

THE MISSIONARY HERALD.

KRISHNA : HIS ORIGIN AND WORSHIP.

From The Friend of India.

"KRISHNA," says Elphinstone, "is the greatest favourite with the Hindoos of all their divinities." This statement, like many others which have been made by the Indian historian, is only true to a certain degree. Krishna is unquestionably a popular divinity; but to say that he is the greatest favourite of the Hindoos is only true in Western India, with which alone Elphinstone was really familiar; for in Bengal the goddess Kali or Doorga is the favourite deity, whilst in the Upper Provinces, and again in the Madras Presidency, the favourite deity is Rama. But still Krishna may serve as a fair type of the Hindoo deities; and accordingly it may impart some substantiality to our ideas of the Hindoo religion if, within the compass of a single article, we endeavour to indicate his character and the origin of his worship.

Krishna originally was nothing more than a mortal hero, who rose from a cowherd to be a Rajah, and whose adventures, especially those of an amorous character, had rendered him famous in Western India. He belonged to a wandering tribe known as Yadavas, who went about from place to place with their carts and cows, and lived upon the proceeds of their cattle. At the birth of Krishna the Yadavas were encamped in the neighbourhood of the city of Muttra on the Jumna; and some relationship appears to have existed between the chiefs of the tribe and the family of the Rajah of Muttra. The legends connected with this event, however, have been so overladen with the mythical detail of a later age, that it is impossible to arrive at the real truth; and it will be sufficient to say that Krishna was brought up amongst the cowherds, and was a cowherd himself, until some popular movement arose against the reigning Rajah of Muttra, in which Krishna took an active part, and ultimately slew the Rajah, who appears to have been a usurper, and restored the rightful sovereign to the throne. The father-in-law of the usurper subsequently advanced against Muttra with a large army; whereupon Krishna and a large caravan of Yadavas and inhabi-

tants of Muttra migrated to Dwaraka, on the western coast of the Peninsular of Guzerat. Here they established a new Raj, which, after many years of prosperity, was brought to a conclusion by a bloody feud at a festival, immediately followed by one of those tremendous uprisings of the sea, which are not unfrequent in that neighbourhood, and which, within a few short hours, seems to have swept away the city of Dwaraka.

The extraordinary elevation of Krishna from the position of cowherd to that of Rajah appears to have laid a powerful hold upon the imagination of the people of India; and consequently the adventures of his youth were preserved and sung far and wide. The women related with great glee how, when a boy, he had stolen the butter and been whipped by his mother; how he had subsequently carried away the clothes of the milkmaids whilst they were bathing in the Jumna; and how, as he grew to manhood, he won the hearts of all the milkmaids by his witty conversation and behaviour; his marvellous playing on the lute; and the great delight which he took in dancing beneath the light of the full moon. Even when reigning at Dwaraka he appears to have been involved in a variety of adventures, chiefly connected with women, which spread abroad his renown, and preserved the memory of his name and deeds for ages after he and his tribe had disappeared from the land.

The circumstances under which such a hero became converted into a deity are exceedingly suggestive. Towards the close of that great struggle between Brahmanism and Buddhism which characterized India during the first eight centuries of the Christian era, the Brahmans seem to have found it necessary to enlist the sympathies of the masses by converting the national heroes into deities, and associating these deities with their own usages and institutions. It should be remembered that at that period the worship of the Vedic deities had completely passed away before the advance of Buddhism; and it was impossible at this stage of religious decay to revive the worship of abstractions, such as the Vedic gods undoubtedly were. But the deification of popular heroes was by no means a difficult task; and thus it came to pass that Krishna was represented by the Brahmans to be an incarnation of the Unseen and Supreme Being, already known by the name of Vishnu. Strangely enough there is reason to believe that the Buddhists had previously attempted a similar process by converting Krishna into a Buddha, and giving him the name of Juggernaut. It is certain that Juggernaut is the same as Krishna; and it is equally certain that one of the main characteristics of Buddhism—namely, the absence of all caste prejudices and ideas, is manifested at the great festivals in honour of that deity, which are celebrated in the locality which bears his name.

The process by which Krishna was converted into an incarnation of Vishnu is one of peculiar interest; for, not only are a number of wild myths

of his exploits grafted on to what may be called the old authentic tradition but a religious meaning is imparted to such absurd frolics as that of stealing the women's clothes whilst bathing; and, above all, some remarkable incidents have been unquestionably borrowed from New Testament history, and interwoven with the accumulated mass of tradition and fable. Thus the birth of Krishna is a palpable fable, which represents him to have been changed from one mother to another before he was born; a myth introduced for the purposes of representing him to have been really the son of a princess, although he only appears as the son of a cowherdess. The slaughter of the innocents, which was carried out by King Herod, is attributed to the usurping Rajah named Kansa, who was subsequently overthrown by Krishna. His carrying away of the women's clothes is said to have been merely done to remind them of their sin in bathing in the river without a cloth, by which proceeding they offended Varuna, the god of waters. With these incidents are interwoven tales of how Krishna as an infant killed demons, strangled serpents, pulled down trees, and lifted up a mountain with his finger so as to form an umbrella for the protection of the tribe against a superfluity of rain. But the general incongruity between the character of Krishna as a hero, and his character as a deity, may be best illustrated by a single story. On one occasion he and his companions robbed a washerman of some fine clothes in the city of Muttra; but being simple boors, they did not know how to array themselves in the strange raiment. Accordingly a tailor volunteered his services, and soon fitted the clothes upon each one, after which Krishna rewarded the tailor by *forgiving him his sins*.

The question now arises of how it was possible that Krishna should have been, not only accepted as a deity, but as a favourite deity by the Hindoos. This difficulty may be solved by a simple appeal to human nature as it finds expression in history. The weapon by which the old Brahman Guroos established their ascendancy over Buddhism, and finally expelled it from the land, was asceticism. In the eighth and ninth centuries of the Christian era, the Hindoo world had grown as weary of the fat and sensual Buddhist monks, who led useless lives of luxury and mendicancy in the splendid monasteries of Hindustan, as the Protestant Reformers in Europe were sickened with the increasing growth of beggary and splendour of the Roman Catholic Church during the period immediately preceding that of the Reformation. But the means by which each party gained the victory exhibit a remarkable resemblance to each other. The Protestant Reformers flourished in an age when the minds of men were enlightened by the discovery of the Printing Press, and when an appeal to the Scriptures and the common understanding of mankind appeared sufficient to ensure them a triumph over ecclesiastical tyranny and superstition; but still their ascendancy was only established in England by that purity of life and conversation, which

ultimately led to their being denominated Puritans. The Brahmans, who led the attack upon Buddhism, found it still more necessary to enlist the sympathies of the masses, and to prove the divinity of their mission by the demonstrative austerity of their lives, and the assumption of supernatural powers. The asceticism which stamped the revival of Brahminism during the decline and fall of Buddhism, passed away in the moment of victory, and the worship of Krishna, with all its sensual association, drew away the hearts of the people from the purer worship of Rama and Siva, and led to that mystic association of religious sentiments and passionate longings, which has found expression in more than one fanatical sect of widely different creeds. Of the practices which followed we need say nothing. The worship of Krishna soon became as depraved as the worship of Astarte; and whilst some have endeavoured to raise him to the rank of the Supreme Being, by ascribing all his earthly actions to *Maya* or delusion, others have taught a vile creed, which perhaps found its worst expression in the sect known as Maharajas, in connection with whom a remarkable trial took place four years ago, in the Bombay Presidency, and which exhibited a picture of depravity which is without a parallel in modern times.

