

THE MISSIONARY HERALD.

HINDUISM DESCRIBED BY A HINDU.

IN no way, perhaps, is the influence of education, and of the spread of true ideas on matters of religion, on the Hindu population beyond the range of the Christian Church, more remarkably seen than in the Lectures which, from time to time, educated natives give to their countrymen in the institutes and clubs which are springing up in many parts of India. One of these lectures is now before us, sent by our Missionary, the Rev. H. Heinig, of Benares. It was read at the Benares Institute, on the 24th of December last, by the Secretary of his Highness the Maharajah of Vizianagram, before a goodly number of educated native gentlemen, together with the gentlemen of the station belonging to the civil service of the Government. The Maharajah and his son were also present. The Institute usually meets in the spacious hall of a native gentleman's house, near our Mission House, on a Saturday evening.

After a perusal of the lecture we are not surprised to learn that the native gentlemen present were very angry; for it strikes at the root of many pernicious Hindu customs, and describes most truthfully the character and effects of the religion in whose chains the people are held captive.

We will briefly analyse the lecture, and submit a few of the more striking passages. The lecturer commences with a condensed view of the national literature, which he divides into three periods—the Vedic, Puranic, and the Classical. He next proceeds to describe the origin of caste, and the relations established in ancient times between the priest and the soldier, the latter acquiring regal power and confining the priest to religious duties. From improper alliances sprang the inferior castes. The early Vedic period was the most pure; in the Puranic, morals, learning, and government became debased and anarchical. In the Classical period numerous schools of philosophy sprung up, but learning and education were crushed under the load of pedantry which attended their revival. The Mohammedan rule which followed threw everything into confusion, especially in religion; “the centres of reference, information, and instruction having been all swept away by foreign conquest, there was not the least coherence and unity in our religious matters.” But reformers appeared in the bosom of Hindu society,

some of whom, by their doctrines, relaxed the bonds of caste, and only immersed their votaries "still more in the depths of sensuality." There was neither unity of faith, nor uniformity in modes of government. "One set of people acted according to the institutes of Manu; another adhered to the tenets of Parasara; a third adopted the dicta of Yajnavalkya; a fourth followed the rules of Gautama, and so forth, without any distinction whatever; and to this circumstance is to be attributed the diversity of local customs and manners in India."

The lecturer then proceeds to commend the education given in the Government schools, and to urge his hearers to secure it for their children, whom he represents as growing up the "most despicable wretches and the most abandoned rakes." He even thinks it the duty of the Queen's Government forcibly to educate the young scions of native royalty, and compares the peace, order, and prosperity of the districts governed by Europeans, with those which remain in the effete hands of native rajahs and administrators. He describes the countries governed by native rulers as "areas overgrown with rank vegetation and living human skeletons, with scarcely a rag to cover their nakedness, living in huts, which appear as if built for a temporary residence. If the native rulers," he adds, "were as educated as the educated English officers, the contrast would not exist." He evidently regrets the non-annexation policy of the British Government; and thinks that the least our Government can do is to "take care that none but thoroughly educated native rulers rule the country, now under native chiefs and princes."

He next treats of the evils of polygamy, the importance of widow re-marriage, and the necessity for female education. He condemns the custom of feeding idle Brahmins, the seclusion and vices of the Zenanah, and urges the importance of not neglecting the education of the lower castes, who are led into superstition and vice by their priests.

But his strongest language is reserved for a description of the state of religion among the people. We must quote his words at length:—

"We come to the Augean stables of our religion, the never failing source of all our misery, of our demoralization, of all our deterioration; in short of our ruin and fall. Our faith, as all of you are aware, is of two kinds, one idolatrous and the other monotheistic; yet both are so intermixed that it is impossible to treat of the one without touching the other. We have indeed a trinity to represent the creating, the preserving, and the destroying powers; and we are charitable enough to give each of these gods a wife. Then we have the ten incarnations of the preserving power. We have recognized a heaven and a hell. Then we have idolized and deified everything possible, giving at the same time, with sedulous care, a wife to each god. This is a puranic account of our popular faith. In the superior system which is generally called the vedanta philosophy, there is but one self-existent eternal Supreme Being, who is the cause of all, and into whom every thing is finally absorbed. In both systems man is not a free agent; prompted by the within-himself seated power he acts; yet inconsistently he enjoys the fruits of his good actions, and suffers pain for the bad ones. In the vedanta system heaven and hell are not *formally* recognized. In both our souls pass through

many bodies, not only human, but also those of all sorts of animals, nay, even through different parts of inanimate creation. We cannot blame our ancestors for building such a system of theology for us; but as intelligent and rational beings it behoves us to examine whether our present religious ideas are consonant with reason, and whether they are calculated to give us happiness both here and hereafter. Idolatry is denounced by our own texts; it is indeed intended for small intellects. If we attribute to God the creation of this world; if we endow him with the qualities of omnipotence, omnipresence, and omniscience; if we call him the regulator of every mundane thing, how can we, without inconsistency, represent him as a small idol? Is it not the greatest insult that we can offer to the Almighty by representing him in any shape? Can we represent him? Do we know his form, his features? Are our senses capable of comprehending them? The shape in which we worship Mahadeva is most revolting to all who have any sense of decency and personal respect left in them. Not to say that we regard the numerous idols as monuments of some bygone powers and no more; this would be something reasonable at least; on the contrary, we regard every idol we worship as the *self-existent, eternal, supreme being, who is the cause of everything and into whom everything is finally absorbed*. Then again, our ideas of godhead are confined to the rooms in which we worship these idols: we are saints so long as we are seated near these idols, and are worshipping them; but the moment we lose sight of them, we are the most abandoned profligates and sinners. We lie; we steal; we deceive; we commit rape; we murder all day long, and all night long; and then early in the morning we bathe in the Ganges, whose filthy waters wash away our sins, and then worship our idols who pardon us. Preposterous and absurd! There cannot be a more conceivable folly than this. Purity of personal character is nothing to many of us: the Ganga and our idols help us to heaven!"

The lecturer then proceeds to expose the folly of the excuse that these terrible results of idolatry are excusable, since those who fall into them are not free agents, that what is done is prompted by the divine essence implanted in man! It is said, "we do nothing of our own accord; not even the act of worshipping our favourite idols! All this nonsense," he adds, "is the fruit of endless and superstitious priestcraft under which we groan."

To meet this sad state of demoralization the lecturer recommends the Vedanta system, which he affirms to be true monotheism, and a regard for which would correct many of the evils of the land.

"Let us always carry with us the idea that God is continually present with us, not only when we worship the ugly idol in the puja room, but everywhere, whether we may be at home or abroad, whether alone or in company, whether we are on land or in water, whether we are debauching or helping our poor and helpless neighbours: and this idea will restrain us from many an iniquitous act. Let us fear God in His omnipotence, for to fear Him is the beginning of wisdom; let us love Him in his omnipresence and omniscience."

