

# THE MISSIONARY HERALD.

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## FEMALE EVANGELIZATION IN INDIA.

It has been said with great truth that hitherto the Gospel has not been preached to the women of India. The custom of secluding them from observation, the practical exclusion of all Europeans from the inner apartments in which they reside, the strong prejudices of the people against every form of female education, have until now constituted an almost impassable barrier. At least one half of the people of India, and that half so influential in the formation of the minds of the young, has been inaccessible to the heralds of the Cross. Our readers cannot, however, but have noticed that our pages have of late contained accounts of the labours of Bible women among their countrywomen; and the interesting paper of Mrs. Lewis has shown that the prejudices of ages are given way, and that very remarkable opportunities are now opening before us of reaching this hitherto excluded class.

It may not be amiss if we briefly relate the efforts which have been made to elevate the women of India, and which have been patiently pursued, in spite of great discouragements, till now. They have consisted chiefly in the establishment of schools, of which there have been three kinds in operation. 1. Bazaar or vernacular day schools for Hindus and Mohammedans; 2. Orphanages and boarding schools for the children of native Christians, or for children without parents, whether Christian or heathen; 3. Schools for the higher classes of natives.

The first day school for girls was established in Calcutta in 1819 by the Baptist Missionaries. It owed its origin to the young ladies of a boarding school under the care of Mrs. William Pearce, Mrs. Lawson, and Miss Bryant, who formed themselves into "The Female Juvenile Society," and their first school was attended by eighteen regular scholars, besides nine or ten more, who came occasionally at first till they could overcome the shame which attached to being known to go to school. The mistress was a clever Bengali woman, who possessed the unusual ability of being able to read and write her native tongue. Her husband's illness soon constrained her to relinquish her task, and as no other one could be found so gifted, a few girls were placed under the instruction of some schoolmasters, who were paid a trifle for each girl they taught. The prejudices of many natives gave way.

A few Brahmins offered to become teachers, and one pundit, in the employ of Mr. W. Pearce, published a book in favour of female education.

An attempt was now made to increase the number of scholars. Aided by the liberality of several congregations at home, the Missionaries opened seven day schools, which bore the names of the towns whence their support was drawn. These schools contained about 180 children. In 1824 there were ten schools, under the general superintendence of Mrs. Colman, the widow of an esteemed American Missionary from Burmah, and other societies united in this noble effort to raise and evangelize the women of India. Under Mrs. Colman's active superintendence, the schools increased to seventeen or twenty, and the number of scholars to 475. After her departure from India in 1826, the wives of the Missionaries in Calcutta continued the important work. In 1830, they could report 500 children as under instruction. The Serampore brethren also entered heartily into the plan, and instituted girls' schools at their numerous stations in the country.

The arrival of Mrs. Wilson, in 1821, from the British and Foreign School Society, gave a great impetus to female education, and in connection with the Church Mission she laboured for many years with very considerable success and encouragement. Her pundit, a Brahmin of high caste, used daily to assure her that she would never succeed; "their women were all beasts, quite stupid, never could or would learn, nor would the Brahmins ever allow their females to be taught." Mrs. Wilson was not deterred by these objections, and her manifold labours issued in 1828 in the erection of the Central School, in Cornwallis Square, Calcutta.

All these schools consisted of the children of the lowest castes, and they were for the most part paid for their attendance. The results were not so valuable as it was hoped they would be. The children were very irregular in their attendance. The prejudices of their parents often interrupted their progress. As they grew up they fell back into the habits of their caste. Home influences were omnipotent to impress idolatrous superstitions on their minds, and early marriages often stopped instruction altogether. Soon after 1830 boarding schools came into existence, and the Missionaries to a great extent withdrew their funds from the bazaar schools for the support of the children who in the new institutions came entirely under their care.

Boarding schools for orphans and the children of native Christians have been productive of great good. The children have usually been clothed and fed as they would have been at home. Many of them have been converted, and become the heads of families, and their Christian training has been perpetuated among their children. The native churches have been very largely benefited by these schools, and it is most gratifying to know that the character of these Christian women, has exercised a most beneficial influence in the villages to which so many of them return on their marriage, or at the

close of their term of instruction. The most important of these schools belonging to our Society is that established by Mrs. George Pearce at Intally, and which has of late been so much blessed while under the care of Mrs. Kerry. Similar schools have been formed by all the Missionary bodies. They have furnished mistresses for other schools, and now promise to give a supply of teachers for Bible work and for the zenānahs which are opening on every hand.