JOURNAL OF A TOUR TO DUKHIN SHABAZPORE AND BHULUA.

BY THE REV. R. J. ELLIS, OF BARISAL.

ACCOMPANIED by the native brethren Ramsundur and Swarup, I left Barisal on the 19th of last month, to visit the island of Dukhin Shabazpore and the district of Bhulua, with a view to establishing a Mission in both places in the name of the Baptist churches of Victoria. The district of Bhulua lies between those of Chittagong and Tipperah, both of which are occupied by the agents of the Baptist Missionary Society. It is a large and populous district, and has for its civil station Noakhali. Dukhin Shabazpore is a large island at the mouth of the Megna—about forty miles long and eighteen broad—is washed on the southern shore by the Bay of Bengal, and has for its chief town Dowlut Khan. Both Noakhali and Dowlut Khan are approached by long natural canals which fill or empty as the tide ebbs or flows. The waterway to them from Barisal is comparatively safe and easy, excepting in stormy weather and at the time of the bore.

After preaching in one or two large villages on the way, we reached Dowlut Khan on the fourth day, too late for morning preaching. Numerous enquiries were made of our boatmen as to who had come, and by the afternoon it was well known in the town that it was a Missionary. On our going into the bazaar, we were therefore instantly surrounded by a numerous congregation. By far the majority were Musulmans; and the few Hindus who were present were, as usual, when they are in the minority, demure and silent in the extreme. We began by stating the object of our visit, and were soon interrupted by some of the Musulman mukhtars or attorneys, who said their religion was good enough for them, and that as the Hindus had more need of our teaching, we had better direct our efforts towards them. Our address therefore naturally took the form of an attempt to

show them their sinfulness, and the insufficiency of their forms and dogmas to satisfy the requirements of God's law on the one hand, and to purify their hearts on the other. Our address on this occasion was upwards of two hours in length and many listened throughout with fixed attention.

The following morning the people were waiting for us, and immediately on leaving our boat we had quite a large congregation. The Musulmans were on this occasion more disposed to listen, and the Hindus to argue. One man, coming boldly forward, said, "Sahib, what is the use of your going about in this way, and putting yourself to so much trouble and expense to teach men about God, when God is in everyone?" Another man would have it that sin and righteousness were one and the same, and that God was the author of both. If we do evil, God makes us do it, and if we do good, we do it by his promptings.

For four days at Dowlut Khan, morning and evening, and on each occasion between two and three hours, we were thus engaged—now with the Musulmans, then with the Hindus, earnestly exhorting them to consider their ways, and to be reconciled to God. To the last they opposed us, and their opposition towards the end showed how wedded they were to their sins, and how averse to the pure and holy Gospel which requires that they forsake them. Many, however, listened with deep attention, and the desire to obtain our books was on all hands intense.

Leaving Dowlut Khán on the morning of the 26th, we crossed the Megna in the direction of Noakhali.

The next day we made Báhádurhat, a large market some little distance from Noakhali. The audience we there got was almost entirely composed of Musulmans, and, in their rude fanaticism, we thought they would have torn us in pieces. On proceeding to distribute books and tracts, we found that, out of upwards of two hundred persons who were at the time about us, not more than a dozen could read!

The morning after preaching at the market above referred to, we reached Noakhali, and immediately began work there. About two hundred persons were present at our first address in the morning, and about seven hundred in the evening. There was much excitement amongst the Musulmans, who have evidently been accustomed to think that their stronghold in these parts was impregnable. Their opposition the first two days was bitter and determined, and we had to contend with them every inch of ground. On the morning of the third day, one of the few educated men amongst them challenged me to show from the Old Testament that our assertions regarding Christ's Sonship were scriptural. I said, "Come with us to our boat, and we shall show you,"—and so saying I led the way, followed by the two hundred or three hundred people who had been standing around. Here I would mention that our present edition of the Bengali Scriptures is so large, that we seldom carry it with us on going to the bazaar, and on this occasion we had it not. However the Musulman who now attacked us, would not have listened to the Bengali version, for, partly to show his own learning, and partly that the unlearned might not understand, he requested that our proofs should be shewn him from the *English Bible*, which he said, he knew we considered the original! the other versions were only translations from it!! On our way to the boat many of the people fell back, and others joined us, so that the party was still sixty or seventy in number when we got to the bank. Sitting down on the trunk of a tree, I sent the native preacher, Ramsundur, for the English, Bengali, and Hindustani versions of the Bible, from each of which passages from the Psalms and Prophets regarding the Sonship of the Messiah were read, with their corresponding passages in the New Testament. Our opponent was grieved, because we had indeed established from the Old Testament the fact that Christ is God's Son, and the more so because we had read the passages both in Bengali and Hindustani, thus enabling every one there to understand.

After visiting Bhobaniganj and Lukyipore, both near the Megna, to the north of Noakhali, we returned home.

On this tour we visited and preached the gospel in eight places. The aggregate of our hearers, as nearly as we could guess, was 6,095, of whom about two-thirds were Musulmans. 471 tracts were distributed, and 313 Gospels and other parts of Scripture.

FEMALE EVANGELISTS.

BY THE REV. F. T. REED OF SEWRY.

As to the work of the Female Evangelists, the information that I have to give is necessarily very meagre, as the social customs of the country make it quite impossible for me to personally inspect the work; besides which, the native sisters so engaged, better understand doing their work than writing reports of it. Hitherto their work has been quite distinct from the usual Zenana work: they have not been to teach reading, sewing, &c., but have visited the Hindoo and Musulman women simply as messengers of the Gospel. Their visits are generally made in the cool of the day; they then go together to some bari and make known the purpose of their visit. If they receive a cordial reception—which is most often the case—they sit down and begin to read a tract, or a portion of one of the Gospels. In the meantime neighbours come and sit down; in this way frequently twenty or thirty women are collected together. After the reading is over, the passage is explained and the hearers are urged to trust in the true Saviour. This is perhaps followed by a little discussion, and, at times, by candid acknowledgments of the truth of what may have been said, and by the desire to hear more.