Before leaving the subject of religion, our author gives the following character to the fakirs, sunyasis, and others of the same class, who pretend extraordinary holiness, and receive, on that account, the worship and reverence of the people:—

"I wish to allude to our foolishness in believing in the supernatural powers of some men whose worldly character is all that is revolting, and who with long beards, gross painted marks, dishevelled hair and unpared nails, successfully impose upon many of us, even those, whose experience, if nothing else, ought to shew them that such men are professional impostors, actuated by various motives which it does not always require much penetration to find out. Some of such im-

postors affect such a deep acquaintance with the mysteries of nature, that they lead away people by the idea that they can convert baser metals into gold. Beliefs in these things have existed all over the world, and do still exist in several parts. From all civilized countries these beliefs seem to be driven out; for their existence is not only inconsistent with reason, but highly detrimental to the progress of a nation and to its happiness. . . . Then again we believe in sorcery. We say that there is a number of devils who are in the service of some impostor, and that they can do all that man cannot do. Sir, this also is opposed to reason, for if we believe in the omnipotence of our Almighty, we believe in His power being superior to any other imaginable being."

He ends the lecture by praising the British rule, which, nevertheless, he thinks ought to interfere more with the foolish customs of the people. He would have the Government to put down polygamy, to enforce the re-marriage of widows; and, above all, he desires the Government to compel the native chiefs to educate their sons. Till this is done they should "be left as little political independence as possible." He complains, however, that the European gentlemen do not treat the Hindu gentry and princes as their equals. He hopes these differences will soon cease, and that "they shall be more happy in our social intercourse with our rulers."

Another society, somewhat similar to the above, exists in Benares, and it is evident that the resuscitation of thought, the quickening of mind and conscience, which the introduction of the Gospel into India has occasioned, are rapidly spreading, even beyond the immediate range of Missionary instruction. We look on this both as a testimony of the efficiency of our work, and as a most hopeful sign of the future. It may be that it is only a *little* leaven that Missionaries have cast into the heathen mass around them; but it is nevertheless working, and in due time will leaven the whole lump.

RELIGIOUS MOVEMENT AMONG THE SANTHALS.

WE desire to call the attention of our readers to the following papers from our self-denying and indefatigable missionary, the Rev. E. Johnson. The facts he details are deeply interesting, and we cannot doubt that our readers will, with one consent, offer prayer to God for His blessing on the efforts being made to bring the Santhals to Christ:—

"I am just coming to the close of a most interesting tour, and I hasten to give some of the particulars whilst they are fresh in my mind."

HOPES AND PROSPECTS.

"Do you ask, 'Brother, what hopes have you of the Sonthals becoming Christians?' then hear! So deeply impressed with the truth did I notice the people of five villages which I visited—that I persuaded them all in a body to fall down on their faces before God and worship Him with me through Jesus Christ. This they readily, and gladly complied with, in some instances repeating with much earnestness the words of prayer with me. Readily and gladly did they receive the name of Jesus Messiah, repeating it with a solemnity and earnestness, which I have *never* heard in any Hindoo or Bengali mouth. And not only these five villages, but everywhere we preached, did I find a general readiness to receive the word of God. In two instances, two whole villages headed by their chief, even came down to our camp in a body, to hear the word of God. In

another, on a Sunday, they all came in a body, and were so struck with the excellency of the Christian doctrine, that they said they would come again in the evening. Evening came but not my friends. Thinking they would not come I conducted our usual worship. But lo: and behold! worship was scarcely over, when down came my friends, lead by their Manjhi. . . . 'Why, I am tired! I cannot,' 'Oh! but you must; did we not say we would come? Are we not all ready to hear the word? tell us again the story from the beginning;' and so sitting down by the light of the moon, I again told the story of God's love to man. They listened on; singing and prayer over, they said, 'No more? let us hear more.' And had I had strength and time they would have remained till 12 o'clock at night. 'And now,' said the head man, 'this is the second time we have heard the warning to leave the boughs,' (or demons of worship) what are we to do? 'Well, friends,' said I, 'judge amongst yourselves; only remember this one thing, that the village which consents to give up its demon worship, to that village, by some means or another, I will give a Christian teacher.' 'Well, tell us your rules; What does your Jesus eat?' 'Friends, he eats nothing; he only requires the heart. He asks not your hens, or your goats; he asks your hearts.' 'Teach us then how to pray,' say the people of another village. 'Stay but one more day and then we shall have learnt properly.' Everywhere there is a general thirst to hear the word of God. In one instance a Santhal seeing a Sabib coming, and thinking that something of his would be violently taken away, or perhaps that he would be made to carry a burden, hid himself; but meeting with one of my young men, he asked who I was. When told that I was a teacher, he said, 'Oh! how I wish I had known that, I would have gone and heard him; but you are one of his disciples, tell me some of the teaching;' and so he heard, and thus in many instances did I find that among the Santhals there was a great desire to hear the word. 'How shall we serve Him? What shall we do?' Everywhere we went this was the enquiry."

AN APPEAL.

"I am thankful to say that now my tongue is loosed, and I am able to speak freely to them the things of heaven: I have got three Santhal youths with me, who are under instruction. They have been of great service to me during my journey, and I hope they will make good preachers of the word, and that they will soon offer themselves for baptism. But now is a very anxious time. The Santhals are as it were on the turning point. If the movement once begins with one of their head men their whole nation (for indeed they may be called such, for none except those who have seen this vast country can form any idea of their numbers) will come over to the truth. And now, dear brethren, success amongst these people rests with you. Your faith and your prayers will bring down the blessing. Can you prevail with God at this time? All Santhalistan is yours; it is not money now that is wanted, but it is power of a very peculiar kind; it is the prayer of Gossner, the prayer of fasting and faith, that brought 20,000 Coolies to the Lord, that is required. Can you but hold up my hand now, and Israel shall prevail. It is out of my power to offer that prayer which shall be answered in the bringing of all these people, with one consent to serve the Lord. Do, I beseech you, then turn your hearts to this field—these 'last' do indeed seem as if they would be 'first.' My soul yearns over them, for I feel as if the Lord had kept them thus long for Himself, in not allowing them to intermix with their Hindoo neighbours. But this state of things *cannot last long*. The gospel has now gone forth to them. It will either be to their elevation in this world and salvation in the next, or else to their utter extinction and damnation. If the gospel prevails they will leave their Hindoo neighbours behind, and be a witness for God in this spiritually dead country. But if through our indifference, worldliness, coldness and unspirituality, no more effect is produced on them than that which has shown itself in the Hindoos for the last 50 years, *then, then*, Santhalistan is lost. The deadly shade of a half-civilized Hindooism will spread itself over them. The abominable influence of a nominal European Christianity will overshadow them (though not draw them) and these simple mountaineers will become tenfold more the children of

hell than they were before. Then, brethren, the work is yours. Oh! lift up your hands and your hearts in fasting and prayer, that this, as yet simple nation, may be brought to the bosom of Jesus."

CHARACTER OF THE SANTHALS.

"I will just conclude with a few remarks on the natural character of the Santhals—their great hospitality. Wherever I met with Santhal villages I had not to buy any milk; it was cheerfully and willingly given me. In one instance my wooden axle broke, another one was supplied; but on no account would the Santhal take anything for it. We were often pressed to partake of something in the villages we preached in before we left. An openness, willingness, frankness, and kindness, showed itself amongst them everywhere. What a contrast to the Bengali villages amongst them! where my servants could not obtain anything even for money.

"Their great simplicity. With cloths thrown back, and open honest simple faces, did their women come out to listen, and frequently to welcome us with their smiling countenances. They have a good deal of rustic beauty, and their countenances bear much of the English caste about them. I can see the hand of God in making their country so unhealthy to the European. Blest be His name for it, for were it not so, doubtless the steps of the vile and debased nominal European Christian would find their way to the polluting of these simple daughters of the vale."

THE BENGALI BIBLE WOMAN'S DIARY.