With all this effort, the higher classes of native women remained untouched. The attempts made to attract them to school have met with very limited success. But the spread of education among the young men of good caste has at length led to a demand for education for their sisters and their wives. Hence in some places, as in Dacca, Hindu gentlemen, breaking through the prejudices of ages, have founded girls' schools, while many more are appealing to the Missionaries to come to their houses and instruct the long secluded inmates of their homes. For teachers for their schools they willingly employ native Christian women, indeed, none other can be had who are prepared to teach the knowledge required. Our boarding schools, and the female members of the families of our native Christians, thus find a most precious sphere of Christian labour, and as Bible women and teachers they are likely to play a most important part in imparting a knowledge of Christ to their countrywomen.

Never since the entrance of the Gospel into India have the prospects of Christian effort been brighter, and we trust our churches will not be behind-hand in recognizing the call of God to enter on this inviting field. Mrs. Lewis's appeal has already received a very cordial response; and we hope that it may be so successful as to enable our brethren at every station to avail themselves to the largest possible extent of the openings before them.

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#### THE WORK OF OUR NATIVE PREACHERS.

AMONG the numerous band of native preachers employed by the Society in India, there are a few who are able to write and speak in English. From these we occasionally receive letters, and reports of their labours, which present in simple and sometimes imperfect language, many features of interest. It will give pleasure to many of our readers to learn direct from these brethren, some account of their work, of the hopes that cheer them, and the results of their toil. Two of these letters are now before us, and we will extract a few passages which will, we are sure, awaken the sympathy of our friends. The first is from the letter of Babu Gogon Chunder Dutt, an intelligent and well educated brother, stationed at Khoodneah, in the Sunderbunds of Bengal. Writing on the 4th July, he says:—

“In my last letter to you, I had the honour to inform you that I, with the help of some Christian brethren of Calcutta, was thinking of starting a Christian periodical for the benefit of the native Christians and Hindoos, who have not the advantage of English education. You will be glad to hear that the first number of our paper is published. If we get a sufficient number of subscribers, then I

hope it will continue well; if not, still we will try at least a year or two, to conduct it efficiently. May the Lord bless our humble attempt, in bringing many of our benighted countrymen to the feet of Jesus Christ our Lord and Saviour.

“In the beginning of the last month, a young Brahmin named Prosono Coomar Chukerbutty, had forsaken Hindooism and become a Christian. He confessed to us that he was very wicked and immoral. By reading the parable of the Prodigal Son, he was led to become a Christian. He is reading the Bible with me, and I hope he is a sincere young man. As I have no other work to give him, so for his maintenance I engaged him as one of my boatmen. Fancy a Brahmin boatman in India!

“I think you are aware that I have four schools in my charge, for bringing up Christian children. The Society allows me 20 rupees for keeping up these schools. Each teacher gets 5 rupees a month from me, which is hardly sufficient for their support; therefore they are obliged to do something more besides teaching, for their maintenance. Mr. Clark, M.A., the Inspector of the Government schools, was here, and promised me to give aid from the Government the sum of 24 rupees per month, to put our schools in a better footing. I have secured a good staff of Christian teachers, and am thinking of commencing school-work more vigorously than at present, as soon as I get help.”

It will thus be seen that our native brother is active and diligent, and availing himself of every means in his power to spread the Gospel. The publication of a Christian periodical is a very interesting fact.

Our next extracts are from a letter from Babu Ram Krishna Kobiraj. He is one of our oldest native preachers, and is settled at Baraset, a town some fourteen miles from Calcutta, where, with Puddoo Lochun, he is diligently engaged in the work of the Lord. This letter is dated January 21st.

“I have been encouraged by the assistance I have received from the church at Lee, through Mr. Pearce. We have also been encouraged to see that some Hindoos are come into the fold of our Lord. One of the inquirers was somehow induced to go to Serampore, where he was baptized by Mr. Martin; but afterwards, when he saw me, he entreated me to do something whereby he might be placed at Baraset, under my further instruction, and enabled to do something for the glory of our Lord, and for the good of the people of Baraset. I spoke to Mr. Sale about this man's desire, and I am very glad to tell you that Mrs. Sale has very kindly undertaken to get support for him from kind friends in England, so that he is placed at Baraset; and I am also happy to inform you that his wife, with their two children, left the heathens and joined him.

