Karens of Burmah and the natives of the South Seas. He appears not to be aware, that the instances which he selects with approval, are more than equalled by the results of Missionary labour in other parts of the world. We wish rather to call special attention to his ideas of the cause of the assumed failure and of the remedies for it. The failure, then, is owing to the desire of the modern Churches to see counterparts of themselves, their own dogmatic creeds, the forms of their own worship and belief, reproduced in all their features among the heathen nations to whom they carry the Christian faith. To illustrate this point our author sketches the historic growth of creeds and of the modern fixed forms of belief, and asks how we can expect heathen men to enter into the philosophical discussions involved in the articles of the creeds, for example, or receive formulas which find no corresponding moral or spiritual basis in their minds on which to rest. "It is the desire of the Protestant Missionary," he says, "to transplant with elaborate care that total result compounded of so many various growths—the Church of England with all its mediæval and modern traditions; or the Calvinistic Churches with all their scholastic disputes and their fine points of dogmatic divinity. It is here that, in my humble belief, the grand mistake is made."

In seeking a remedy for this, the writer thinks that, from a human point of view, success will rise or fall with "the adoption of a less or more complicated Missionary creed or ritual." To endeavour to introduce "the creed of any century later than the first, in the midst of a barbarous civilization and a pagan religion, must fail on the whole, though it may appear here and there to succeed. Even the Apostles might have stood aghast at the symbols of the third century." He therefore urges that the first instructions should be pre-eminently Scriptural, the Missionary starting from the monotheism of the Old Testament, with its commands and moral precepts, and going on to the grace and mercy of the Gospel. How soon the great fact of the Incarnation should be revealed, with all its sublime fruits, must depend in each case on the progress made with the preliminary truths. And then the grand aim must be, "to put the keeping and teaching of revealed religion by means of a good translation of the Scriptures, into the hands of a native ministry, leaving them unshackled by our ideas to develop Churches for themselves."

Now every step of this argument betrays the most singular ignorance of

the operations of the free Churches, especially of our own body. That it has its truthful application to the Missions of the Roman Catholic Church, the Church of England, and perhaps to some of the Presbyterian bodies, we do not care to deny. But it is notorious that our Missionaries go out untrammelled by creeds; that they base all their preaching on the text of Scripture; that they endeavour to lead the heathen to the reception of the simplest forms of Christian truth, and to adopt the plainest and most Scriptural modes of worship. The writer seems also to be strangely unaware that the translation of the Word of God into the vernaculars of every people among whom Missionaries labour, is almost the first work effected by evangelical Churches, and has been especially characteristic of our own Missions. He seems never to have heard of Serampore and the generation of great linguists and translators to which it has given birth. And he is just as little conscious that our efforts have been unceasingly directed to the training of a native ministry, and that hundreds of converted and educated natives now preach God's Word, and hold the office of pastor over the Churches which have been formed.

But while the facts and general ideas of the writer of this article are so defective, we can hardly wonder that he should so strangely mistake the character of recent events in Jamaica. Even if we take his own standard of success, expressed in the words already quoted, that "England, once pagan, is now wholly Christian," as an illustration that Missionary effort is not hopeless, we fearlessly assert that the negro population of the English Antilles, taking class for class, is as Christian as the population of England, and that the success of Christian Missions among them is as evident and complete. It can be shown that negro Christianity gives a larger proportion of attendants at public worship, and of communicants in the Churches of all denominations, than England herself; or, viewing the case socially, the negroes of our West India Islands will bear comparison with our home population; there is less crime of a heinous kind, less murder, less pauperism, while the vices of one race are counterbalanced by the vices of the other. With regard to the statements of the paragraph more especially referring to the Baptist negroes of Jamaica, we had thought that by this time it had become clear to all men, that in the riot at Morant Bay, the people under the care of Baptist Missionaries had no part; that those portions of the Island where Baptist Missionaries labour, were noted for their quietness and order, and the loyalty of the population; and that even the "savage propensities" of the black rioters, which, after the greatest provocation, displayed themselves on the fatal 11th of October, were outdone by white men, by men of our own colour and race, in the "barbarous," "cruel," "reckless," "wanton," destruction of life and property which followed.

The errors we have pointed out would not have occurred, nor the theory

of this paper been propounded, if the well-meaning writer had taken pains to learn the actual state of the missionary work of the numerous bodies engaged in it throughout the world; and especially would he have escaped the blunders he has fallen into with respect to the "chapel-going Baptists of Jamaica," if he had carefully pondered the Report of the Royal Commissioners, and the "ghastly" volume of evidence on which it is founded.

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### THE CYCLONE IN THE BAHAMAS.

BY THE REV. D. KERR.