BY MRS. HOBBS OF JESSORE.

APRIL 13th.—Visited a Boonooa Parah, in Doree Magoorah; twenty women were present. At first we entered into conversation about sin, and how it entered the world; after which one woman said, "We have never heard these things before, so how can we dispute your words? But I will fetch some one who can dispute it." Upon this an old man made his appearance, to which I, at first, objected, saying, "I only came to converse with the women, and did not feel competent to dispute with men on these matters." "Never mind," said they, "he is only an old man; you may talk to him." So, seeing he was afflicted with leprosy, I began to read the 9th chapter of John, our Lord's miracle on the man who was born blind. Then another conversation ensued, about faith and our duty to obey God's commandments. I then said to the diseased old man, "If a friend said to you do not eat fish, or do not eat fruit, it will make you worse, ought you to receive their word, or ought you to go on eating those things that increase your sickness?" He admitted that he ought not to act in opposition to those who advised him for his good. Then said I, 'God says "If you sin you shall die." You are a father. Suppose you told your child if she did a certain thing you would punish her, would you be pleased when you heard she had done it?' All of them said they should be very angry. "And so is God angry," said I, "when we disobey him." They then took refuge in being the worshippers of Shiva; but I told them Shiva could never save them from the wrath to come, and finished by directing them to the Saviour, and begged them to believe in the only begotten Son of God.

Returning home we were accosted by three women in another Parah, who said they heard we had good news to tell them, and wished to hear. As it was getting dark I promised to see them on the morrow. "We wish to hear something now," said they, so we sat down under a tree and read to them part of 14th chapter of John. After a little while a young man joined them. "I have heard something about these things before," he said; and turning to his companions, he said, "Their words are good; we cannot dispute them. But how can we become Christians? We are too much afraid of our relatives to do so." Alas! how many shield themselves under this excuse?

May 24th.—Went to a Musulman Parah in Magoorah; five women were present. Read to them 19th chapter of John's Gospel, and talked about two particular verses, especially on the judgment of Pilate, that he could find no fault in Jesus. Then asked the women if Mahomet was faultless? to which they answered "No." Then asked, "How is it that you put your trust in one that committed sin, when you will not believe in one who was faultless?" To this they made no reply, and I told them how He who did no sin was crucified for us sinners. They listened with some attention, and then said, "This is all new to us; we have never heard these things before, so what can we do?" Just at this time an old man came in sight, and one woman said, "Be silent; let us hear what the old man will say." On seeing me the following conversation ensued:—"Who are you?" "I am one of the native Christians from the Padre Sahib's house." "Why have you come here?" "To talk to your women, and tell them some things they do not know. You have the Koran and we have the New Testament, so let us talk about them." "Very well. But I say prayers every day; what more do I want to know? But I am willing to hear, so go on." "Well, then," I said, "you are an old man, you cannot live very much longer, have you thought about what will become of you?" "What need have I to think about it? I have my land to cultivate, and all these (pointing to his family) to care for; if I do not attend to that, what will become of them?" "Quite right," I replied, "you ought to cultivate your land, and care for those belonging to you; but I see you have a good many things belonging to you, do you know that when you die you cannot take these riches with you?" Then read to him latter part of 16th chapter of Luke (Rich man and Lazarus). I told them to mark the difference between those two persons after death, and how they went to different places. "Yes," said the old man, "they would not let the poor man go to the same place with the great man." But when I showed him that the poor man went to the best place he was much astonished. And I urged him as the head of the family to attend to instruction, and see that his family were taught before it was too late, as no one was permitted to go to the rich man's family after his death, their time being past, neither was Lazarus allowed to give him a drop of water to cool his parched tongue.

Next day, went to another house in the same Parah, where two women, mother and daughter, were widows. Several other persons came to see and talk with us; but very soon some began to go away. I said, "Do not go away, I have a good word for you all." To which an old woman replied, "Yes, your words are good, I will hear them." Another said, "I must go; if I listen I shall be a Christian." Upon hearing this, I told them I wished them all to understand that it was quite impossible for me to make them Christians. If words would make you Christians you would all have been so long ago; for, of course, we wish you to be Christians, or we should never come to tell you about Christ, and it is only by faith in him that you can become such. I then read part of the 15th chapter of John's Gospel. At this time one of the widows began to weep very much, and to talk about her late husband. She had only been a widow a few weeks, and she said that she could find no comfort. Another then began to sing one of the Bengali hymns, in which comfort in affliction is the principal theme; and as the poor woman was soothed by it, I also repeated another hymn, composed by my late husband, and told her how well I could sympathize with her, for I, too, was a widow. My husband had only been dead two years, but God had given me comfort, and if she would fix her mind on God, and ask Him to bear her trouble for her, she would also find comfort, as I had done. She promised to try; and begging me to come again soon, I left her; but she followed me, and accompanied me almost home, saying, "Do come again soon."

June 25th.—Went to the house of a woman of the Dae Caste (midwife); four women present, and read part of 6th chapter of John, viz., "He that believeth on me shall have everlasting life." One woman among them asked, "What is everlasting life?" I tried to explain to her how Jesus Christ came into the world and gave his life to save sinners, that whosoever believeth on him should be saved from punishment after death. I then pointed out the hindrances peculiar to her caste

which is considered unclean by all others, so that no one will eat with them. Nevertheless, they think that if they wash their bodies, cleanse their house, and put on clean garments after they have done their work, that they can then take the name of Allah (God). I told her that in the Saviour's day there were a class of people called Pharisees, who believed in outward washing and purification; but that could never take away sin, or save our souls. Upon hearing this the poor woman held her breath, beat her breast violently, and throwing up her hands exclaimed, "Then, if I am like that, what shall I do? If cleansing myself is of no use, how shall I take the name of Allah?" "Listen," I said, "I will read what Jesus spoke: 'He that believeth on me hath everlasting life, and I will raise him up at the last day.'"

OPENING OF A NEW CHAPEL AT MAKKAWITTE.

BY THE REV. H. R. PIGOTT, OF COLOMBO.

THE Makkawitte New Chapel was opened for public worship, on Tuesday, the 25th of August. This was one of Mr. Allen's stations; he commenced the preacher's house in 1863, and was obliged to leave for England shortly after; last year he commenced the chapel, and it was almost finished when he died, when, again, a work commenced by him in this station, was left to me to finish. Little did I think, when I asked him to open the Hanwelle Chapel, that he would not be alive to open his own chapel, at Makkawitte.—"All, all on earth is shadow."