#### THE BRAHMO CONVERT.

“A young man, named Bissumbhur Gooho, had for the first time come to me in the month of March last, when I spoke something to him about our Lord Jesus and His true religion. In his way home from his journey, he paid me another visit, and held religious discussion. He being a firm Brahmo, had carried the discussion accordingly, but was soon refuted, and finding the inability of the Brahmo's religion to save him, and some light about Christ and His religion, he was induced to read the Christian books. After reading the New Testament through, and some parts of the Old, and good tracts attentively, he told me that this is the thing his soul wanted all this time, but found it not till now. He began to say that he is a great sinner, and expressed much sorrow for it, and said that Jesus Christ is the only true Saviour. He believed on the Lord Jesus, and found consolation in his heart. He asked for baptism, and I had much pleasure to baptize him on the 20th of May last, in the tank of our mission premises. Finding him very studious and intelligent, I requested Mr. Sale to put him in Serampore College, and that gentleman very kindly keeping him several days in his compound, and being pleased with his behaviour and desire of learning, sent him to Serampore College. He prosecuted his studies diligently about four months, and behaved well. But

I am very sorry to say, that one day in the month of October last, Bissumbhur came down to Calcutta to buy some necessary things; he took his lodging with my mother at Baniapooker; at the time of his going out he requested my mother that she should kindly keep ready some food for him; he went out, but did not return. After several days a letter was sent by him to Nilumber Mookerjea, a preacher under Mr. Sale, informing him that as he was going to Bazaar he was met by several unknown persons, who were telling him that if he would marry a certain bride he would get five hundred rupees. Bissumbhur showed reluctance, then they, holding a religious discussion, were leading him to an unknown place; finding some danger near, he called out for help, on which some persons came near, when the other party told them that this boy being mad, wanted to become a Christian, so they rather helped them to carry him off. At last they took him to an unknown place, and put him in chains, and he is suffering much. but hopes that he will glorify the name of Lord Jesus even there, and return among us. Several Christian friends are searching for him, but he is not found yet.

• ANOTHER CONVERT.

“Another young married man of Bora, a village about four miles distant from our station, a follower of Brahma's religion, has been acquainted with me some three or four years since. Many times he had taken our books and discussed on religious points. He had a strong disbelief on the doctrine of Trinity; but from the month of May last, he began to come very often to hold religious conversation and receive instruction. We found good opportunity to give him much instruction, and expel his doubts from his mind. At last he was convinced that he is a great sinner, and there is no salvation but by Jesus Christ, and he was baptized by me in the month of September last. He is also an intelligent and humble man. After his baptism his father did not like that his son should be separated from him, so the young man is living with his father at their own house, and declaring the glad tidings to his neighbours and other men, and assisting us in teaching our school-boys. We hope by his instrumentality, many shall get light of the Gospel.”

These interesting facts are full of encouragement. Besides direct evangelization, there is a flourishing school, sustained by these native brethren, and so successful has it been, that it has provoked the heathen gentlemen of the place to establish another, to counteract the Christian influence it exerts. If the new heathen school should for a time injure the Christian one, the damage will only be temporary. The opposition to the Gospel, of which it is the outcome, will only awaken greater attention to the Word of God; while Christian teaching will in the end exert its superiority over the effete superstitions of Hinduism.

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EXTRACTS FROM MY NOTE BOOK.

BY THE REV. W. A. HOBBS, OF JESSORE.

APRIL 4.—This morning I felt so weary that instead of going out to preach at sunrise, as I usually do, I staid to the early morning reading and prayer meeting. I am glad that I did so, for my mind received such good invigoration that I seemed to have new strength given to me, in the power of which I walked quickly to the bazaar, and commenced a conversation with a little group who were standing near a fish stall. After I had been speaking for a little while, a Brahmin called out, “Be silent all; I want to ask this Christian a question. Where is your God?” I replied, “His palace is in Heaven, but He is omniscient, and sees every work that goes on in every part of His great kingdom.” “Ah,” said he, “that is your idea; but I say this, God is in everything, whether it has life or not, indeed, everything is a part of God. When a woman gives birth to a child, in reality it is God who is confined of the child, the mother is God, and the child who is born is God. You may think that this is not true, but it is true, and you cannot disprove it.” “I