Anno and Sharaho have met with both encouragement and disappointment in their work. The first case was that of a young woman of the weaver caste: she knew a little of the Gospel and wished to join the Christians at Cutwa, and be more thoroughly instructed. Her mother brought her to Anno and said she hoped to follow her daughter's example in a short time. The day following, the husband and father accompanied by several Brahmans came, and demanded that she should be given up to them. To that I replied that she had come of her own accord, and that, after due consideration, she felt it to be her duty to return, she was at liberty to do so; but, on the other hand, if she still felt it to be her duty to become a Christian, it would only be right to allow her to do so. They then went to her, and entreated her to return, spoke of their sorrow and their resolve to do something desperate if she did not relent. As she remained firm, they tried abuse and curses; but with no better success. This was repeated again and again, and at length they coolly offered to relinquish their claim upon condition that a bonus of 200 rupees be given to them. As that proposition was rejected, they next threatened to bring an action for forcible detention. After that there was a lull, thinking it well to place her, for a time at least, out of the reach of persecution, we sent her to the Church Mission School at Burdwan. She did not stay there long but returned to Cutwa, and a few days after her return, was missing. Of her faith I cannot say much. Her knowledge of Christianity was imperfect; but what little she knew of it, that she believed, and there was the desire to know more. In consequence of her professing Christianity the other members of her family were excluded from caste. They subsequently became Vaishnaos—a section of the Hindoo community in which previous distinctions of caste are not recognized. Another case is that of a young woman named Akhoy (or Akhshaya) of the Shankareya caste. Her betrothed husband died while she was still a child.

When grown up she was engaged in connection with a temple of Govinda, for a life of sin. While so engaged our native sisters met her, induced her to leave her sinful course, and come to Sewry. This occurred about five months ago. Since then her behaviour has been in every respect irreproachable. In her school lessons such as reading, writing, sewing, &c., she has made fair progress; and I trust that as she advances in Christian knowledge and in faith, she will be enabled to live to the praise of Him who in His mercy has plucked her as a brand from the burning. About the time that Akhoy forsook her life of sin, three others of the same class followed her example. At first they appeared to be well satisfied with the change and we hoped that their reformation would be complete; but at length they misbehaved and it was necessary to let them go. They have since become Vaishnaos.

I would just mention one interesting case of conversion that recently occurred here. It was that of a young man of the Kayast caste, named Amrita Lall Ghosh. His home is at Baraset, where his father and grandfather are living on their hereditary property. Some time ago seeing Christian tracts in the hands of some of his companions, he borrowed them to read. He then began to doubt the truth of Hindooism, but had no one to sympathize with him, or to guide him in his inquiries. Shortly after that he was sent to study at the Sewry government school, and lived with his brother-in-law, who holds a respectable position in the Judges' court. About eight months ago he began to listen to our bazaar preaching, and at about the same time went to Mr. Williamson and asked for a copy of the New Testament. He got the book and read it through carefully. He continued to attend our bazaar preaching, would frequently follow Jonathan (one of the native preachers) home, and gradually opened his mind to him and became confirmed in the truth of Christianity. Jonathan then brought him to me and I was more than satisfied with his evident candour and artlessness. His relatives soon after learnt what his sentiments were and tried to dissuade him from his purpose but failed of success. On the Sunday following he was baptized, and as he was of a high caste and a respectable family, more than a thousand persons were assembled on the occasion. He remained firm throughout the service, and all assembled listened with great attention to the addresses that were delivered. On the following day his grandfather arrived at Sewry and sought Amrita Lall. I was present during a part of the interview. The aged man was evidently grieved, but he did not reproach. He turned to me and said: "Sahib, I have learnt something of Christianity and fully believe that it is infinitely better than my own religion, but it is hard and bitter for me to have to give up the only prop of our house (for Amrita Lall is an only son)." I then urged him to embrace Christianity for himself but he replied: "No it cannot be; these many years have I trusted in Hindooism and if the ship is rotten I must sink with it, for I am too old now to turn; but as regards Amrita Lall, now that you have baptized him I give him up to you, and I trust that you will care for him, and see that he wants for nothing." Thus he remained, determined in spite of his convictions to end his days as a Hindoo, and anxious about his grandson, still I scarcely feel that his is a hopeless case. As the young man seemed very desirous of giving himself entirely to the Lord's work, I sent him to continue his studies at Serampore College, where he is now being supported from funds supplied to me by C. Hampton, Esq., of Rampore, Haut. He has already begun to preach of his own accord, and I trust that after proper training he will become a useful labourer amongst his own countrymen.

THE DECEASE OF MRS. LAWRENCE, OF MONGHYR.

Our readers will peruse with sad interest the following brief account by her husband of the closing scenes of Mrs. Lawrence's eminently Christian and useful life. Though much afflicted for many years, she displayed an unabated interest in the welfare of the native Christians, and in the spread of the Gospel. Her piety, wisdom, and devotedness, were such as are rarely equalled, and her loss in the circle in which she moved will be long and sorely felt.

A few days before the receipt of your letter I wrote to you and gave some account of the state of my dear wife at the time. She had rallied, and gained strength to be carried out of doors for an airing in her *tonjou* for several days at the end of last month. Her mental powers also had become more vigorous, and there seemed a prospect of her further improvement, both mentally and physically. Still I feared the cold weather might injuriously affect her, but I hardly expected then, that it would tell upon her so soon. Such however has been the will of God. By some means she caught cold, which first manifested itself on Monday, the 5th of November. For three days it did not appear to be at all serious, but on the fourth day she seemed to feel the effects of it very much. On the sixth day (Saturday) the doctor first saw her. He at once pronounced her case to be dangerous, a case of acute bronchitis of the worst kind. On Sunday she was very ill all day, and about 10 p.m. I began to fear that her end was not distant.

The disease made rapid progress. I said to her, "My dear, I think you will not be long with us, God is about to take you to heaven; are you willing and ready to go?" She quickly replied, "If it be God's will to take me to heaven, I shall be delighted to go; I have no reason to wish to live longer in this world." After midnight she spoke but little: utterance failed her, but she continued conscious till almost the last hour. To my enquiries if Christ was still precious, she replied "Yes!" Though she spoke not, her manner indicated plainly that she was calmly, humbly, and firmly resting on the mercy of God in Christ Jesus. During the whole of Sunday and the following night she suffered much from great difficulty of breathing, and for the last ten hours the struggle for breath was most distressing to witness. A little after 11 a.m. on Monday, the 12th of November, the fearful conflict ceased, her spirit released from decaying mortality, entered into rest. Oh! how sweet that rest, after all the pains and sorrows she had endured on earth. Her mortal remains were deposited in the tomb in the new Dissenters' Burying Ground, on the morning of the 13th November. Dear brother Parsons conducted the funeral service. Most of the members of the English Church were present, and some who do not belong to us. On the 5th of November she completed her thirty-fifth year of her residence in India. Very much of this long period was passed in the endurance of great bodily weakness and suffering. But never once did I hear a murmuring or complaining word escape her lips; never did she express a doubt about the wisdom and goodness of her heavenly Father; no! not even during the last ten months of her affliction, while she lay prostrate with paralysis. On the contrary, she cheerfully accepted all as a part of that discipline by which she hoped to be prepared for nobler service hereafter. When favoured with a measure of health and strength, she endeavoured by all the means at her command, to do good to all, whether Europeans or natives, to whom she had access. And amidst all her sufferings she ever kept in view the object for which she came to India. When unable to exert herself, her heart still yearned for the spiritual good of those about her, the prosperity of the Church at Monghyr, and the spread of Christ's kingdom in the world. Now, I doubt not, she is receiving the reward of her labour and suffering, her faith and patience, in the enjoyment of her Lord's approval. He has wiped away all her tears, and taken away all her pain and sorrow; given her the palm of victory, and taught her to sing a new song of everlasting praise to God, and to the

Lamb who redeemed her with His blood. My loss is great. And I cannot help feeling sad to find myself alone, after a union of more than thirty-five years, cemented, as it was, by a genuine affection, and the experience of so many joys and sorrows in common ; but I trust I can cheerfully bow to the Divine will, and rejoice in the happiness of her present lot. My desire and prayer now is that I may not be slow to learn those lessons, which, by the dispensations of His providence, my heavenly Father designs to teach me. Let me but enjoy His approbation, then I shall feel that I have access to springs of consolation that will never fail. But I need more than ever the sympathy and prayers of my Christian friends and brethren.