The receipts and expenditure, on account of the preacher's house, the ground, and the chapel at Makkawitte, are as follows, viz. :—

EXPENDITURE.	RECEIPTS.
To cash paid for ground . . . £ 24 0 0	By subscriptions from Natives. £ 58 9 11
To cost of house 101 0 0	By subscriptions from Colombo 31 7 6.
To cost of chapel 118 18 10	By Collection by Mr. Carter in England 5 17 0
	By Collection at Opening Ser- vice 3 10 11
	Paid by B. M. Society to 31st Dec., 1865. £96 13 9
	Paid by B. M. Society in 1866 . . . £47 19 9
	} 144 13 6.
Total <u>£243 18 10</u>	Total <u>£243 18 10</u>

There were about 500 people present at the opening service, about 200 had to sit in the open air and verandah of house. We had representatives from almost all our stations. James Silva, and five bullock-bandy loads of people from Grand Pass; J. J. Gooneskere, and thirty-five of his flock from Gonawelle; J. Melder, and many of the Byamville people; Nadan, with some of the Kotigahawatte people; * P. Perera, T. D. Hendrick, D. Botaju, M. Gooneskere, Wesleyan minister of Sedoon, and many Wesleyan Christians; one brother, who walked from Morotto (about 29 miles); six members of the Pettah Church, and one soldier of the 25th Regiment of Foot. Whytoo Nadan preached the sermon; addresses were given by Jas. Silva, H. R. Pigott, V. Vangezzel (a Pettah member), and Mr. Gooneskere (Wesleyan missionary); Messrs. M. H. Perera, J. J. Gooneskere, Peter Perera, and Jno. Melder, also took part in the meeting. The collection was £3 10s. 11d. There was one 10s. note, and about 30s. in silver, the remainder consisted of copper coins valued 1d., ½d., ¼d., ⅓d., ⅔d., ⅛d.

* Mr. Alwis, and representatives from Matakooly; seventeen school children from our house, these latter were up almost the whole of the night before, dressing, etc., for the journey; they started at 3 o'clock, a.m., in two bullock-bandies, and arrived home again at 11 p.m. Mrs. Pigott was quite proud of the appearance of her girls.

The Makkawitte chapel being finished, we have chapels in all our stations, and preachers' houses in the following, Grand Pass, Byamville, Kotigahawatte, Weilgama, and Makkawitte. I wish we had houses in the other stations, for it is very difficult as well as expensive, to hire suitable houses.

A MISSIONERY JOURNEY IN HAITI.

BY THE REV. W. BAUMANN.

I SPENT about a fortnight at St. Raphael, where the services were well attended by the members, and also by a good number of favourably-disposed persons, who, most probably will, one after another, join, sooner or later, the congregation. With pleasure did I find amongst them about half-a-dozen of young men actively and zealously engaged in spreading the Gospel amongst the large country and mountain population of the neighbourhood. In fact, it is obvious that here there is a number of christians really desirous of living a life faithful to their calling. Besides, the fact of their having bought a piece of land, and erected a little chapel amidst many hindrances and difficulties, and all this by their own means, is ample proof of this. I had, whilst there, to baptize two men, one from Dondon and one from the vicinity of St. Raphael. The congregation has more than doubled since the visit of 1863, notwithstanding the disruption that took place in consequence of the deacon, who had been the commanding officer of the locality, being transferred to Dondon, a more important place, about six or eight miles from St. Raphael, when, of course, his family followed him, and several other members attached to the military service. This, however, far from arresting the spread of the Gospel, proved, on the contrary, a means of reviving the cause of our Redeemer at Dondon; our friends, when arriving there, continuing to meet together, which reminded me in some way of the fact related in Acts viii. 1. as compared with Acts xi. 19 to 21. There had been formerly a good number of Baptists at that place, but they had almost all returned to the world. Soon, however, with these godly people in their midst, and the very commanding officer of the place, our worthy deacon, setting them a good example, the cause began to prosper again. They asked Brother Métellus to come over from time to time, which he did, and now there is another prospering congregation there too. Of course I went to see them. I spent a Sunday in their midst, when we had a very large gathering of people, to whom I preached the glorious Gospel of our Saviour, and after that distributed the Communion. What a contrast to what we experienced there three years before! Then, we were unable to draw together more than half-a-dozen of people, and those even were only the members of the family where we had been received; now, about fifty or sixty persons, amongst whom eighteen communicants were eagerly listening to the Gospel message. Really (excuse my using this expression) if the material part of my journey has been somewhat annoying and troublesome, the spiritual part of it was comforting and cheering to the heart, amply repaid the pains and labour, and has been abundantly blessed for the salvation of souls; thanks be to the Lord!

SPREAD OF THE GOSPEL.

But I have yet to speak about that part of my journey which is the most important one, as far as my future labour in this country is concerned. When at St. Raphael, Brother Métellus insisted very much upon my not returning to Port au Prince without having visited at least "Grande Rivière," since, as had been my intention, I had been prevented from making a stay of about a week there, owing to the delay occasioned as related above. I had not occasion to repent of my doing so, although it was week-day. As related, I had spent a Sunday at Dondon, and from there, in company of Brother Métellus and several young men, we went on Monday to Grande Rivière. Often had the inhabitants of this locality sent word to Brother Métellus to come over to preach amongst them, but owing

to his numerous occupations he is prevented from going there. He had often written to me before about the prospects that are open there to us. Well, at last, the opportunity of going there presented itself. We went through the town, called at several families, and were agreeably surprised to find amongst a certain number of well-disposed persons, a lady who, although not belonging to any communion, we must consider as a Christian. She had openly broken with Romanism through reading a Bible which her dying husband, a schoolmaster, had bequeathed to her. This Bible had been almost his sole study in the evening, after the fatigue of the day. However, he did not leave the Church of Rome. Then she did not care about her salvation, and rather ridiculed him; but, after his death, her heart was touched, and by carefully meditating the Scriptures was truly converted unto God, having to suffer opposition, not only from the priests, but also from her own relations. We had quite a good meeting, many people having come, although the place where I preached (a friend's house) was rather inconveniently situated at one extremity of the town. This is the place I have fixed upon, after careful consideration with Brother Métellus, who is well acquainted with the locality, for the establishing of a central station. Although it is not a seaport, it is still a place of some importance, having from 4,000 to 5,000 inhabitants, and corresponding to what in England is called the county town.

As far as I now can see, the Lord seems really to open a door before us at Grande Rivière and numberless other localities of its vicinity, where, constantly, people are asking for the Gospel.

HOME PROCEEDINGS.

THE demands on our Missionaries at home have been very numerous during the past month, and great difficulty has been experienced in meeting them.

The deputation to Scotland, the Revs. J. Gregson and J. H. Millard, B.A., will start at the latter end of the month. Dr. Leechman, who for the present is residing in Edinburgh, has kindly consented to give his services for a few days in Irvine, Greenock, Paisley, and Kilmarnock.

The Rev. C. B. Lewis has visited Windsor and places adjacent, Saffron Walden and Walworth Road; Rev. D. J. East, Leighton Buzzard, Dunstable, and Walworth Road; J. Gregson, Bilston, Wednesbury, and Hanley; Rev. J. G. Gregson, Battle and Hastings; Dr. Underhill, Princes Risborough, Haddenham and Long Crendon; Rev. F. Trestrail, High Wycombe, being joined by the Rev. Thomas Martin. Rev. George Kerry has had an extended tour in Herefordshire, Radnor, taking Leominster, Knighton, Tenbury, Presteign, Kington, Evenjob, Stansbach, Hereford, and several other places.

ANNUAL SERVICES.

OUR friends will not forget the notice given in the last HERALD as to the time of holding the Annual Services this year being postponed, for the reason then assigned, to the third week in May, commencing on Monday, the 13th, on which day the Introductory Prayer-meeting will be held at John Street Chapel, at 11 a.m., the Rev. J. Webb, of Ipswich, to preside. The Members' Meeting will be held at the same place, at 10 a.m., on Tuesday morning, the 14th, and the Annual Sermons will be preached on Wednesday, the 15th, morning and evening, at Bloomsbury and Walworth Road chapels. The Rev. Newman Hall, L.L.B., of Surrey Chapel, has kindly consented to take one of these services; and the Rev. Richard Glover, of Glasgow, the other.