think I can," I replied, "if you will fairly answer me a few questions. My first question is, Do you ever eat fish?" "Who does not eat fish; why ask such a word?" "Is God in that fish?" "Yes." "Then you eat God?" "Yes, I suppose it is so." "Do you eat tigers as well as fish?" "No." "Why not?" "I have no wish to eat tigers, because other people do not eat them, and even if I did desire to do so, they are fierce beasts, and men are afraid to go near them." "Why afraid?" "Because the tiger would kill and devour them." "Is God in the tiger as well as in you and in the fish?" "Of course he is." "Now, brother," said I, "just see what you have said: God is in the fish, and you eat God; God is in you, and the tiger eats God; God is in both you and the tiger, and when the tiger eats you, in reality God eats Himself. Oh! this kind of talk is only wicked play: you cannot believe such things, *fic, fic.*" Here the people laughed at him, and he felt so ashamed, that he said, "You have pulled my words in a wrong direction: I did not think you would make me say such strange things." "Brother," I replied, "I only argued from what you yourself said; you said God was in everything, and I simply showed you how foolish it is to say so. Try again, and explain yourself more clearly." "No, I must make my purchases now; I cannot argue with you any more; my mind has become as darkness, Salaam." By this time nearly fifty persons had gathered around, and the discussion was continued by others, one of whom maintained that though it may seem hard to believe, still it was quite true that God was eaten daily. "If you say so," I said, "I have some more questions to ask. Is God a Spirit, or has He a body?" "No, He has no body, He is a Spirit." "What is a spirit?" "I don't know, but my mind is a spirit." "And is my mind a spirit, too?" "Yes." "Can you eat my mind? Can savages who eat one another eat the mind?" "No." "Why not?" "Because the mind is a thing that cannot be seen." "Can God be seen?" "Ah! you have caught me." "Answer my question, Baboo, Can God, who you say is a Spirit, be seen?" "No." "Then, according to your own words, He cannot be eaten. How many times you talk thus foolishly. Why do you not receive our holy Christian doctrine, and be good and wise?" Some smiled, others looked puzzled and thoughtful, and breaking up into little groups, began to make remarks upon what they had heard.

### THE NATIVE PREACHER IN THE BAZAAR.

EXTRACTS FROM THE JOURNAL OF MANDARI, OF JESSORE.

MARCH 2.—This afternoon a Mussulman said to me, "I pray and fast, and give money to my moolvie (religious teacher), and I hope by all this to get a happy place to live in after my death. My moolvie says that I shall be sure to gain my wish if I continue a good believer. Oh! I hope it is true; but whether it is or not how can I tell?" "Oh, brother," said I, "how sad to be in such a state of uncertainty. We Christians have no such fears. We trust in our Lord Christ, and have no doubt that he can do everything that is necessary to take us to a better country." I had a long talk with him, and showed him how indispensable it was that sinners should have a reconciler. I proved to him that Mahommed and the Koran were not God's gifts, but that Jesus and the Bible were. Sometimes he was very attentive; at other times he got a little angry; but before we parted I think he saw how excellent our religion was, but he was too proud to say so.

### THE ANGRY HEARER.

MARCH 4.—To-day I addressed about fifty persons. In the midst of my address a man said very angrily, "I will never receive this religion; why did you come to live at Magoorah? we want to know nothing about either you or your Sahib; you come and talk, and steal away our minds from our forefathers' religion; is this just? Do we try to make you Mahommedans? If your mind has become im-

mersed in Jesus Christ's religion, good; but don't tell us anything about Him. You say that if we do not embrace your religion when we have heard something about it, that God is displeased with us, and will punish us. This I don't believe; and even if He should punish us, what is that to you, will you bear the pain for us, or must we bear it ourselves? Go away from us, and let us live and die comfortably, like our fathers." I was very sorry to see him so angry, because the minds of angry persons are closed against all kinds of good words. So I said, "Do not be displeased, brother, an angry man only loses his breath, and speaks foolishly. You seem to be very furious with me because I preach about Jesus Christ, and show you how much better His religion is than any other. And why do I do so?" "Because the Padre Sahib gives you money." "Yes, he does give me money, indeed, but why? He thinks that Hindoos and Mussulmans are in great error and danger, and he wants to tell people of their danger; I think so too, and wish to point out their error as much as he does; but I am a poor man, and if I have to sell cloths I have no time to preach. So the Padre Sahib says, Mandari, you preach about our holy religion every day, and I will give you a few rupees monthly to buy you rice, and fish, and vegetables; now you know all." "And do you not think yourself a Pundit?" "Well," I said, "perhaps I am more of a pundit than you are; but we won't talk about this; I want to tell you why I preach to people every day. You will understand it excellently if you will listen to a tale I have to tell you about a tiger." "A tiger! go on, Baboo, we listen."