THE following letter from our native brother relates only to the Turks' Islands Government. It describes the effects of this frightful storm in the islands of Grand Cay and Salt Cay, the former containing about 3,000 persons, the latter 1,000. We have taken measures to send immediate assistance, and shall be happy to receive from our friends contributions of clothing and money to assist the sufferers in this terrible calamity. As the islands depend on importation for food, the danger of starvation is imminent.

"Last Sunday, September 30th, we were called to witness the horrors and sorrows of one of the most terrific hurricanes ever known in the western hemisphere. Turk's Islands now present one broad scene of desolation. I thank God for my escape from death or broken bones; I found refuge in the kitchen, after being thrown about in the yard for several hours together by the violence of the storm. The shutters of the house were blown away, and in the rooms were pools of water. The new study is totally destroyed. The number of houses totally destroyed is not less than 100, including chapels and school-rooms. Twenty persons were found dead under the ruins of their houses; three times that number had their legs and arms broken or dislocated and badly cut by timber as they moved about in the storm seeking shelter. Hundreds of persons are now living in the chapels and Mission-houses entirely destitute of food and clothing. Only two families connected with us have saved their houses and the little all that was in them. The Government have established soup kitchens, where the unfortunate sufferers daily get, by ticket, a pint of soup, of beans, salt pork, and meal dumplings, just to keep them alive. The inmates of the asylum are houseless and dispersed abroad, and the prisoners—some under sentence of two years—are released. There is no difference—the good and the bad, the young and the old, all alike wait upon the charity of the Government. Provision is very scarce, and unless there be an arrival, in a little less than ten days the result may be dreaded. Salt Cay being much lower land than this, and more exposed to the east and north-east winds, whence the storm came, is still more fearfully shattered. The two seas met from the east and west and formed an embankment at the centre of the Salt Pond. Vessels of 500 tons and upwards were violently thrown up into the land, if land we may call it, covered with water five feet deep. Five persons were crushed to death, one an excellent member with us, besides the drowned bodies of sailors picked up about the beach from vessels which had been blown off and foundered at sea. Out of upwards of 150 houses at East Harbour, 17 are now standing, and the whole island a lake deep enough for large craft to sail about in safety. We have not yet heard from the lower Caicos, but we have reason to expect the worse.

"On the whole, this colony is in an awful state—every prospect blasted. But we know it to be the righteous judgment of the Almighty, whose power and authority no mortal can dictate or resist.

"The promptness of the Government, assisted by the clergy, in this season of distress is highly commendable. There is no want of sympathy and energy on

the part of President Moir and the Council, as far as in them lies to stay the hand of famine that threatens the colony.

"With regard to myself, I must candidly confess my real embarrassment. Can I, dear brother, obtain any assistance from our friends in England? Notwithstanding the loss of all my best clothing, spoiled by the water in the house, and all my little provision which I had been economizing to make hold me out the balance of the year, I divide every day my morsel of bread with the numerous destitute around my door. I am in a measure worse off than others, as many would expect charity from me although they might excuse others. I am aware I have no more salary due me for this year, as you have intimated in your last letter. So I can only appeal to our kind Committee to consider this unexpected distress, in which I have suffered and our Mission is impoverished.

"The packet is despatched by the Government to-day in search of provisions to St. Thomas; hence I have an early opportunity to convey this to your hands, but will write again by our next regular mail."

#### FURTHER PARTICULARS.

From an extraordinary issue of the island newspaper, we extract the following incidents, illustrative of the frightful force of the hurricane:—

"It is almost impossible to exaggerate the extent of our losses, private and public, here and at Salt Cay, especially in reference to the labouring population. They have neither houses, food, nor clothing left—as destitute in fact as if they never had the one or the other. This is literally true both as to this island and Salt Cay, to say nothing of the Caicos Islands, from which no information has been as yet received. The ruin has been so general among the labourers both here and at Salt Cay that it must tax to the utmost the resources of private individuals as well as those of the Government to sustain them. How they are to procure houses again, within any reasonable time, to meet the commonest requirements of humanity must, to a considerable extent, depend on that active charity abroad which in these times of christian benevolence is seldom wanting.