For two or three years past, the Committee have been strongly urged to hold the Annual Public Meeting in the evening instead of the morning; and this year, partly owing to the change of time, and partly in the hope that the proposed change may prove advantageous, and secure a larger attendance, they have resolved to hold the meeting in Exeter Hall on the evening of Thursday,

May 16th; and we have great pleasure in announcing that J. Candlish, Esq., M.P. for Sunderland, has kindly consented to preside, and that the Revs. D. J. East, of Jamaica, H. Dowson, president of the new college at Bury, Samuel Martin, of Westminster, and Hugh Stowell Brown, of Liverpool, are engaged to advocate the Society's interests on that occasion.

The Rev. R. A. Jones, of Swansea, will preach the Annual Sermon to the Welsh resident in London on Friday evening, May 17th, and on the same evening, the Public Meeting of the Young Men's Missionary Meeting will be held at Walworth Road Chapel.

At the request of the Rev. W. W. Evans, secretary of the Bible Translation Society, we have to announce that its Annual Meeting will be held at Kingsgate Chapel on Monday evening, May 13th.

The usual sermons in the Metropolitan chapels, except in cases where arrangements have been already made for an earlier day, will be on Lord's-day, May 19th. The arrangements for these services will be duly announced in the HERALD for that month.

JAMAICA.

At a meeting of the Committee held on February 6th, to consider the present state of the churches in Jamaica, specially convened, the Rev. D. J. East presented an able, full, and frank statement, first offering the thanks of the church in Hanover Street, Kingston, for the kindness shown to their pastor, the Rev. E. Palmer, in his late trial; and second those of the brethren, both European and Native, for the warm sympathy and timely aid which had been rendered to them in the period of their anxiety and distress.

Resolutions were passed in reference to the whole question before the Committee, which will be submitted to the General Meeting of Members, as they require its sanction before being acted upon.

It was further resolved "that the warm and affectionate thanks of this Committee be given to the Rev. D. J. East for his interesting and frank statement of the condition of the Mission in the island of Jamaica; and the Committee desire to express their sense of the deep obligations under which both the Society and the churches in Jamaica owe to Mr. East for his untiring and abundant labours for the elevation and spiritual improvement of the people, and especially for his persistent and faithful efforts to train a native ministry to meet the wants of the churches in that island."

BAHAMAS.

We are glad to find that the provisions and clothing ordered through Messrs. Colgate, of New York, have reached Nassau in safety. Messrs. Cunard and Co. did *not* charge anything for freight, and we sincerely thank them for this act of kindness; but we are astonished to learn from Mr. Davey that the authorities demanded £8 12s. duty on what was sent for the relief of the distressed and impoverished people! Surely, on a proper representation to them, this sum will be refunded. Mr. Davey at once proceeded to distribute relief to some of the pastors and teachers, and weekly distributions are made to the poor. For this timely help in their distress, we learn that our suffering people are deeply grateful. Those who have sent contributions to the "Bahamas Distress Fund,"—and we shall be glad to receive more, for they do not at all cover the outlay,—will read these few lines with pleasure.

CALCUTTA.

The Benevolent Institution in Calcutta, established by Drs. Carey and Marshman, and Mr. Ward, for the education of indigent Christian children in India, is in want of a master and mistress to conduct their education: they are some two hundred in number. The Secretaries will be happy to communicate with any suitable parties on the subject. It is requisite that they should be well acquainted with the modern system of education, as carried on in the schools of the British and Foreign School Society.

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 31st 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. All contributions which our friends desire to appear in the Report must be in the hands of the Secretaries on or before April 3rd. The financial year terminates, as usual, March 31st, but these extra days are allowed for the convenience of those residing at a great distance from London.

CONTRIBUTIONS

From January 21st, 1867, to February 18th, 1867.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	In Memoriam, LXXX ...		£ s. d.			£ s. d.
Cartnew, P., Esq.....	5	0	0	Peck, Mr., Kelvedon.....	2	0	0	Camberwell, Mansion House Chapel
Casson, Mr. W., Bedford	1	0	0	Prideaux, F., Esq., Lin-				—Collection for W & O
Cater, Rev. P.	0	10	6	coln's Inn, by S. Pri-				1 10 0
C. R.	1	1	0	deaux Tregelles, Esq.,				Castle Street, Welsh—
Francis, Mr. J.	1	1	0	for Rev. J. Jenkins, for				Contributions.....
Freer, F. A., Esq., Ealing	2	0	0	Breton Colportage	0	10	0	7 2 10
James, W. M., Esq.	1	1	0	Rouse, Rev. G. H., M.A.,				Cromer Street—
Rose, Mr. T., St. Ives ...	1	0	0	LL.B., for Mrs. Kerry's				Contribs. for NP, by
Rouse, Rev. G. H., M.A.,				School, Intally.....	2	0	0	Y. M. M. A.
LL.B.	1	0	0	Smith, W. L., Esq., St.				1 2 0
Smith, W. L., Esq.....	2	2	0	Alban's	40	0	0	Contribs. on account
Steele, Rev. E., D.D. ...	5	5	0	Thomas, Mrs., Bristol,				20 0 0
Sturge, Rev. A.	1	1	0	collected by, for Mrs.				Hackney, Mare Street—
Tipping, Mr., Richmond	0	10	0	Kerry's School, Intally	0	5	0	Contributions.....
Wilkinson, Mrs. H. E.,				Walker, Mr. Jas., Car-				69 2 0
Upper Norwood.....	0	10	6	navern, N. B.	2	0	0	Hackney Road, Providence
Winter, T. B., Esq.	2	0	0	Welch, Mrs. Kemp	2	10	0	Chapel—
Woodlcott, Rev. C.	0	10	6	Whitchurch, Miss.....	2	10	0	Collection for W & O
				Young Men's Missionary				3 1 3
				Society, at Messrs.				Hampstead, Heath Street—
				Hitchcock's, 72, St.				Collection for W & O
				Paul's Church-yard ...	4	7	6	7 10 0
								Harrow—
								Collection for W & O
								1 0 0
								Higgate—
								Collection for W & O
								1 14 0
								James Street—
								Collection for W & O
								1 3 0
								John Street—
								Contribs. for China ...
								3 0 0
								Kennington, Charles Street—
								Coll. for W & O (Moisty)
								1 10 0
								Contribs. for NP, by
								Y. M. M. A.
								1 6 5
								Kingsgate Street—
								Collection for W & O
								2 0 0
								Lower Edmonton—
								Collection for W & O
								1 11 3
								Contribs. for NP, by
								Y. M. M. A.
								1 7 6
								Newington, Ebenezer Sun-school—
								Contribs. for China ...
								1 0 0

DONATIONS.

A Friend, by Rev. J. G.			
Gregson	1	10	0
A Friend, 2nd Payment	30	0	0
A Baptist Family, Dor-			
setshire	3	0	0
Do. for W & O	0	10	6
"Alfred"	1	0	0
"An Anxious Mother"	0	10	0
Bible Translation Society,			
for T.	150	0	0
Haydon, Miss, Plymouth,			
by S. Prideaux Tregel-			
les, Esq., for Rev. J.			
Jenkins, for Breton			
Colportage	0	10	0

LONDON AND MIDDLESEX.