## THE PARABLE.

"A party of merchant travellers were going through a great forest. The mart to which they were going lay beyond it. When about half way through, they saw a tremendous tiger crouching, now here, now there, watching for an opportunity to spring upon them and destroy them. Most of them had guns, but some had not. Oh, he was a cunning tiger. He did not seem to like to go near those who had weapons; but those who had none, every now and then he dashed amongst them, snatched up one in his mouth, and was gone into the jungle before any one could find time to lift up his gun to fire. When at last the travellers had got through the wood they halted, and looked very sorrowfully at one another. 'Ah,' said one, 'if all had had guns, we should not have lost our comrades; the tiger has perhaps been wounded at some time, for he is evidently afraid of a gun.' 'But,' said a second, 'who would have thought of meeting a tiger here?' 'Well,' said a third, *he is here*, and here he will stay; it is no use lamenting that it is so, we must try and do something to prevent him from killing any more people.' 'Ah, but what can we do?' said a fourth; 'we have our own business to attend to, and we must not neglect our families.' At last, one of them said, 'O brothers, my heart is torn to pieces by this distress; what are rupees to me, when I hear such sad tidings. This will I do, and you must help me; you go on your journey, but let each leave me a little provisions, enough to serve me till you return. I will remain here, and warn every passer by that a fierce tiger has hid in yonder jungle, and press him on no account to enter it without a gun.' His companions saw that his proposal was a good one, so each one gave him a little from his store, and then journeyed on. Here he remained for many days, and every day warned some one (sometimes many persons) of the danger in front. To those who had guns, he simply said, 'Friend, is your gun loaded? if not, load it at once, there is a horrid tiger that roams in yonder wood, and sometimes he lurks at the very entrance.' But to those who had no guns Oh! how earnestly he would plead with them to return and buy a gun, or they would probably be destroyed by the savage beast. Some of the travellers thanked him for his information, returned and bought a gun; but others laughed at the information, called him a madman, a coward,—entered the wood, and were never more heard of. Now, brothers, tell me who were the wise travellers,—those who brought the gun, or those who, calling the kind merchant a fool and a coward, entered the forest and were slain? All admitted that the travellers who brought guns, and thus saved their lives, were the wise men.

## THE INTERPRETATION.

"Very good," I replied, "now listen to the application: the tiger is the devil,—idolatry, fornication, lying, cheating, trusting in a false religion, are all forests in which the devil lies hid. The merchant travellers who have escaped through the forest are those who, taking the gun of the Christian religion, have been able to conquer all these evil things. The man who stopped behind to warn unwary travellers is the man who gives up trade and other means of wealth to warn Hindoos and Mussulmans of the danger that awaits them; the Padre Sahib is such a man, and so am I. Brother, I did not see a gun in your hand, so I persuaded you to buy one, but instead of doing so you got angry with me, you acted like those who said madman, coward, and walked on to the forest. If the tiger should seize you, these men around me will be able to give witness that I told you of your danger. Brothers, my words are ended; I go."

## THE HURRICANE IN THE BAHAMAS.

BOTH from Mr. Davey and our native helpers, we receive the most grateful expressions of thanks for the assistance we have been able to render. Nothing can exceed the desolation and consequent distress the islands have suffered. Mr. Davey has recently paid a visit to the large island of San Salvador, and a few extracts from his report will place before our readers the sorrowful facts of the case. Other islands have suffered in a similar way, and to a like extent.