"We have heard of several incidents indicative of the force of the wind and of private exposure which probably cannot be surpassed in the record of similar events. Such, for instance, as the impaling on the plant known as the "Spanish Bayonet" of a wife who, in a state of pregnancy and with a child in her arms, was forced against the plant in such a way as to be pierced through, causing almost immediate death. Again, Mr. Walter Arthur, whose family was at the Hawk's Nest, attempted, during the lull, after the destruction of his dwelling, to reach town, a distance of two miles, with his family, consisting of wife and five children, not only failed in so doing until the gale had exhausted itself, but having during the struggle succeeded in depositing three children in a new house of Mr. Nathaniel Adams in the suburbs, in which there were over sixty persons, and when afterwards, at a distance of only one hundred yards on the ground, his knees embedded in the earth to enable him to retain his wife and two children—whilst in this terrible state, with hundreds of missiles flying over them, either one of which would have been fatal in its effects had it struck them—in this agonizing struggle to save wife and children, and, as we have said, only one hundred yards from the new house where he had placed his youngest children, did he see that very house, freighted with its humanity, go over the wall without touching a stone and dash apparently to pieces. Nor could he make the slightest exertion to look after those children; his was a death struggle to retain in their places his wife and the two children who were, as he supposed, only left to him. Among the deaths, however, occasioned by the fall of that house, Mr. Arthur's children are not to be reckoned. They were subsequently found apart in different houses under the care of friends, who had gathered them up from the *debris* of the shattered dwelling much bruised, but otherwise safe. It would take up too much time to mention numerous similar escapes: for instance, under the lee of the wall over which Mr. Adams's house was carried without touching it, were numbers of

persons crouching from the storm. Had the house gone against the wall, those persons could not have escaped, as they have done, with severe bruises only.

"We have lost the Armoury, the Market, the three School-houses, the Jail (the prisoners being at large), the Poors'-house, the Government house at Waterloo, with a small exception, just sufficient to afford shelter to President Moir and family, the residence and out-dwellings at the Lighthouse-station and the Quarantine-house—all Government property. The Government buildings, in which are the Colonial Secretary's office, Customs, Council-chamber, and Bank, &c., are, we believe, the only public buildings left, but very considerably damaged.

"Our three places of worship are thrown open to afford shelter to the population, besides which every house standing and every cellar are, to a certain extent, asylums for the distressed. Such is a hurried sketch of this terrible visitation, which fortunately came on us during the day. Had it occurred at night, as did the great August hurricane alluded to, hundreds must have fallen victims to its fury."

#### DEVASTATIONS OF THE CAICOS ISLAND.

Since the above came to hand we have received the following account of the appalling destruction that has befallen the Caicos Island:—

"Information has come in to us from all parts of the Caicos. And, oh! it is appalling! I cannot describe the horrors of the scene. Of the 150 houses at Lorimers there are but three left, including our Mission-house and chapel, which are mere remnants, and those three contain the population of the place. At Bumbarrow three besides the chapel are left, and they are terribly shattered. At Mount Peto, chapel and all are swept away; the people are clustered up in the remnants of an old building. At Kew, chapel and all the houses save one, are swept down, and the 130 inhabitants are forced to take refuge in a small place, which at other times would ill accommodate a family of four persons. In short the Caicos from east to west is laid waste, and poor creatures, the people like ourselves, are not only out of doors and naked, but starving too. The Government is about to send them some food; they live in the bush by eating crabs when they can find them. About fifty men have just arrived here from Kew in search of food for their families and others. They are thrown upon my hands in the Mission-house until I can get them home again with some little relief. Our chapel is still crowded with fifties of hungry and naked sufferers; those who are able to work can find but little to do; they have nowhere else provided for them to live in. Hence, when we go to preach, our congregation is always found waiting for us; perhaps it is ordered so, for many now are forced to be in the House of God and to hear the Gospel, who in better times rejected these things, and would even flee from them. The trying event, I trust, will lead many poor sinners to seek repentance and salvation by Christ alone.

"Could you, dear brother, collect a little clothing from Christian friends in England for our poor women and children, especially the aged and helpless; I am sure they would be very acceptable; I am sure it would not be useless to mention this to our kind Secretaries. I cannot describe the actual state of things, but you might imagine what it must be from what I have stated.

"I had purchased provision and clothes that would probably have borne me out to the year's end, but in the hurricane they were all destroyed. My provisions sunk beneath four feet of water in the cellar before I could rescue them. My clothes were floated away, too, in the wardrobe where they were kept. I do not, I cannot, murmur, for I called at Waterloo and found that President Moir had suffered in the same way."

#### DEATH OF MR. THOMAS HENRY OF JAMAICA.

BY THE REV. JOHN CLARK, BROWN'S TOWN.