DECEASE OF THE REV. H. P. CASSIDY, OF POONA.

It is with deep regret that we announce the death of this devoted and self-denying servant of Christ. Scarcely were we acquainted with his illness than we heard of its fatal termination. The following sketch of his life and character is by the hand of a friend who knew him well, and has already appeared in the *Bombay Guardian*. As our readers will be glad to know the "manner of life" of our departed friend, we gratefully avail ourselves of it.

"The cause of Christ in Western India has sustained a great loss in the death of the Rev. Henry P. Cassidy at Poona, on the night of the 30th of November. Mr. Cassidy was for a number of years under the charge of the Free Church Mission, at a period when he was looking forward to the ministry ; but a change of views on the subject of baptism in the year 1850 led to an alteration in his plans. He pursued the work of a Missionary in Bombay in the years 1850-52, living at the time with the writer of this in Oomerkhady. He was remarkably well fitted for such labours by his acquaintance with the languages, in several of which he had an oral facility almost unrivalled. In May, 1852, he proceeded to England, and was there ordained as a missionary, in connection with the Baptist Missionary Society, in the church of the Hon. and Rev. Baptist Noel. He returned to India in May, 1853. The views which he had adopted led him to decline receiving any salary from the Baptist Missionary Society, and to seek to maintain himself by his own endeavours. By the aid of friends in this country and in England he was enabled to build a chapel in Poona, where he established himself in 1854. He opened a boarding-school for European and Indo-Briton boys, which has been of the highest advantage to a very large number of youths now scattered over the Presidency, and engaged in many departments of the public service. His usefulness in connection with this institution is too well known to need that we should now dwell upon it. It has averted from Poona the stigma that has more or less rested upon Bombay for some years, of not having a first-class school for English boys. It is at the present moment a serious question whether this excellent school shall be broken up. The suggestion has been made that it should be taken up by a proprietary body ; and we earnestly hope that the suggestion may not fall to the ground. Let the friends of education and of Protestantism in Poona move without delay in the matter, and the blessing of God go with them.

"Mr. Cassidy was a man of superior ability, and a vein of refreshing originality ran through his discourses, giving them a singular attraction : at the same time they were most edifying and quickening to the Christian. The faculties of his mind were not equally developed ; he was a person of strong feelings, and sometimes acted too much on impulse. There was a certain morbidness at times in the views he took of men and things. If he doubted the sympathy of his Christian brethren, he was shown the injustice of this by the affectionate interest which they manifested in him during his last days. About eighteen months before his decease he was

bereaved of his much-loved partner, and was left with four motherless children, now left orphans.

"During the last month of his life Mr. Cassidy suffered very much from a disease of the heart, accompanied by abscess in the liver; but it was delightful to witness his abiding and cheerful trust in the Redeemer. A letter from a friend who was with him says: 'He is in such a happy state of mind, the whole time talking of the Saviour's love to him, a poor sinner, and leaving messages to all to follow that precious Saviour.' We close this notice with the following touching and beautiful account of a recent interview with him, furnished by a friend:

"A word or two about my last interview with Mr. Cassidy. On Sabbath, eight days, believing that his hour was come, he desired to see his friends. I found him anticipating his release and altogether like one to whom an abundant entrance into the heavenly kingdom was being administered. He greeted me with a bright smile, and spoke joyfully of a speedy meeting with the family above. Among other things, he said—"Here in India, Christians are like the sparrow on the house-top alone, one here, one there; but there there is the company. All the brothers and sisters await me. I long to go; an hour or two, and I shall be with them." I said how cheering and strengthening to faith it was to witness the joy and peace granted him at such an hour, and how much support God's gracious promises must be giving him. "I have been" he replied, "twenty years the servant of the Lord, not doing a work either very great or very small, but following Him, and fulfilling His will: and now I cannot say that, at this hour, I have any very special elevations of soul; 'but,' he added joyfully and with much animation, 'I know that my Redeemer liveth;' "all my trust is in His finished Redemption." I asked, too, what hope he had for India, for its deliverance? "No more hope for it than for any other country," he replied, "I hope for all the countries in the world. The Lord will gather His own. And I believe that all will come under His authority, morally and intellectually; but there must always be dust for the serpent to eat."

"Although I had not enjoyed much of Mr. Cassidy's acquaintance, he talked as freely as with an old friend. One of his remarks was, that the only link which had bound him to man was *Christ*, and now, it seemed as if the fuller revelation of Him was very rapidly expanding his soul. Fervently did he pray for me at parting, for our work, for my family, and especially that it might please God to ward off affliction from my household considering the difficulty of doing His work in the midst of trouble. He sent his love also to my fellow-labourers. Such scenes are always touching and solemnizing; but this had in it much fitted to comfort and strengthen. Like Bunyan with his pilgrim, as he entered the Celestial city, "I could not but look in after him." Few scenes of this kind have I witnessed that so fully realized a perfect *preparedness*, loins girt, lamp burning, all things in readiness. Only the leave-takings left. And these just as we have with a dear friend. 'Good bye, for the present—we shall soon meet again.'

DECEASE OF THE REV. J. WILLIAMSON, OF SEWRY.

Just before going to press, we received a letter from the Rev. J. Wenger, announcing an event which has been some time expected, in consequence of the increasing infirmities of our venerable friend. Those who remember him when at home, some years ago, will feel how truly correct is the brief account of his character here supplied:—

"I write simply to inform you that the event which in my letter of yester-

day's date I mentioned as imminent, has actually taken place. My son, who, with his wife, went to Sewry on Thursday, has just given me the mournful intelligence in a few hurried words.

"Our venerable brother, the Rev. J. Williamson, of Sewry, Beerbloom, expired a little before 2 p.m., (yesterday) Saturday, the 22nd December. You are aware that he had laboured at that station for I believe full forty years; and that no Missionary ever surpassed him in his unwearied diligence in preaching the Gospel to Hindoos and Mahomedans.

"I saw him in October, when he was confined to the house, and not every day able to leave his couch. Up to the week before my visit, he used daily to get himself wheeled into the bazaar, and from his seat in his conveyance, which was very like a perambulator, he would exhort his hearers to repent and accept the salvation wrought out by Jesus Christ. He was at that time unable to walk, and all but unable to stand, as he was suffering from sores on his feet. He expressed to me his deep regret at being unable, when I saw him, even to preach in this way. I rather think, after I left, he went out again occasionally.

"His conversation indicated the most profound and unaffected humility. He felt his great unworthiness; yet trusted that the Lord would accept him, notwithstanding his sinfulness. I hear that during the last few days he was occasionally exercised by doubts, arising from this deep sense of unworthiness; but who can doubt that he is now in the presence of his gracious Saviour?