"Though three months had passed since the hurricane, yet the effects of it were very marked in the numerous ruins of houses and chapels, the numbers of fallen trees which obstructed the roads, and in some places made them quite impassable, and in the absence of boats and small vessels, which were always to be seen at the different settlements, either lying at anchor or drawn up on the beach. The sufferings of the people at some of the settlements were very great. The inhabitants of Smith's Bay were obliged to abandon the settlement and take refuge in a cave. At Devil's Point scarcely a house was left standing, and the people huddled together, young and old, children, and aged and infirm persons, and poor women but just confined, under pieces of the roofs of houses, drenched with rain, and without food for at least twenty-four hours. At the time of my visit they had built a number of small huts, about eight or ten feet square, in which they sleep at night, until they can rebuild their houses, a thing which they find it rather difficult to do at present, because of the destruction of the palmetto tree, the leaves of which have been called the poor man's shingles, because the poor man covers his house with them. But though the people had suffered so much in the loss of their property, and as drought had followed the hurricane, yet I found no complaining among them. They looked upon the calamity as a visitation from God, and when I told them that their friends in England had sent them some food and clothing, they manifested no great eagerness for it, and were quite satisfied if the wants of the aged and infirm were supplied. I distributed a little clothing in the island, and shall send some flour and corn by the vessel which brought me home. I am sorry that all the clothing sent by Colgate and Co. was for men, as there are many poor aged women who have been deprived of everything they possessed.

"Five of our chapels are still without roofs, and as the people have not yet replaced their own dwellings, I am afraid that a considerable time will elapse before they are thoroughly repaired. With the destruction of the chapels the books belonging to the pulpits and the schools were destroyed. A gift, therefore, of a few large Bibles and a supply of books for the Sunday-schools would be very acceptable, as well as a package of clothing for women. While the chapels are unfit for worship, the people meet in private houses, or go to neighbouring settlements."



## A VISIT TO MORLAIX IN BRITTANY.

Dr. Tregelles has lately published in the *Christian Treasury* his notes of a tour in Brittany in 1865. In the course of his journey he visited our highly esteemed missionary, the Rev. J. Jenkins; and the observations he made will, we are sure, be gratifying to our readers to peruse:—

Morlaix, *Friday, June 23.*—The railway brought us from the Plouaret station to this place about five P.M. The town lies in a deep valley or dingle, with some of the streets ascending the steep hills by which it is enclosed. The railway crosses the town by a magnificent viaduct, from which there is an excellent view of some of the streets, and of the market-place,—room for which was obtained in the confined valley by arching over the two streams which here unite; these form the communication of Morlaix with the sea, by keeping back the water with locks. Morlaix is called in Breton, Montroulez, a name answering to the mediæval Mons. Relaxi; but the French and Breton names do not appear to be derived the one from the other, but rather to be independent designations of the same place; and both seem to be of thorough Breton origin. In Wales and Cornwall similarly there are sometimes English names bearing no relation to the native; thus Swansea and Abertawy, Launceston, and Dunheved.

As soon as we had our tea at the Hotel de Provence, we went to find out the Rev. John Jenkins, from Glamorgan, a Baptist minister, who has laboured here as a Protestant missionary for more than thirty years. We were shown up a long, narrow, and very steep street. After entering the house, we saw that on the other side there was a garden, and a very pleasant view; in that direction the ground falls precipitously. From Mr. and Mrs. Jenkins we had a most kind reception, and listened to much in connection with the Welsh Protestant missions in this country. But the great cause for thankfulness which I now had was, that at length I could obtain Breton tracts, and purchase New Testaments in that language. In order to get tracts printed in Breton, the Religious Tract Society has, from time to time, made some small grants to Mr. Jenkins; and the sums so bestowed appear to me to have been very judiciously used. In most countries it is found in general better to publish original tracts (if good ones are obtainable) than merely to issue translations. Those which Mr. Jenkins has published appear to be of a very simple and definite kind. One, which is very useful, gives an account of what the New Testament is; another speaks in a similar manner of the whole Bible. A small paper with the Ten Commandments of God, without mutilation, on one side, and texts which definitely state the Gospel on the other, is a thing most valuable in any Roman Catholic country. Such a tract sets forth a new doctrine to Romanists, both as to the law and the Gospel.

The order which I had received from the Religious Tract Society to obtain what I wanted from the Morlaix depot, was one on which I acted very freely. I could only again regret that I had been without any of these silent messengers of the Gospel while passing through the far more thickly populated Pays de Treguier. I hope that travellers who make the circuit of Brittany the other way may direct their especial attention to that country.