LAST night, June 6th, one of our excellent native ministers was removed from earth to heaven—Mr. Thomas Henry. He was brought to the knowledge of the

truth about thirty-six years ago, when this station was commenced by the devoted Samuel Nichols. He continued as an inquirer during the persecutions which followed, and was baptized by me rather more than twenty-nine years since. When he obtained his freedom in 1838, he wished to give himself to the work of God. For some time he was employed in teaching and preaching, and when the institution at Calabar was opened he entered, I think, as the first student. But he was too far advanced in life to make much progress. After he left the institution he assisted in preaching and visiting. On the death of Mr. Dexter he became pastor of the Church at the Alps, where he laboured faithfully and usefully for some years. He afterwards returned to Brown's Town, and afforded me important aid in supplying the Church at Sturge Town; also acting as pastor of the small Church at Canaan, an off-shoot from Sturge Town. About a month ago he had an attack of illness from which he never rallied. He bore his sufferings with patience—willing either to live or die, as it might please his heavenly Master. Christ was very precious to him—the Rock on which he built his hope for eternity. He died speaking of the precious blood which cleanseth from all sin. This afternoon I have to commit the remains of my faithful helper in the work of the Lord to the silent grave, in the sure hope of resurrection to eternal life. This is one of many true and devoted Christians whom we have lost during the last twelve months. Three of our deacons have been removed by death, and three more genuine followers of the Saviour I have never seen either in England or Jamaica; and of women who laboured with us in the Gospel, not a few have entered into their rest. Oh, that the Lord would raise up others like them to carry on His work!

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#### FROM MORANT BAY.

THE following documents have reached us from the poor people at Morant Bay, and express in their own way the gratitude they feel for the effort about to be made for their spiritual good. We give the papers in their own language, with the spelling only corrected. It will be seen that they need, with the Gospel, elementary instruction in what is now their native tongue. The letter is addressed to the Rev. Ellis Fray, of Kettering, Jamaica, the secretary of their Missionary Committee.

“To the Baptist Missionary Committee,

“Dear and Reverend Sirs,—We return you our sincere thanks for the loving way in which you send and seek after us, when we was scattered like many sheep upon a thousand rocky hills, without a single blade of grass, or a refreshing stream of water to gratify their appetite, or a shepherd to lead us to them, or we dare to go to them if we could from the reproach we sustain. So we might stand and starve there, for the want of our own shepherd to lead us to that green pasture and that still waters that flowed from the Gospel, where we may eat and be filled, and drink and be satisfied from its rich bounty, had not your merciful body send unto us a shepherd from your fold to seek, and rescue us, and feed us. We hope to make better amend by God's help. Beloved, pray for us, so that the spirit here might be gone, and the Spirit of joy and gladness in the Lord might take its place; so that we might rise once more from the dust of heaviness, and the hand that give the stroke. We further beg to inform your committee that there is not a single Baptist minister in the whole parish, except the Rev. Henry Harris at Manchoniel. With much thanks for the coming of the Rev. Mr. Teall, hoping he is returned safe, and his speedy return to us. And may God keep, help, and preserve the Society to which he is attached, for useful purpose and to the glory of His holy name.

“With many thanks to the Committee,

“I remain, yours truly,

“GEORGE B. CLARKE,

“Chairman in behalf of the meeting.”

" A meeting held at Jubilee Chapel, Morant Bay, on the 12th July, the year 1866, when it was moved by brother James Tennant that the chair be taken by brother G. B. Clarke, and, at the same time, he be pleased to act as secretary.

" Moved by brother George Stephens, seconded by the general consent of the meeting, that the six following resolutions be adopted, viz. :—

" Thanks be returned to Almighty God for His preserving mercy to us, and to all men, in sparing us, though we are sinners, and sinners of the deepest dye, from the edge of the sword, even to see a prospect of a reviving of our abandoned creed by man, but not by God, as we see.

" That thanks be given to the Committee of the Baptist Missionary of this Island for their amiable and benevolent conduct in sending us one of their own distinguished luminaries from so great a distance to search out and find us, through rain and mud, ditches and bushes of cat-claws, yet without a grumble, to give us spiritual consolation, when all hopes of the same was gone. In this our time of need you send.

" That, as the Committee is so gracious to send forth to look after us when we was not dare to open our mouths as Baptists to sing on high, praise to Almighty God, our heavenly Father, who is pleased to call us to this state of affliction, glory be to His name; and at so great an expense, which we are sensible of; and if they will be pleased to extend the blessing further to us by sending one of their body to reside amongst us, to direct us to the way of eternal life, although we have not a single chapel in our midst of any worth, or meeting-house to assemble in of any great value, as they are all destroyed.

" That we know it will cost much to re-establish these places of worship among us at present, and in our present distressful condition we cannot warrant the reverend Gentlemen of the Committee that we can establish them ourselves now; but if they will, when we get strong we will return the expenses by the help of God, which by all probability we will be strong.

" That the Committee will excuse our inefficiency of words to express our gratitude to them, and to the home body, and to all those that interested in our cause, from the want of those elements that would give one utterance to express them, as we have not a school, or, for the want of schools in our midst.