"His sufferings were intense and protracted. They arose principally from sluggish sores, with a tendency to gangrene. They at length attacked the head, and thus led to his dissolution.

"I believe Mr. Williamson was born about the year 1791. I may be out a year, but not more I think."

Thus has passed away the oldest of our Missionary brethren in India, one of the most humble, simple-minded, and devoted of men, who laboured up to almost his last moment, in the glorious work to which he had consecrated all his powers. His memory will long be cherished with most affectionate respect.

ARRIVAL OF MISSIONARIES.

WE have great pleasure in announcing the arrival of Mr. and Mrs. Bion, and Mr. and Mrs. Bate, in Calcutta, and their departure respectively, for Dacca and Jessore. Mr. Williams, pastor of the church in Circular Road, with Mrs. Williams, arrived December 16th, and were very cordially received by the members and the friends connected with that place. We sincerely wish for all these brethren great success in their work, and we commend them to the sympathy and prayers of the supporters of the Mission.

HOME PROCEEDINGS.

WE have little to record in the way of meetings for the past month. The Rev. D. J. East has visited Houghton and the vicinity, and Tring and the neighbourhood, as well as Hackney, where he was associated with the Rev. F. Trestrail. Dr. Underhill has been specially engaged at Rochdale.

At the recent quarterly meeting of the Committee—which lasted two days—business of great importance came before them for consideration. We are glad to state that two offers for Mission service, from students in our colleges, will have to be decided, when their present engagements terminate. We trust that these young brethren will be found suited to the work on which they are now desirous to enter.

The usual time for holding the Annual Services falling in Easter week, the Committee have, after careful consideration, postponed them to the 13th May, on which day the introductory prayer-meeting will be at 11 A.M., and the other services in succession, the Missionary sermons in the London chapels being preached on Lord's-day, May 19th. The next quarterly meeting will, however, be held at the usual time, viz., Wednesday, April 17.

The Committee had under their consideration an application from the friends interested in "the Gospel Mission to Italy." Letters, deeply interesting in their character, were read from the Rev. W. Yates, of Stroud, and Rev. W. Wall, of Bologna. Desirous as were many brethren to foster and support this young effort to diffuse the truth in Italy at this juncture, the state of the Society's funds—far from adequate to meet present claims upon them—compelled the Committee to record on their minutes that they were precluded from entertaining any proposal, at present, to take up or sustain a new Mission.

In consequence of the expected departure of Mr. Kingdon, from Chee-foo, whose health is utterly broken, and the illness of Mrs. Laughton, rendering a removal for a time to a more inland place, a sub-Committee was charged to inquire into, and report on, the state of the China Mission, and the propriety of its continuance and extension.

As the Jamaica Special Fund is now nearly exhausted, and the necessities of our brethren in the Island are not yet diminished, the Secretaries were directed to prepare an appeal, in order to obtain the much-needed help. We trust there will be a liberal response to it; for it cannot be, nor, indeed, ought it to be concealed, that the Mission in Jamaica is in a very critical state.

Some time ago, Mr. Lewis, at the request of the Committee, drew up a paper on Native Agency in India, strongly enforcing his view that such agency should be as little as was possible dependent on the funds of the Society, and advocating a change of policy, in this respect, for the future, as well as some cautions and well-prepared scheme of a gradual abolition of the practice hitherto adopted, of paying them from funds raised in this country. The end aimed at is the development of the zeal and liberality of native churches, and such of their members as are able and willing to work for Christ. We are glad to report that these views were, in the main, supported by all our Indian Missionaries now in this country—for they were present, and took part in the discussion—as well as by the members of the Committee: and it is encouraging to know that the officers of kindred institutions are advocating the same course. Many difficulties which now surround the question will vanish, when the Committees of other Societies have resolved to act in a similar way. A sub-Committee will have this important matter under consideration, in the hope that some practicable scheme may be devised to give effect to the opinions expressed.

We are grieved to report the death of Mr. Cassidy, of Poonah, in the Presidency of Bombay, the particulars of which will be found in another page. From the time of his departure from this country until his death, he acted on his avowed principle of self-support. He was authorized to draw on the Treasurer for any sum not exceeding £100 per annum; and it was with great difficulty that he could be prevailed upon to act on this arrangement, and he rarely did. He has left four orphan children to our care, not *wholly* unprovided for. But we are greatly concerned about Mr. Gillott, a young brother from Mr. Spurgeon's College, who accepted, in a spirit of no common self-denial,

Mr. Cassidy's offer to work with him, he engaging to find employment by which he could support himself, and yet do Missionary work. Our young friend will land at Bombay, and find all his hopes frustrated—at least in this direction. The Committee have, however, resolved on such measures as will not leave him without the means of present support. We deplore most deeply the event, which has not only cut short the career of a Missionary of an unusual self-sacrificing spirit, but which will be a sore trial to our young brother, thus left, in a strange land, without the guidance and support of his expected counsellor and friend, with whose spirit he deeply sympathized.

We are concerned, also, to report the return of Mr. Jackson from Allahabad, which station he has been obliged to leave in consequence of an illness the most severe and threatening. He has arrived in a critical condition. We hope there is no immediate danger to life, but he is fearfully weakened, and brought low. This month's HERALD records many sad events, but while they should stimulate us all to more earnest devotedness, they test our faith in God. May that never falter. They will be a blessing if they strengthen our confidence that "He doeth all things well."

POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office nearest John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretaries, on or before the 21st of March. No name can be placed on the list after that day.

FUNDS.

We again most respectfully, but earnestly, request the officers of the various auxiliaries to remit, without delay, whatever funds they may have in hand. We are sorry to appear unduly pressing in this matter; but necessity compels us.

CONTRIBUTIONS

From December 21st, 1866, to January 20th, 1867.

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

| ANNUAL SUBSCRIPTIONS. | | DONATIONS. | | LEGACIES. | |
|--|--------|--|--------|--|--------|
| £ | s. d. | £ | s. d. | £ | s. d. |
| Bilbrough, W. H., Esq., Fir-grove Farm, near Whitechurch | 1 0 0 | Bilson, Mr. W., Wel-ford, Box..... | 0 10 0 | Chapel, Watford Hill, Jamaica | 1 1 0 |
| Blackmore, Rev. S., Ear-disland | 1 1 0 | "Christian Investor," per Rev. A. H. Mc Cal-um, Glasgow | 1 0 0 | Stevenson, Mrs., Black-heathe | 25 0 0 |
| Chandler, Miss, Croydon | 0 10 6 | Kerry, Miss A. S., Pro-ceeds of Box, for In-fantly Girls' School, by Rev. G. Kerry | 1 4 6 | "Try Again" | 0 10 0 |
| Evans, Jas., Esq., per "Record" | 1 0 0 | Lawrence, the late Mrs., of Monghyr, for WCO, by Rev. S. Brawn | 5 0 0 | Young Men's Missionary Association, at Messrs. J. & R. Morley's, 18, Wood Street | 6 0 0 |
| Larking, G. F., Esq. | 5 0 0 | Shoobridge, Rev. S., for Rev. -- Henderson's | | Wood, F. J., Esq., LL.D. | 40 0 0 |
| Mc Donald, W., Esq. | 0 10 6 | | | | |
| Martin, Mrs. W. | 1 1 0 | | | | |
| Shoobridge, Rev. S., for W & O | 1 1 0 | | | | |
| Webster, Rev. J. | 0 10 6 | | | | |