Battersea—			
Contribs. on account...	7	0	0
Blandford Street—			
Collection for W & O	1	5	0
Brixton Hill, New Park			
Road Chapel—			
Collection for W & O	7	0	0
Brompton, Onslow Chapel—			
Contributions	15	17	8
Camberwell, Cottage Green—			
Collection for W & O	1	1	0

£ s. d.		£ s. d.		£ s. d.	
Shepherd's Bush, Oakland's Chapel—		CHESHIRE.		Essex.	
Collection for W & O	1 7 0	Birkenhead, Welsh Chapel—		Contribs., Juv., for NP	0 15 4
Stepney Green, Tabernacle—		Contribs., Sun.-school, for NP	4 7 6	Braintree—	
Collection for W & O	5 11 6	Egremont—		Contributions	21 2 1
Upton Chapel—		Collection for W & O	1 2 6	Burnham—	
Collection for W & O	6 0 0	Northwich—		Collection for W & O	0 16 0
Vernon Chapel—		Contributions	1 14 6	Contribs. for NP	0 15 10
Collection for W & O, (Moiety)	3 0 0	CORNWALL.		Chadwell Heath—	
Wandsworth, East Hill—		Grampond—		Collection for W & O	0 6 0
Collection for W & O	2 12 4	Collection	3 7 0	Earl's Colne—	
Contribs. for NP, by Y. M. M. A.	1 5 0	Penzance—		Collection for W & O	1 0 0
BEDFORDSHIRE.		Contribs. for W & O	1 0 0	Contributions	6 13 0
Bedford—		Contribs. for NP	1 6 0	Harlow—	
Contribs. for NP	1 2 10	Redruth—		Collection for W & O	2 0 0
Cranfield—		Collection for W & O	1 0 0	Contribs. on account	4 0 0
Contribs. for NP	0 6 3	Contributions	17 11 7	Do. for NP	3 19 10
Ridgmount—		Saltash—		Sible Hedingham—	
Contributions	5 1 3	Collection for W & O	1 4 0	Contributions	0 14 0
Sandy—		Contributions	7 14 0	Thorpe-le-Soken—	
Collection for W & O	0 14 2	Do. for NP	1 8 10	Contributions	2 15 8
Thurleigh—		DERBYSHIRE.		GLOUCESTERSHIRE.	
Collection for W & O	0 10 0	Birches Lane, South Wingfield—		Gosington, Stimbidge—	
Contribs. for NP	1 2 10	Collection for W & O	0 7 0	Collection for W & O	0 5 0
BERKSHIRE.		Chesterfield—		Contribs. for NP	0 13 0
Reading—		Collection for W & O	1 0 0	Hillsley—	
Collection for W & O	4 0 0	Riddings—		Collection for W & O	0 14 0
BUCKINGHAMSHIRE.		Contribs., Sun.-school	1 10 6	Huntley—	
Aylesbury—		Smalley—		Contribution	2 2 0
Contribution	1 1 0	Collection for W & O	0 6 0	Do. for China	1 1 0
Do. for NP	0 19 0	DEVONSHIRE.		Do. for NP	0 7 6
Gt. Brickhill—		Devonport, Morice Square and Pembroke Street—		Parkend—	
Collection for W & O	2 0 0	Contribs. on account	3 3 8	Contribs. for NP	0 13 0
Gt. Marlow, Ebenezer Chapel—		Newton Abbot, 1st Church—		Yorkley—	
Collection for W & O	0 3 6	Contribs. for NP	1 5 6	Contribs. for NP	1 0 0
Contribs. for NP	0 1 6	Do., East Street—		HAMPSHIRE.	
Gt. Missenden—		Collection for W & O	0 13 5	Ashley—	
Collection for W & O, Contribs., Sun.-school, for NP	3 3 6	Contributions	4 16 0	Contribs. for NP	1 1 4
High Wycombe, Union Chapel—		Do., for NP, Delhi	12 9 7	Blackfield—	
Contribs., Sun.-school, for NP	2 8 9	Shaldon—		Contribs. for NP	0 6 5
Ivinghoe—		Contributions	0 16 8	Lymington—	
Collection for W & O	0 10 0	Do. for NP	0 1 10	Collection for W & O	1 1 0
Princes Risboro'—		Pargaton—		Newport, Isle of Wight—	
Contribs., Sun.-school	2 7 0	Contribs. for NP	1 6 0	Contribs. for Mrs. Page, for Support of Georgeina Ralcliffe	5 0 0
Stoney Stratford—		Torquay—		Niton, Isle of Wight—	
Contribs., Juv., for NP	1 12 3	Collection for W & O	3 0 0	Collection for W & O	0 10 0
Weston Turville—		Contributions	8 0 0	Contributions	7 10 0
Collection for W & O	0 15 3	Do., Juv., for NP	4 7 4	PORTSMOUTH AND PORTSEA AUXILIARIES.	
Contributions	4 6 0	Do., Sun.-school, for NP, Dacca	18 0 0	Proceeds of Public Mtg.	19 6 3
Do. for NP	0 19 1	DORSETSHIRE.		Contribs., Ann. Subs.	7 16 6
CAMBRIDGESHIRE.		Bourton—		Kent Street Chapel—	
Cambridge, St. Andrew's Street—		Contributions	2 5 0	Contributions	18 0 2
Collection for W & O	5 11 1	Lyme Regis—		Do., Sun.-school, for NP	12 0 0
Gt. Shelford—		Collection for W & O	0 10 0	St. Paul's Square Church—	
Collection for W & O	1 5 0	Contribs. for NP	0 10 6	Contributions	17 14 11
Swavesey—		Weymouth—		Do., Marie-le-bonne Sunday-school	20 1 11
Collection for W & O	0 12 0	Collection for W & O	1 10 0	Lake Road Chapel—	
Contribs. for NP	1 0 0	Contribs., Sun.-school	5 0 0	Contributions	18 3 6
Waterbeach—		DURHAM.		Ebenezer Chapel—	
Collection for W & O	0 15 0	Darlington, Northgate Chapel—		Contributions	8 8 0
NORTH EAST CAMBRIAGESHIRE.		Collection for W & O	0 12 0	Herbert Street—	
Barwell—		Middleton Teesdale—		Contributions	3 13 2
Contribs. for NP	0 11 1	Collection for W & O	1 3 6	Gosport Chapel—	
Mildenhall—		Shotley Bridge—		Contributions	8 10 8
Contribs. for NP	0 17 0	Contributions	8 3 2	Stoke Road, Uniou Chapel—	
West Row—				Collections	4 3 6
Contribs. for NP	0 5 0			Emsworth—	
				Contributions	5 14 0
				Ryde, Isle of Wight, Assembly Rooms—	
				Contributions	13 14 4