" That a copy of the resolutions be sent to the Rev. Ellis Fray, and one to the Rev. William Teall, to be presented by the Rev. E. Fray to the Committee with a letter of thanks, informing them that not a single Baptist minister is in the parish except the Rev. Henry Harris, and begging them to send on one as quick as possible, for the fire is kindled here by the Rev. William Teall, and we hope it will not be allowed to die out. To be signed by the chairman of the meeting in its behalf."

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#### EXTRACT FROM THE JOURNAL OF THE NATIVE PREACHER, KOILAS CHUNDER MITTER, SEWRY.\*

On the morning of the 7th September a meeting was held. On the afternoon Rev. Williamson and Sonathun preached the Gospel in Sewry Bazaar amongst multitudes. Beni Madhab Mundul and I preached the Gospel in Koddy, and distributed two tracts and two Gospels, and few persons attended them.

On the morning of the 8th, Rev. Williamson and Sonathun preached the Gospel in Dhobaparah, and distributed one tract and one Gospel. At noon I preached the Gospel in Fouzdary (Police) court, and distributed one New Testament to a police sub-inspector, for he begged one for a long time and desired to hear the Gospel. For this the fifth chapter of Matthew was explained to him; he gladly proclaimed, " Sir, I hope you will be good enough to explain me the Gospel at your leisure hour." We also preached before many and distributed two tracts. On the afternoon Revs. Williamson and Sonathun preached in bazaar, and distributed two tracts and one Gospel. In Kapoorputta, where I was preaching the

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\* This journal is written in English by our native brother. The language in which he preaches is Bengali.



Gospel before ten or twelve persons, one old Brahmin exclaimed that we ought to follow the religion of Christ; but it is very difficult to forsake society. There I distributed two tracts.

On the morning of the 9th, Rev. Williamson and Sonathun preached the Gospel in Burra Bazaar. At 11 A.M. Beni and I went to preach at Fouzdary Court; there began to discuss with a noble Brahmin. In the meantime many assembled there, and were told, Why do'nt you follow the religion of Christ? They replied that as often we have heard, your words all are good, but we cannot embrace it, because our countrymen and relatives will hate us; one tract and two Gospels were distributed to them. In the afternoon Sonathun and Rev. Williamson preached in the bazaar, and many heard them; two tracts and one Gospel were distributed.

On Sunday morning, the 10th, all worshipped in the church. Mr. Johnson, Mrs. Johnson, Mr. Williamson, and I gave instruction in Sabbath-schools; Sonathun preached before those who came to receive alms. At 9 A.M. I went to preach at Sonathore, and discussed with some young persons. They asked me to explain the origin of the religion of Christ. In the afternoon Mr. Johnson gave instruction.

On the morning of the 11th, Mr. Williamson and Sonathun preached in Dhobaparah. At 11 A.M. I and Beni preached at Dewany Court, and distributed three Gospels and two tracts. In the afternoon Beni and I preached at Kendooa and Sonathore, and discussed with three young men. They told us that they do not believe Hindooism; and some foreigners were there, one of them heard attentively. Mr. Williamson, with Sonathun, preached at bazaar; many attended them.

On the morning of the 12th, Mr. Williamson and Sonathun preached at Dhobaparah. At 11 A.M. Beni and I preached at Fouzdary Court, and many heard there. In the afternoon Mr. Williamson and Sonathun preached in the bazaar and distributed one tract and one Gospel. Beni preached in the public road.

On the morning of the 13th, Mr. Williamson and Sonathun preached in a shop at Dhobaparah; at 10 A.M. nothing was done on account of rain.

#### A TOUR FROM MUTTRA TO JHUGGER.

BY THE REV. J. WILLIAMS.

LEAVING Muttra November 7th, 1865, we made our way along the Salt Line towards Kassi, Bansari, Palval, and Silani, where we preached to large crowds of people, many of whom, with heed and simplicity of heart, listened attentively, though with some astonishment, to the news of salvation through the sufferings and death of Christ. At some of these places we met a few oppositions concerning the divinity and mediation of the Saviour, which is always the case in India wherever we go, and whatever topic we take under consideration.

As we were passing through Palval we met the Rev. J. Smith of Delhi, W. Bluett, Esq., Collector of Customs, and Mr. Francis, the Patrol, who belongs to the Baptist denomination, and who kindly accommodated us during the whole day. In the afternoon Mr. Smith, myself, and Imam Masih, went out for a preach to the bazaar, where we got together a large crowd of people whom we alternatively addressed. Most of the attendants gave us good attention; and though some of the number present raised a few objections concerning the incarnation and person of Christ; yet, upon the whole, we were much pleased with their general conduct and good behaviour. Having returned from the bazaar we were welcomed by W. Bluett, Esq., and Mr. Francis with a good dinner, which we truly enjoyed. Having done this, and committed ourselves to the care and mercy of God, Imam Masih and myself, bidding adieu to the kind friends behind, left that night for Silani, where we remained during the following day, and were favourably received by the patrol having charge of the place. In the evening we visited the bazaar and got together from thirty to forty people, who readily listened to our message. As I was about commencing to address them I asked a few of them if they ever heard of Jesus Christ, the Saviour of the world? They replied in the negative, and said they never heard of Him. Then I began to tell