| | £ s. d. | | £ s. d. | | £ s. d. |
|---|--|-----------------------------|-------------------------|-----------------------------------|---|
| Penfold, Esq., less Duty and Expenses..... | 269 10 0 | CRESSHIRE. | | EAST GLOUCESTERSHIRE. | |
| Woodman v. Zenley, Balance of Legacy, (less Expenses.) by Messrs. Pattison & Wigg | 9 5 7 | Congleton— | Collection for W & O | 0 2 0 | Contribs. on account, by R. Comely, Esq., Treasurer |
| | | Stockport— | Collection for W & O | 1 3 0 | 25 0 0 |
| LONDON AND MIDDLESEX. | | CORNWALL. | | HANTS. | |
| Acton— | | St. Austell— | Collection for W & O | 0 15 3 | Ashley— |
| Collection for W & O | 2 5 0 | Contributions | 12 10 1 | Broughton— | Collection for W & O... |
| Arthur Street, Camberwell Gate— | | Do., Porthpean | 0 14 8 | Newport, Isle of Wight— | Collection for W & O... |
| Contribs., Bible-class, Ladies' Auxiliary ... | 7 13 3 | CUMBERLAND. | | Shirley— | Contributions..... |
| Bermondsey, Drummond Road— | Collection for W & O | Whitehaven, Charles Street— | Collection for W & O | 0 12 0 | Southampton, East Street— |
| Bloomsbury— | | DEVONSHIRE. | | Do., Portland Chapel— | Contributions |
| Contribs. on account | 103 4 7 | Bradninch— | Collection for W & O | 0 10 0 | Do., Carlton Chapel— |
| Do. for China | 1 1 0 | Budleigh Salterton— | Collection for W & O | 1 0 0 | Contributions |
| Do. Sund.-school, for Rev. J. Clark, Kroon's Town, Jamaica | 5 0 0 | Cullompton— | Collection for W & O... | 0 10 0 | Do., Ventnor, Isle of Wight— |
| Brentford Park Chapel— | Collection for W & O | Dartmouth— | Contributions | 2 2 3 | Collection for W & O... |
| Hammersmith— | Contribs. on account | Exeter, South Street— | Collection for W & O... | 1 5 5 | |
| Hawley Road— | Collection for W & O | Contributions | 0 6 9 | Honiton— | Collection |
| Regent's Park— | Collection for W & O | Lifton— | Collection for W & O... | 0 7 3 | |
| St. John's Wood, Abbey Road Church— | Collection for W & O | Modbury— | Contributions | 3 3 2 | |
| Spencer Place— | Contribs., Sund.-schl., for Benares School... | Do. for N.P. | 0 10 4 | Torrington— | Collection for W & O... |
| Tottenham— | Contribs. for W & O ... | | | DORSETSHIRE. | |
| Vernon Square... | Contributions | Dorchester— | Collection for W & O... | 1 10 0 | |
| Walworth Road— | Contribs. on account | Iwerne Minster— | Collection for W & O... | 0 12 0 | |
| Do., Young Men's Christian Mission, for N.P., Delhi..... | 3 15 0 | Gillingham— | Collection for W & O... | 0 10 0 | |
| BEDFORDSHIRE. | | Poole— | Collection for W & O... | 2 2 6 | |
| Cranfield, 2nd Church— | Contributions | DURHAM. | | | |
| Steventon— | Collection for W & O | Sunderland, Betbesda— | Contributions | 16 5 2 | |
| | | ESSEX. | | | |
| BEEKSHIRE. | | Barking— | Collection for W & O... | 0 7 6 | |
| Abingdon— | Contribs. on account... | Loughton— | Collection for W & O... | 3 5 4 | |
| Blackwater— | Collection for W & O | Contribs. on account... | 3 9 4 | Romford, Salem Chapel— | Collection for W & O... |
| Wallingford— | Collection for W & O | | | GLoucestershire. | |
| Wokingham— | Collection for W & O | Bourton-on-the Water— | Collection for W & O... | 1 0 0 | |
| BUCKINGHAMSHIRE. | | Cheltenham, Salem Chapel— | Collection for W & O... | 5 0 0 | |
| Fenny Stratford— | Collection for W & O | Contributions | 3 16 6 | Eastington, Nupend Sunday-school— | Contributions..... |
| Gold Hill— | Collection for W & O | | | Kingstansley— | Collection for W & O... |
| High Wycombe— | Collection for W & O | HUNTINGDONSHIRE. | | | |
| Stoney Stratford— | Collection for W & O | Ramsey, Salem Chapel— | Collection for W & O... | 1 10 0 | |
| Waddesdon— | Contributions | KENT. | | | |
| CAMBRIDGESHIRE. | | Bessel's Green— | Collection for W & O... | 2 13 4 | |
| Cambridge— | Contribs. on account, by G. E. Foster, Esq., Treasurer | Edenbridge— | Collection for W & O... | 1 1 0 | |
| | | Contributions | 6 18 7 | Gravesend, Windmill Street— | Collection for W & O... |
| | | | | Lee— | Collection for W & O... |
| | | | | Matfield Green— | Collection for W & O... |
| | | | | Plumstead, Conduit Road— | Collection for W & O, (Molefy) |
| | | | | Sandhurst— | Collection for W & O... |
| | | | | Suton-at-Hone— | Contribs., Sun.-schl.... |
| | | | | | |
| | | | | LANCASHIRE. | |
| | | | | Bacup, Ebenezer— | Collection for W & O... |
| | | | | Blackburn— | Collection for W & O... |
| | | | | Blackpool— | Collection |
| | | | | Do. for W & O | 0 19 0 |
| | | | | Contribs. for N.P. | 2 5 7 |
| | | | | Bury— | Collection for W & O... |
| | | | | Colne— | Contributions |