	£ s. d.		£ s. d.		£ s. d.
Yarmouth and Colwell, Isle of Wight—		LANCASHIRE.		NORTHUMBERLAND.	
Collections	0 15 9	Bootle—		Alnwick—	
Ventnor, Isle of Wight—		Collection for W & O	3 3 8	Contributions	0 14 0
Collection	0 12 7	Colne—		Newcastle, Marlboro' Crescent—	
Less expenses and amount acknowledged before.....	159 0 3	Collection for W & O...	2 0 0	Collection	4 3 0
	156 8 3	Coniston—		Do. for W & O	1 19 0
	2 12 0	Contribs. for NP	1 0 0	NOTTINGHAMSHIRE.	
Southampton—		Darwen—		Bassingham—	
Contributions	2 6 6	Collection for W & O...	1 10 0	Contribution	1 0 0
Do., Sun.-school, for N P, Delhi	11 19 6	Contribs. for NP	0 10 0	Collingham—	
HEREFORDSHIRE.		Heywood—		Collection for W & O...	0 8 0
Leominster—		Contribs. for NP	1 3 3	Carlton-lo-Moorland—	
Collection for W & O	0 10 0	Liverpool, Myrtle Street—		Collection for W & O	0 16 0
Ross—		Collection for W & O	0 50 0	OXFORDSHIRE.	
Collection for W & O...	1 0 0	Do., Pembroke Chapel—		Banbury—	
HERTFORDSHIRE.		Collection for W & O	15 10 0	Collection for W & O...	1 0 0
Boxmoor—		Do., Soho Street—		Contributions	4 12 4
Collection for W & O...	1 0 0	Contribution	0 10 0	Charbury—	
Contributions	7 11 9	Do., Stanhope Street, Welsh—		Contribs. for NP	0 3 0
Do. for Rev. J. Davy's Chapel.....	1 0 0	Contribs., Juv. Soc. 6 6 5		Gt. Rollright—	
Buntingford—		Do., Old Swan—		Contribs. for NP	0 10 0
Contribs. for NP	0 7 7	Contribs., Juv. Soc. 3 11 4		Oxford—	
Chipperfield—		Padham—		Contributions	15 10 8
Collection for W & O...	1 0 0	Collection for W & O...	0 14 0	Do. for NP	0 3 0
Hemel Hempstead, Marlowes Chapel—		Rochdale—		SHERIFFSHIRE.	
Collection for W & O...	3 3 6	Contribs. for NP	6 5 3	Madeley—	
Markyate Street—		Southport—		Collection for W & O...	0 8 0
Collection for W & O...	1 0 0	Contributions	40 19 0	Contributions.....	2 18 4
Contribs. for NP	3 6 8	Do. for W & O	2 0 0	SOMERSETSHIRE.	
St. Alban's—		LEICESTERSHIRE.		Beckington—	
Contribs. for NP	3 7 1	Leicester, Charles Street—		Contributions	1 5 0
HUNTINGDONSHIRE.		Collection for W & O...	1 13 0	Do. for NP.....	1 2 3
Huntingdonshire—		NORFOLK.		Bristol, King Street—	
On account, by W. Paine, Esq., Treasurer	80 0 0	Norfolk Contributions on account, by J. J. Colman, Esq., Treasurer 155 12 4		Collection for W & O...	5 6 6
Offord—		Do., Norwich, St. Mary's—		Crewkerne—	
Contribs. for NP	0 10 0	Collection for W & O	15 15 6	Contribs. for NP	2 0 0
Yelling—		Do., St. Clement's—		Frome, Badcox Lane—	
Collection for W & O...	0 11 0	Collection for W & O	1 6 0	Collection for W & O	2 10 0
Contrib. for NP	0 10 6	Bacon—		Do., Sheppard's Barton—	
KENT.		Contribs. for NP	1 11 0	Collection for W & O	2 6 8
Bessels Green—		Diss—		Contribs. for NP ...	2 11 4
Contribs. for NP	1 9 2	Contribs. for NP	1 18 8	Hatch Beauchamp—	
Boro' Green—		Fakenham—		Collection for W & O...	0 10 0
Collection for W & O...	1 7 5	Contribs. for NP	0 8 0	Paulton—	
Crayford—		Neatishead—		Contribs. for NP	3 0 0
Collection for W & O...	2 0 0	Contribs. for NP	0 13 4	Stogumber—	
Dover—		Swaffham—		Contribs. for NP	2 8 0
Contributions	0 11 6	Collection for W & O	1 19 0	Wells—	
Kingsdown—		Worstead—		Collection for W & O...	0 17 8
Contribs., Sun.-school	2 12 9	Contribs. for NP	0 6 8	Weston-super-Mare, Bristol Road—	
Lewisham Road—		NORTHAMPTONSHIRE.		Collection for W & O...	3 3 6
Collection for W & O...	2 15 0	Bugbrook—		Wincanton—	
Contribs. for Mrs. Anderson's School, Jes-sore	12 1 6	Collection for W & O...	0 16 0	Contribs. for NP	1 11 0
Maidstone, Bethel—		Harpole—		STAFFORDSHIRE.	
Contribs., Sun.-school, (2 years)	4 10 0	Collection for W & O...	0 14 0	Coseley, Providence Chapel—	
Margate—		Guisborough—		Collection for W & O...	1 0 0
Collection for W & O...	4 0 0	Collection for W & O	0 15 0	Hanley, New Street—	
Meopham—		(Moiety)	2 15 2	Collection for W & O...	1 10 0
Contribution	10 0 0	Contribs. for NP	0 9 0	Contribs. for NP	0 12 1
Smarden—		Killingbury—		Wednesbury—	
Collection for W & O...	1 0 6	Collection for W & O...	0 10 0	Collection for W & O...	0 2 6
		Milton—		West Bromwich—	
		Collection for W & O...	1 4 1	Contributions	2 18 6
		Northampton, College Street—		SUFFOLK.	
		Donation	10 0 0	Bardwell—	
		Ravensthorpe—		Collection.....	2 4 0
		Collection for W & O...	1 1 0	Bury St. Edmunds—	
		Roads—		Collection for W & O...	2 0 0
		Collection for W & O...	1 3 8	Contribs. for NP	3 0 0