them who He was, and what He did in order to rescue them from eternal woe. They began to appear rather astonished at our account of the Redeemer, and some of the more considerate among them, giving vent to their feelings, said that Jesus Christ must have been an extraordinary person, almighty in power, and full of grace and truth. Having got them into this frame of mind, we tried to persuade them to call upon *His* name, and not upon the names of their idols, which had no power whatever to save them from perdition. An old man, drawing near the close of life, replied, "I am willing to commence now if my friends here will join me." I told him not to wait for his friends if he felt any inclination to do so; but to begin at once, and go on courageously supplicating Jesus to have mercy upon him and pardon his sins. Then the old man gave up the subject, and here I left him to his own decision. It was now Saturday evening, and we wished to see a village of the name Sonah before Sunday morning, consequently we left Silani, and arrived at Sonah about two o'clock the following morning, where I met my beloved friend Mr. Hutton, the inspector of schools in the Punjab, who kindly accommodated me that hour of the night. We remained here for nearly a fortnight, preaching daily in the market-place to a large number of people, many of whom willingly hearkened to our message.

We sold here many tracts and parts of the New Testament, which many individuals read with pleasure. I trust our efforts here have not been in vain. In this village there is a notable spring bubbling up from underground, and it is greatly celebrated on account of the medicinal property of its water. During the cold season the water is generally very warm, and a person putting his hand into it can scarcely bear the sensation. Three or four of the villagers informed me that the water is sometimes so hot that eggs may be boiled in it. In the hot season its temperature is not so high: it is cooler and more refreshing, and therefore more beneficial to those that bathe in it. Occasionally many of our soldiers and civilians, on account of their illness, visit the place, and in a short time, having drank freely of the water and bathed many times in it, became quite well. The Hindoos consider the water holy, and worship it as an element that purifies the soul, and prepares it for a higher and a purer state of existence.

From here we went across the country to Bahadurghur, in the Rhotuck district, where we stayed a whole month, preaching daily the things pertaining to the Kingdom of God. We were here gladly received, and a great number of the inhabitants attended our preaching, who seemed quite delighted with our visit. The children of the villagers bought many tracts and portions of Scripture, which they gladly took home in order to show them to their parents, and to be taught in them. We have in this village two inquirers, who often read the New Testament, and seem to be truly convinced of the truth of the Bible-religion, and of the necessity of obeying Christ. As long as we stayed in the place, they both came over to our tent every morning, and we used to spend an hour or so, to talk about some of the more solemn points of Christianity, which they greatly admired. They told me more than once that their confidence in their own religion is entirely gone, and that they have no hope of salvation but through faith in the Lord Jesus Christ. By trade they are two rich merchants, and therefore men of great influence in the village; and doubtless, were they both to embrace the Christian religion, many of their friends and acquaintances would follow their steps.

We continued in this large and populous neighbourhood for about a month and a half, preaching daily the kingdom of God to its numerous inhabitants. We visited about thirteen villages belonging to this vicinage, and made known the Gospel of Christ to thousands of their inhabitants.

On the 12th of August last I had the pleasure of baptizing, at Jhugger, a young man, who seems to be very earnest and sincere in his profession. Formerly he belonged to the Church Mission, and was employed by it as a native preacher; but being convinced on the subject of baptism by immersion, he resolved to join our Mission. He reads Hindoo well, and both his general conduct and conversation are commendable. I trust we shall not be disappointed in him. The people

at Jhugger do continue to listen attentively to our message, and many of them have invited me since I came to the place, and have expressed their convictions of the truth of what we preach. An old man belonging to this village comes to see me every day, and daily reads a portion of the New Testament, questioning me as he goes on. He is greatly pleased with the truths of the Bible, and often tells me that the religion of this book must be the true one. He attends our services every Sunday, and joins us in singing the praises of God. I hope the poor man, before long, will finally settle the matter, and take courage to follow the Lamb whithersoever He goeth.