| £ s. d. | | £ s. d. | | £ s. d. | |
|-------------------------------------|---------|-------------------------------------|--------|-------------------------------------|---------|
| Goodshaw— | | West Haddon— | | WARWICKSHIRE. | |
| Collection for <i>W & O</i> ... | 0 15 0 | Contribs. Sund.-schl., | | Birmingham, Christ's Church, | |
| Liverpool, Richmond Chapel, | | for <i>NP</i> | 0 10 0 | Aston Park— | |
| Everton— | | Weston-by-Weedon— | | Collection for <i>W & O</i> ... | 3 0 0 |
| Collection for <i>W & O</i> | 3 16 10 | Collection for <i>W & O</i> ... | 0 10 6 | | |
| Do., Soho Street— | | Woodford— | | WESTMORELAND. | |
| Collection for <i>W & O</i> | 1 2 0 | Collection for <i>W & O</i> ... | 0 10 0 | Sedburgh, Vale of Lime | |
| Manchester— | | Wollaston— | | Chapel— | |
| Contribs. on account... | 150 0 0 | Collection for <i>W & O</i> ... | 0 8 0 | Collections (Moieties) ... | 2 17 0 |
| Oldham, Manchester Street— | | | | | |
| Collection for <i>W & O</i> ... | 1 2 4 | NORTHUMBERLAND. | | WILTSHIRE. | |
| Padiham— | | Newcastle, Bewicke Street— | | Corsham— | |
| Collection for <i>W & O</i> ... | 1 1 0 | Collection for <i>W & O</i> ... | 7 0 0 | Collection for <i>W & O</i> ... | 0 5 0 |
| Freston, Fishergate— | | | | Trowbridge, Back Street— | |
| Collection for <i>W & O</i> | 3 9 0 | NOTTINGHAMSHIRE. | | Collection for <i>W & O</i> ... | 3 0 0 |
| Do., Pole Street— | | Newark— | | Westbury Leigh— | |
| Collection for <i>W & O</i> | 0 5 0 | Contribution | 0 5 0 | Collection for <i>W & O</i> ... | 0 17 0 |
| Rochdale, West Street— | | Nottingham, Derby Road— | | | |
| Collection for <i>W & O</i> | 4 0 0 | Collection for <i>W & O</i> | 5 1 10 | WORCESTERSHIRE. | |
| Do., Drake Street— | | Do., George Street— | | Evesham— | |
| Collection for <i>W & O</i> | 1 0 3 | Contributions | 0 14 6 | Collection for <i>W & O</i> ... | 1 3 2 |
| Salford, Great George Street— | | Southwell— | | Contribs. on account... | 14 0 0 |
| Collection for <i>W & O</i> ... | 2 4 5 | Collection for <i>W & O</i> ... | 0 10 8 | Worcester— | |
| Sunnyside— | | | | Collection for <i>W & O</i> ... | 2 0 0 |
| Collection for <i>W & O</i> ... | 0 10 0 | OXFORDSHIRE. | | | |
| LEICESTERSHIRE. | | Chipping Norton— | | YORKSHIRE. | |
| Blaby— | | Collection for <i>W & O</i> ... | 1 12 0 | Bradford, Zion Chapel— | |
| Collection for <i>W & O</i> ... | 0 16 0 | | | Collection for <i>W & O</i> | 7 13 11 |
| Foxton— | | RUTLANDSHIRE. | | Do., Juv. Soc. for <i>Res.</i> | |
| Contribs. for <i>NP</i> | 0 12 0 | Oakham— | | <i>Q. W. Thomson, W.</i> | |
| Leicester, Belvoir Street— | | Collection for <i>W & O</i> ... | 1 2 6 | <i>Africa</i> | 10 0 0 |
| Collection for <i>W & O</i> ... | 5 0 0 | | | Do., Hallfield | 4 0 8 |
| Monks' Kirby, and Pailton— | | SHROPSHIRE. | | Collection for <i>W & O</i> | 4 0 8 |
| Collection for <i>W & O</i> ... | 1 0 0 | Shrewsbury— | | Brlington— | |
| Contributions | 5 1 1 | Contribution | 2 0 0 | Collection for <i>W & O</i> ... | 0 9 5 |
| LINCOLNSHIRE. | | Do., St. John's Hill— | | Farsley— | |
| Great Grimby— | | Collection for <i>W & O</i> | 1 12 0 | Collection for <i>W & O</i> ... | 2 0 0 |
| Collection for <i>W & O</i> ... | 1 5 0 | | | Contributions | 0 10 0 |
| Kirmington— | | SOMERSETSHIRE. | | Haworth, Hall Green Chapel— | |
| Contributions | 2 0 0 | Bristol— | | Collection for <i>W & O</i> ... | 0 10 0 |
| NORFOLK. | | Contribs. on account... | 55 0 0 | Hobden Bridge— | |
| Aylsham— | | Do., for <i>Support of</i> | | Collection for <i>W & O</i> ... | 1 0 0 |
| Collection for <i>W & O</i> ... | 0 10 0 | <i>Widow qualifying</i> | | Horsforth— | |
| Downham Market— | | <i>for Zenana Work</i> | | Collection for <i>W & O</i> ... | 0 16 3 |
| Collection for <i>W & O</i> ... | 1 3 1 | <i>in India</i> | 6 2 0 | Leeds, South Parade— | |
| Foulsham— | | Burnham— | | Contribs. on account... | 55 0 0 |
| Collection for <i>W & O</i> ... | 0 10 0 | Contribs. for <i>NP</i> | 1 6 6 | Minsbridge— | |
| Lowestoft, Tanning Street— | | Chard— | | Collection for <i>W & O</i> ... | 0 5 0 |
| Collection for <i>W & O</i> , | | Collection for <i>W & O</i> ... | 2 0 0 | Mirfield— | |
| (Moieties) | 0 7 0 | Cheddar— | | Contributions | 4 7 0 |
| Norwich, Surrey Road— | | Collection for <i>W & O</i> | 1 0 0 | Quarmby— | |
| Collection for <i>W & O</i> ... | 2 8 6 | Do., Winscombe, for | | Collection for <i>W & O</i> ... | 0 14 9 |
| Thetford— | | <i>W & O</i> | 1 10 0 | Sutton-in-Craven— | |
| Collection for <i>W & O</i> ... | 0 10 3 | Keynsham— | | Collection for <i>W & O</i> ... | 0 13 3 |
| | | Collection for <i>W & O</i> ... | 2 10 0 | | |
| NORTHAMPTONSHIRE. | | Montacute— | | NORTH WALES. | |
| Blisworth— | | Collection for <i>W & O</i> ... | 1 0 0 | DENBIGHSHIRE. | |
| Collection for <i>W & O</i> ... | 0 15 0 | Yeovil— | | Llanrhaidr— | |
| Braunston— | | Collection for <i>W & O</i> ... | 3 0 0 | Contributions | 1 0 0 |
| Collection for <i>W & O</i> ... | 0 7 6 | SUFFOLK. | | Wrexham— | |
| Earls Barton— | | Contribs. on account, by | | Collection for <i>W & O</i> ... | 1 0 0 |
| Collection for <i>W & O</i> ... | 0 9 0 | S. H. Cowell, Esq., | | | |
| Hackleton— | | Treasurer | 70 0 0 | SOUTH WALES. | |
| Collection for <i>W & O</i> ... | 1 0 0 | Somerleyton— | | BRECONSHIRE. | |
| Long Buckley— | | Collection for <i>W & O</i> ... | 1 0 0 | Brynmawr, Calvary Eng- | |
| Collection for <i>W & O</i> ... | 0 15 0 | Contributions | 12 2 8 | lish Church— | |
| Moulton— | | | | Collection for <i>W & O</i> | 0 6 9 |
| Contributions | 1 17 6 | SUSSEX. | | | |
| Northampton, College Street— | | Forest Row— | | CARMARTHENSHIRE. | |
| Collection for <i>W & O</i> | 5 10 0 | Collection for <i>W & O</i> ... | 0 5 0 | Carmarthen, Priory St. | |
| Do., Princes Street— | | St. Leonard's-on-Sea— | | Contributions | 22 7 0 |
| Collection for <i>W & O</i> | 1 5 0 | Collection for <i>W & O</i> ... | 1 5 0 | | |
| Pattishall— | | | | | |
| Collection for <i>W & O</i> ... | 0 10 0 | | | | |