		£ s. d.			£ s. d.			£ s. d.
Eye—			Tenbury—			GLAMORGANSHIRE.		
Collection for <i>W & O...</i>	1 0 6		Contributions	5 18 0		Berthlwyd—		
Contribs. for <i>NP</i>	1 10 9		Upton-on-Severn—			Contributions	1 18 1	
Halesworth—			Contribution	1 1 0		Do. for <i>NP</i>	1 10 11	
Contributions	0 16 0		YORKSHIRE.			Caerphilly—		
Rattlesden—			Bramley—			Contribs., Sun.-school	0 10 0	
Collection for <i>W & O...</i>	1 0 0		Contributions	16 16 11		Cardiff, Bethany—		
Walton—			Brearily, Luddenden Foot—			Collection for <i>W & O...</i>	5 9 0	
Collection for <i>W & O...</i>	0 10 0		Collection for <i>W & O...</i>	0 15 0		Contribs., Balance	9 18 4	
Contribs. for <i>NP</i>	0 18 11		Briercliffe, Ebenezer Chapel—			Dowlais, Beulah—		
Wiston—			Contribs., Sun.-school,			Contribs. for <i>NP</i>	0 9 3	
Contribution	1 0 0		for <i>NP</i>	1 6 9		Pentrych—		
Do. for <i>NP</i>	0 10 0		Cowling Hill—			Contribs. for <i>NP</i>	0 3 9	
SURREY.			Contribs. for <i>NP</i>	0 12 0		Swansea, Mount Zion—		
Guildford—			Lockwood—			Collection for <i>W & O...</i>	1 2 0	
Contribs. for <i>NP</i>	0 2 6		Collection for <i>W & O...</i>	3 0 0		MONMOUTHSHIRE.		
Upper Norwood—			Long Preston—			Contribs. on account, by		
Collection for <i>W & O...</i>	11 0 3		Collection for <i>W & O...</i>	1 0 0		Rev. Lewis Evans	12 0 0	
Contribs. for <i>NP</i>	4 0 5		Rawdon—			Abergavenny, Lion Street—		
WARWICKSHIRE.			Collection for <i>W & O...</i>	1 5 0		Collection for <i>W & O</i>	1 5 8	
Attleborough, Nuneaton—			Rotherham—			Do., Frogmore Street—	2 0 0	
Collection for <i>W & O...</i>	0 2 11		Contributions	0 19 9		Collection for <i>W & O</i>	2 0 0	
Birmingham—			Do. for <i>NP</i>	2 10 3		Norton Skenfreh—		
Contribs. on account	83 8 6		Shipley—			Contributions	0 9 4	
Do., Heneage Street—			Collection for <i>W & O...</i>	3 0 0		Contribs. for <i>NP</i>	4 7 4	
Collection for <i>W & O</i>	3 1 0		Contributions	39 14 6		PEMBROKESHIRE.		
Coventry, Cow Lane—			Do. for <i>China</i>	5 10 0		Carmel—		
Contribs. for <i>NP</i>	3 6 11		York—			Contribs. for <i>NP</i>	3 6 0	
Harbury—			Collection for <i>W & O...</i>	0 17 4		Letterton—		
Contribution	0 5 0		Contribs. for <i>NP</i>	0 3 0		Contribs. for <i>NP</i>	1 2 7	
Do. for <i>NP</i>	0 9 2		NORTH WALES.			Pembroke Dock—		
Henley-in-Arden—			ANGLESEA.			Contributions	0 5 0	
Collection for <i>W & O...</i>	0 10 0		Cemaes—			SCOTLAND.		
Stratford-on-Avon—			Contributions	1 6 10		Elgin—		
Collection for <i>W & O...</i>	1 5 6		Do. for <i>NP</i>	0 17 7		Collection for <i>W & O...</i>	0 10 0	
WESTMORELAND.			Pensan—			Contributions	1 8 2	
Crosby Garrett—			Contribs. for <i>NP</i>	1 4 0		Do. for <i>NP</i>	1 12 1	
Contributions	3 2 2		DENBIGHSHIRE.			Eyemouth—		
Do., Brough	0 6 0		Glynceiriog—			Contributions	1 2 0	
WILTSHIRE.			Contribs. for <i>NP</i>	1 0 0		Fortrose—		
Aldbourne—			Wrexham, Chester Street—			Contribs. for <i>NP</i>	1 9 2	
Contribs. for <i>NP</i>	0 18 2		Contributions	2 11 0		Irvine—		
Bratton—			Do. for <i>NP</i>	1 14 8		Contribs. for <i>NP</i>	1 10 0	
Collection for <i>W & O...</i>	1 5 0		FLINTSHIRE.			Kilmarnock—		
Contributions	11 4 6		Treyddyn—			Contribs. for <i>NP</i>	0 10 6	
Bromham—			Contributions	0 6 0		Kirkcaldy, White's Causeway—		
Contribs. for <i>NP</i>	0 7 0		MONTGOMERYSHIRE.			Contribs., Sun.-school,		
Caine—			Newtown—			for <i>NP</i>	4 15 2	
Collection for <i>W & O,</i>			Collection for <i>W & O...</i>	1 9 0		Lerwick, Shetlands—		
(Moiety)	1 0 0		SOUTH WALES.			Contribs. for <i>NP</i>	1 4 0	
Contributions	3 17 11		BRECKNOCKSHIRE.			Old Town-by-Insch—		
Do. for <i>NP</i>	1 6 8		Beaufort—			Contribs. for <i>NP</i>	0 10 0	
Chippenham—			Contribs. for <i>NP</i>	0 18 8		Paisley—		
Collection for <i>W & O...</i>	1 10 0		Brecon—			Contribution, for <i>Sup-</i>		
Contribs. for <i>NP</i>	1 0 9		Contribs. for <i>NP</i>	3 0 0		port of <i>Mr. Bate</i>	10 0 0	
Corton—			Erwood—			Tobermory—		
Contribs. for <i>NP</i>	0 12 7		Collection for <i>W & O...</i>	0 7 3		Collection for <i>W & O...</i>	0 16 0	
Devizes—			Contribs. for <i>NP</i>	0 12 3		IRELAND.		
Collection for <i>W & O...</i>	3 0 0		Langorse—			Tandragee—		
Ogbourne—			Collection	0 6 0		Contribs. for <i>NP</i>	1 0 7	
Contribs. for <i>NP</i>	0 1 6		Contribs. for <i>NP</i>	0 14 0		FOREIGN.		
Swindon—			CANMARTHENSHIRE.			AMERICA.		
Collection for <i>W & O...</i>	1 13 8		Drefach—			Dr. Cramp, Acadia Col-		
Contributions	2 12 8		Collection	0 10 0		lege, by Rev. Dr. An-		
Do. for <i>NP</i>	1 13 6		Llanfynydd—			gus, Regent's Park		
WORCESTERSHIRE.			Contribs. for <i>NP</i>	0 2 0		College	1 1 0	
Redditch—								
Collection for <i>W & O...</i>	0 5 0							
Stourbridge—								
Collection for <i>W & O</i>	1 1 0							

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| Ladies' Missionary Working Party, Graham Street Chapel, Birmingham, for Box of Articles, for <i>Mrs. Sale, Calcutta</i> . Value £21 12s. 11d. | Rev. H. Capern, Bugbrook, for Parcel of Clothing for <i>Bahamas</i> . |
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FOREIGN LETTERS RECEIVED.

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| ASIA—CHINA, YENTAI, CHEEPOO, Laughton, R. F., Nov. 27, Dec. 21. | TURK'S ISLAND, Kerr, S., Jan. 3; Kerr, D. S., Jan. 7. |
| INDIA—BENARES, Edwards, E., Heing, H., Jan. 4. | HAYTI:— |
| POONA BOMBAY, Tabar, T. C.; Smith, C. M. | JACMEL, Webley, W. H., Jan. 4. |
| CALCUTTA, EVANS, T.; ALLAHABAD, Jan. 1.; Wenger, J., Dec. 23. 25, Jan. 2, 9. | PORT-AU-PRINCE, Baumann, Jan. 8. |
| COLOMBO, Pigitt, H. R., Dec. 29, Jan. 8. | JAMAICA—BLACK RIVER, Barrett, J., Jan. 7. |
| KANDY, Waldoek, F. D., Jan. 7. | ANNOTT BAY, Jones, S., Jan. 7. |
| DACCA, Jan. 4. | BROWN'S TOWN, Clark, J., Jan. 23. |
| JESSORE, Johnson, E. C. | KETTERING, Fray, E., Dec. 22. |
| EUROPE—FRANCE, MORLAIX, Jenkins, J., Feb. 8. | MORANT BAY, Teall, W., Jan. 5, 7. |
| GUINGAMP, Lestrade, C. P.; Bouhon, V. E., Feb. 1, 5. | ST. ANN'S BAY, Millard, B., Jan. 7. |
| NORWAY, CHRISTIANA, Hubert, G., Jan. 17. | SALTER'S HILL, Dendy, W., Jan. 9. |
| WEST INDIES—BAHAMAS, NASSAU, Davey, J., Jan. 12. | SPANISH TOWN, Phillippo, J. M., Dec. 7, Jan. 1, Jan. 23. |
| TRINIDAD, Webb, E.; Gamble, W. H., Jan. 7.; Law, J., Jan. 9. | THE ALPS, O'Meally, P., Dec. 11. |
| | SAV-LA-MAR, Burke, J., Jan. 21. |

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