We left this fruitful part of the country for Rhotuck, where we remained for about four months, preaching the Gospel daily to its numerous but disputative inhabitants. The residents of this small town are chiefly Mahometans, most of whom embrace the views of Abdul Wahab, who detested many of the customs and idolatry of his own brethren, and taught that the Koran was to be understood, not *figuratively*, but *literally*; and, therefore, that it ought to be believed and acted upon accordingly. These Wahabees are exceedingly bigoted, and are more prejudiced against the Bible, and more ready to shed blood and lose life in defence of the doctrines of their prophet, than any of the Mahometan sects. At Rhotuck we had many sharp disputations with these people, and oftentimes our controversies would get so warm that the fellows were ready to drive us out of the place. One of them got so angry with us that he commenced preaching against us in the bazaar, affirming that what we preached concerning Christ and His Gospel were perfectly false, as the Gospel and all its contents were truly and eternally nullified by the appearance of the Koran. Our disputes concerning this topic lasted for three or four days, and our audience enjoyed the feast. At last, the Wahabee being convinced of his inability to withstand us, and seeing that he was losing ground, and that the people did not support him so strongly as he first expected, both he and his friends left the place for us, and retired. In about two days after this the same man and his associates came to my tent, earnestly entreating both the Munshi and myself not to speak any more against their Prophet and the Koran; "otherwise," they said, "our people will lose their confidence in our book, and all will become Christians." In reply I told them that we could not give up speaking against what was false and untrue, because that was as an essential part of our work as to preach what was positively true.

#### HOME INTELLIGENCE.

DURING the past month the Missionary meetings have been numerous, and from all that we learn both well attended and of much interest. The Rev. F. Trestrail completed his tour in Hampshire with the Rev. John Gregson, and afterwards visited some parts of Northamptonshire. Rev. D. J. East has attended meetings, with Dr. Underhill, at Reading, Biggleswade, and its vicinity; he has also visited Sevenoaks, and two or three villages in its neighbourhood. Dr. Underhill visited, in addition, Maidstone, and Mazepond Chapel, London. The district about Coate, in Oxfordshire, and Watford, have enjoyed the services of Mr. Sampson. The Rev. J. G. Gregson has kindly served the Society at Dalston, Sheffield, Astley Bridge, with Isleham and its neighbourhood. The Rev. Thomas Martin finished the meetings in East Gloucestershire, and went to Braintree; the Rev. George Kerry has been engaged at Foulsham and Somerleyton. We trust that the blessing of God will follow these manifold efforts to advance the kingdom of our Lord.

In a few days after the publication of these lines, the Rev. Robert Robinson and his family will have taken their departure for Calcutta. Mr. Robinson will reside at Intally, and will have charge of the Mission to the south of that city. We commend these dear friends to the sympathies and prayers of our readers, many of whom will remember with pleasure the speeches and addresses of this servant of Christ.

The Committee have given instructions to the Secretaries to take every practicable measure to send relief to our distressed brethren in the Bahamas. Several

packages of clothing and preserved meats have already reached us, especially from Cambridge, our kind friends there also sending a contribution of £18 17s. We need scarcely remind our readers that the more quickly their gifts are forwarded, the more acceptable and useful will they be.

## CONTRIBUTIONS

From October 21st to November 20th, 1866.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	
Hoby, Rev. J., D.D. ....	5 5 0	Shouldham Street—	
Hookway, Mr. E., Clevedon, Somerset .....	2 0 0	Contributions, Sunday-school .....	2 0 0
Shoobridge, Rev. S., Clevedon, Somerset ..	2 2 0	Upton Street—	
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Contributions by Rev. W. Sampson, for John-nugger Chapel, &c., Serampore—		Contribs., S.-school, for R. J. Davey's School, Bahamas .....	1 5 10
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Daikins, the late Mrs., being further proceeds of residue, by Messrs. Pattison & Wigg .....	11 1 8	Reading—	
Ryland, the late Miss Mary Eliza, of Bath, by Mr. Chas. Frogley, Executor .....	5 0 0	Contribs. on account... 52 0 0	
Correction.		Wallingford—	
The Contribution of £3, acknowledged in last month's Herald, as from Stepney Chpl., Lynn, should have been acknowledged as follows:—		Contributions .....	39 17 6
Executors of late Mr. J. Haynes, of King's Lynn, by Rev. J. T. Wigner .....	3 0 0	Do. for China .....	1 11 0
LONDON AND MIDDLESEX.		Do. Roke Chapel ...	0 14 4
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Contributions .....	9 16 4	BUCKS.	
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Contributions .....	13 9 0	Hayle—	
St. John's Wood, Abbey Road—		Contributions .....	6 1 10
Collections .....	17 4 7	Helston—	
		Contributions .....	10 12 0
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		Contribs. on account... 23 0 0	
		DEVONSHIRE.	
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		Contribs. on account... 11 12 9	
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		Contributions .....	17 16 4
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		Contributions .....	2 6 0
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		Contributions .....	2 11 0
		Tavistock—	
		Contributions .....	2 2 0
		Tainmouth—	
		Contribs., Juvenile..... 5 0 0	
		Tiverton—	
		Contribs. on Account... 20 0 0	
		Torquay—	
		Contributions .....	18 17 7
		Upton—	
		Contributions .....	0 8 0
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		Buckhorne Weston—	
		Contributions for N P 1 10 0	
		Fifehead, Magdalen—	
		Contributions for N P 1 0 0	
		Lyns—	
		Contributions .....	4 10 0
		Weymouth—	
		Contributions .....	19 7 6
		CORRECTION.— In last month's Herald £8 18s. 1d., Contributions from Dorchester, were entered by mistake under Somersetshire, instead of Dorsetshire.	
		GLOUCESTERSHIRE.	
		Chalford—	
		Collection .....	1 10 0
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		Contributions on account, by R. Comely, Esq., Treasurer .....	50 0 0
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		Beaulieu Rails—	
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		Contributions .....	9 16 2
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		Portsea Auxiliary—	
		Contributions .....	46 5 6
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		Contribs. on account... 3 0 0	
		Lancaster—	
		Collection .....	3 2 0
		Liverpool—	
		Contributions .....	1 2 5
		Manchester—	
		Contribs. on account... 100 0 0	