| £ s. d. | | £ s. d. | | £ s. d. | |
|---|---------|---|---------|---|---------|
| GLANORGANSHIRE. | | Maindee— | | <i>appropriated to the support of Orphan girl at Jessore.</i> | |
| Canton, Hope Chapel— | | Contributions | 3 1 0 | Saundersfoot, Hebron— | |
| Collection for <i>W & O</i> | 1 13 0 | Nash— | | Collection | 1 1 10 |
| Contribs., Sun-school | 5 7 6 | Contributions | 0 16 2 | SCOTLAND. | |
| Cardiff, Bethany, English Church— | | Newport, Commercial St. Collection for <i>W & O</i> | 5 0 0 | Brandenburg— | |
| Contribs. on account... .. | 36 0 0 | Ponthir, Zion Chapel— | | Collection for <i>W & O</i> | 0 5 6 |
| Dowlais, Reulah English Church— | | Contributions | 11 11 1 | Galsinels— | |
| Collection for <i>W & O</i> | 0 4 5 | Usk— | | Collection for <i>W & O</i> | 1 13 7 |
| Llangeflach, Salem— | | Contributions | 1 9 6 | Glasgow, North Frederick Street— | |
| Contributions | 1 9 6 | Less expenses | 1 15 0 | Collection for <i>W & O</i> | 2 14 7 |
| Swansea, Mount Pleasant Collection for <i>W & O</i> | 3 0 2 | | 27 17 8 | FOREIGN. | |
| MONMOUTHSHIRE. | | PEMBROKESHIRE. | | Switzerland, Berne Independent Community, for <i>Rev. J. Wenger's N P. Calcutta</i> , by <i>M. B. de Watteville</i> | 15 17 5 |
| Abertillery— | | Pembroke— | | | |
| Contributions | 3 8 1 | Contributions | 9 0 2 | | |
| Llanfihangel— | | Pembroke Dock— | | | |
| Contributions | 0 16 10 | Contribution | 13 8 9 | | |
| Llangwm— | | <i>£5 of which is to be ap-</i> | | | |
| Contributions | 3 10 0 | | | | |

JAMAICA SPECIAL FUND.

| | | | |
|---|-------|---------------------------------|--------|
| Plymouth, for <i>Morant Bay</i> , by <i>Rev. D. J. East</i> | 0 5 0 | Jas. Dicks, Esq., Huntley | 0 10 0 |
|---|-------|---------------------------------|--------|

BAHAMAS DISTRESS FUND

| | | | |
|--|--------|---|--------|
| Hampstead, Heath Street Sunday-school, by <i>Rev. W. Brock, jun.</i> | 1 0 0 | A Friend, Cheltenham..... | 0 10 0 |
| W. H. Bilbrough, Esq., Fir-grove Farm, near Whitechurch | 1 0 0 | Rev. Dr. Pritchard, Llangollen | 0 10 0 |
| Jas. Ellingworth, Esq., Leicester, by <i>T. D. Paul, Esq.</i> | 0 10 0 | Miss Morley, Tuxford | 2 0 0 |
| Jas. Dicks, Esq., Huntley | 0 10 0 | Kettering, by <i>Mrs. Howse Allen</i> | 0 11 0 |
| | | Wallingford, by <i>Rev. T. Brooks</i> | 1 5 0 |
| | | Under 10s. | 0 2 6 |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

| | | | |
|---|--|--|--|
| Friends at Wallingford, per <i>Rev. T. Brooks</i> , for parcel of clothing for <i>Bahamas</i> . | | Religions Tract Society, for 40 parcels of books for <i>Ministers in Jamaica</i> . | |
| <i>Mrs. G. W. Alexander, Reigate</i> , for box of clothing for <i>Rev. W. Tall, Morant Bay, Jamaica</i> . | | “ <i>Ladies' Bible Class Working Meeting</i> ,” at Arthur Street Chapel, Camberwell Gate, for Box of Clothing, Books, &c., for <i>Rev. A. Saker, West Africa</i> . | |
| Friends at <i>St. Albans</i> , by <i>Miss Upton</i> , for box of clothing for <i>Mrs. Allen, Colombo</i> . | | <i>Rev. S. Shoobridge, Clevedon, Somersetshire</i> , for Box of Clothing, for <i>Bahamas</i> . | |
| Friends at <i>Bloomsbury Chapel</i> , by <i>Miss Brock</i> , for box of clothing for <i>Mrs. Allen, Colombo</i> . | | | |

FOREIGN LETTERS RECEIVED.

| | | | |
|---|--|--|---|
| AFRICA—CAMEROONS, Fuller, J. J., Nov. 28, 30; | SAKER, A., Nov. 27; Smith, R., Nov. 27, 29; | THOMSON, Q. W., Nov. 28. | TURK'S ISLAND, Kerr, D. S., Nov. 30, Dec. 17; |
| ASIA—CHINA, YENTAI, Kingdon, E. F., Nov. 8. | INDIA—BENARES, Heinig, H., Dec. 6. | POONA, BOMBAY, Power, S. B., Dec. 7; Showell, R. H., Nov. 22, Dec. 12, 13. | GARDINER, A. W., Dec. 17; Melbourne and others, Dec. 17; Baptist Church, Dec. 17. |
| CALCUTTA, ETANS, T., Nov. 20, 21; Wenger, J., Nov. 23, 28, Dec. 18, 22. | DACCA, Supper, C. F., Dec. 3. | KHOETIA, Duit, Gogon C., Dec. 7. | HAYTI, PORT-AC-PRINCE, Baumann, W., Dec. 24. |
| MONGHYK, Lawrence, J., Nov. 15. | SERAMPONE, Pearce, G., Dec. 7. | EUROPE—FRANCE, MORLAIX, Jenkins, J., Jan. 15. | JAMAICA—BLACK RIVER, Barrett, J., Dec. 8; Holt, S. W., Dec. 8. |
| NORWAY, CHRISTIANA, Hubert, G., Dec. 27. | WEST INDIES—BAHAMAS, NASSAU, Davey, J., Dec. 15. | ST. THOMAS, Kleinmer, J., Dec. 29. | BROWN'S TOWN, Clark, J., Dec. 22. |
| TRINIDAD, Gamble, W. H., Dec. 21; Law, J., Dec. 6. | | | FOUR PATHS, Claydon, W., Dec. 7. |
| | | | KETTERING, Fray, E., Dec. 21. |
| | | | KINGSTON, Oughton, T., Dec. 10; Palmer, E., Dec. 26. |
| | | | MORANT BAY, Teall, W., Dec. 9, 22. |
| | | | MOUNT CAREY, Hewitt, E., Dec. 5, 9. |
| | | | MOUNT HERMON, Clark, J., Dec. 31. |
| | | | ST. ANN'S BAY, Millard, B., Dec. 21. |
| | | | SALTER'S HILL, Dendy, W., Dec. 21. |
| | | | SHORTWOOD, Maxwell, J., Nov. 19. |
| | | | NEW YORK—Colgate & Co., Messrs., Dec. 11, 31. |

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.