## THE LORD'S DAY IN MORLAIX.

*June 25.*—This was a Lord's day of considerable interest. At eleven, we went to Mr. Jenkins' French service in the Chapelle Evangelique. As we were there early, the Sunday school was still going on, just as in Wales, except that the language was Breton. The chapel is quite Welsh in its form and arrangement, and so, too, was the whole service except the language. Both Mr. and Mrs. Jenkins seem to have thrown their whole souls into the mission work here. It is difficult in many respects; but most heartily do I believe that God has blessed it, and that He will continue to do so. In the evening I went to Mr. Jenkins' Breton service: of course I was not there as an intelligent auditor, but rather to see what the congregation was composed of, and how they listened. I was glad to find that,

from having read a few months before, by the aid of the dictionary of the Rev. R. Williams, much of the remains of the old Cornish, I could generally notice any Scripture quotations which Mr. Jenkins made, and also, towards the conclusion of the sermon, I caught a reference to the Apostles' Creed, showing that "the forgiveness of sins" is a doctrine of the most common Christian profession.

The festival of St. John the Baptist was kept on this day. Some of the costumes were very strange; the white muslin dresses of tall boys, and other things in the processions, were painfully absurd. We could rejoice that the gospel is preached in Morlaix, even though there be but few who care to hear it.

We took tea and concluded the day with Mr. and Mrs. Jenkins. In various places in the neighbourhood they get some opportunities of Christian service. Some steps are taken for teaching portions of Scripture to the young. There is such a thing as abstaining from doing anything because of our being unable to work on a large scale; there is also such a thing as seeking to do *well* what little can be done, and acting under the eye of Christ our Lord, who puts his servants in such positions as he sees fit. Services have their value, not from their greatness, but from their being done to Him, and in accordance with his will.

I give an extract from a letter recently received from Mr. Jenkins:—"On the first Sabbath in January last [1866] we had an interesting meeting at Tremel, a country station in the midst of Roman Catholics. Its object was to hear the recitation of passages of the Gospel by twenty Breton children, all girls, except two or three little boys. Some of the children were very young, and had learned only two or three verses, while the elder ones had learned from thirty to forty verses. I helped them to understand the passages recited, by questions, answers, and explanations. At the close I addressed parents and children on the importance of reading and learning the Word of God. All these were children of Roman Catholic parents, and receive lessons daily from a pious female teacher, a member of our church. And this is a precious result obtained after years of labour, and despite much priestly opposition."

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#### THE LAST HOURS OF THE REV. J. WILLIAMSON, OF SEW RY.

THE widow of our departed friend and brother, the Rev. J. Williamson, has kindly favoured us with some particulars of the last hours of his long and laborious life. To the last his heart was in the Lord's work, and not until physically incapable did he cease to exhort the heathen and to deliver to them the message of peace. During his ministry he was the witness of the vast extension of the British power in India, and the consequent opening of the entire country to the heralds of salvation. He frequently referred to the manner in which the Gospel is now received, as most favourably contrasting with the opposition and contempt it met in the early years of his missionary life. He has borne a noble part in the work of India's evangelization, and has sown seed that shall bear much fruit in years to come.

"Your kind letter to my late dear husband dated 12th December I duly received, and thank you for it. You have ere this received Mr. Wenger's informing you of his death. The Lord has released his poor suffering servant, and has blessed him beyond his expectations, for he had always a very humbling view of himself. 'I am a poor miserable sinner, and have done nothing,' he would often say. He never would allow me to say anything about his being so sorely tried in various ways. He always said, 'God is good; I might have been much worse, and can bear this.' A few days before his death he said, 'How long will God keep me in the fire. Have I not been long enough? I wish my body was in the grave, and my soul with Jesus.' He continued his work till the end of July, and after that he was too weak and in too much pain to go to the bazaar or to conduct