JAMAICA SPECIAL FUND.

A Friend at Marazion, by Mr. Samuel Elliott, Penzance .....	1	0	0	Jas. Proctor, Esq., Brighton, for <i>Morant Bay Mission</i> .....	50	0	0
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AFRICA—CAMEROONS, Fuller, J. J., Sept. 29; Pin-nock, F., Sept. 12, 13; Saker, A., Sept. 26, 29; Smith, R., Aug. 29; Thomson, Q. W., Sept. 25.  
 AMERICA—NEW JERSEY, Duvey, J., Oct. 29.  
 ASIA—CALCUTTA, Biss, J. B., Oct. 5; Evans, T., Sept. 8; Wenger, J., Sept. 22, Oct. 2, 6, 8.  
 CHEEFPOO, Kingdon, E. F., Aug. 25; Laughton, R. F., Sept. 7.  
 CHITTAGONG, McKenna, A., Oct. 3.  
 COLOMBO, Pigott, H. R., Sept. 26.  
 COGNOR, Lowe, J., Oct. 10.  
 DACCA, Supper, C. F., Sept. 18.  
 DELHI, Parsons, J., Oct. 12; Prichard, J., Sept. 18.  
 SINGAPORE, Peters, C. T., Sept. 8.  
 JESSORS, Hobbs, W. A., Sept. 18.  
 JUDGE, Williams, J., Sept. 4.  
 MONGHYR, Lawrence, J.; Parsons, J., Sept. 17.  
 SERAMPPORE, Trafford, J., Sept. 19.  
 SEWRY, Johnson, E. C., Sept. 5.

AUSTRALIA—SYDNEY, Robln, T. B., Sept. 24.  
 EUROPE—FRANCE, GUINGAMP, Bouhon, V. E., Nov. 8.  
 NORWAY—KRAGEROE, Hubert, G., Oct. 26.  
 WEST INDIES—  
 HAYTI—JACMET, Webley, W. H., Oct. 9, 25.  
 TRINIDAD—Gamble, W. H., Oct. 9; Law, J., Oct. 9.  
 JAMAICA—BROWN'S TOWN, Clark J., Oct. 3.  
 KETTERING, Fray, E., Oct. 5.  
 LUCEA—LEA, T., Oct. 22.  
 MONTROGO BAY, Henderson, J. E., Oct. 23; Maxwell, J., Oct. 23.  
 MORANT BAY, Teall, W., Oct. 9, 22.  
 ST. ANN'S BAY, Millard, B., Oct. 8, 22.  
 SALTER'S HILL, Dendy, W., Oct. 9, 18.  
 SAVANNA LA MAR, burke, W., Oct. 22; Clarke, J., Oct. 22.  
 SPANISH TOWN, Phillippo, J. M., Oct. 8.  
 STEWART TOWN, Webb, W. M., Oct. 23.

ACKNOWLEDGMENTS.

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

Ladies at Edinburgh, per Mrs. Anderson, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.  
 Young Friends at King Street Chapel, Bristol, per Mrs. Wheeler, for a box of useful and fancy articles, for *Rev. J. Davey, Nassau*.  
 "Baptist Tract Society," for a parcel of tracts for *Rev. J. Law, Trinidad*.

Friends at Hammersmith, per Mrs. Green, for parcel of clothing for *Rev. J. Clark, Brown's Town, Jamaica*.  
 Rev. Dr. Hoby, for a box of "Evangelical Magazines" for *Calabar Institution*.  
 F. Hepburn, Esq., for a parcel of magazines.

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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, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.