worship in the chapel; but when any one came to see him, either Christian or heathen, he was earnest and affectionate in his endeavours, even beyond his strength, to urge them to be sincere, and to set forth by a consistent walk, what was required of them in the Bible. He sent messages to backsliders, and told them that he cried for them, and prayed for them, and did not want to lose any of them. One day he said to me, after he had been speaking to several natives, 'What shall I say to you? What shall I say to my children? Follow me; let me lose none of you.' He told me to pray to God to give me to Christ, telling me I had perhaps not done that, because Christ says, 'All that the Father giveth me shall come to unto me.' He died on Saturday December 22nd. On Friday night, about 10 o'clock, he said he was a dying man. I asked him what he felt; he said 'A pain in my chest.' I gave him a little port wine, but when I offered it the second time he refused. After that he said, 'Don't distress me.' I said 'I hoped the Lord was comforting his soul.' He said, 'I hope so.' After this I could not understand what he said. My youngest son was with me, and Mrs. Johnson (his daughter) came before he died in the morning. It was very sad and heartrending to see the one who had been my protector, under God, for forty-two years, leave me at last, though in the midst of all our sorrow we rejoice that we have a comfortable assurance that we part to meet again. Our dear sons, Robert and James, came too late to see their father alive. How much we all owe God for such a husband, for such a father. Our native Christians and many heathens assembled at half-past 3 o'clock on Sunday afternoon, and as my husband's custom was, one of the preachers sang a hymn, read, and prayed, and I afterwards told them that I and my children, as well as all of them, were much indebted to the dear man they had come to honour. I begged them to treasure up all his good instruction in their hearts, and wherever he might have seemed severe, to forgive, as it was for their good. Mussulmans and Hindoos, as well as Christians, all, one after the other, stepped forward to take a last look at the once stately form. Our three sons took up the coffin, and assisted by Mr. Lewis the magistrate, Mr. Bignell, a police officer, a European sergeant, and an East Indian, carried it to the burying ground. Some of the native Christians and two Mussulmans changed shoulders now and then. Mr. Johnson and I walked next to the coffin."

With the beautiful words of the burial service of the Church of England, read by the judge of the station, Mr. Toogood, the body of the aged missionary was committed to the tomb, there to rest till the resurrection, in "sure and certain hope of a blessed immortality."

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#### HOME PROCEEDINGS.

The meetings have been unusually numerous during the past month, as the sub-joined list will show.

- Scotland.—Rev. J. Gregson, J. H. Millard, B.A., and Dr. Leechman.
- Canterbury, &c.—Dr. Underhill, Rev. J. G. Gregson.
- Wokingham, Newbury, Kingston, and Bromley.—Rev. C. B. Lewis.
- Ramsgate, Deal, Margate, Broadstairs, &c.—Dr. Underhill, Rev. Geo. Kerry.
- Boston, Lincoln, and Sutton.—Revs. G. Kerry, and W. K. Armstrong, B.A.
- Ireland.—Rev. Thos. Martin.
- Brighton and Lewes.—Rev. G. Kerry.
- Loughton, Forest Hill, Tottenham, and Hammersmith.—Revs. D. J. East, and Fred. Trestrail.
- Harlow and Bishop's Stortford.—Rev. Fred. Trestrail.
- Hitchin.—Revs. C. B. Lewis, and Fred. Trestrail.
- Waltham Abbey.—Rev. D. J. East.
- Chatham.—Rev. C. B. Lewis.
- Thame.—Dr. Underhill.

## ANNUAL SERVICES.

THE following arrangements for the meetings in May have been completed, and we have no doubt that our friends generally will regard them with pleasure and satisfaction.

Introductory Prayer-meeting, Monday, May the 13th, at John Street Chapel, Rev. J. Webb to preside.

Annual Meeting of the Bible Translation Society in the evening, at Kingsgate Street Chapel, Dr. Steane to preside, and Revs. J. G. Gregson, late of Agra, W. Walters, of Newcastle, and H. Wilkinson of Leicester, have consented to speak on the occasion.

The Annual Members Meeting of the Baptist Missionary Society, on Tuesday morning, the 14th, at John Street Chapel, chair to be taken at half-past ten.

The Annual Sermons on behalf of the Society will be preached Wednesday morning, May 15th, at Bloomsbury Chapel, by the Rev. Newman Hall, L.L.B., and in the evening, at Walworth Road Chapel, by the Rev. Richd. Glover, of Glasgow. Services to commence respectively at 11 a.m. and 6:30 p.m.

The Annual Public Meeting will be held in Exeter Hall, on Thursday evening, May 16th, the chair to be taken at half-past six, by J. Candlish, Esq., M.P. for Sunderland, and the Revs. H. Dowson, President of the College, Bury, Lancashire, H. Stowell Brown, of Liverpool, Samuel Martin, of Westminster, and D. J. East, President of the College at Calabar, Jamaica, have kindly consented to advocate and support the claims of the Mission on the occasion.

The Young Men's Missionary Association intend holding their annual meeting on Friday evening, May 17th, at the Metropolitan Tabernacle, chair to be taken at half-past six o'clock.

Sermons on behalf of the Mission will be preached in the various chapels in London, on Lord's Day, May 19th, of which due notice will appear in the *HERALD* for that month. We shall be much obliged to pastors and deacons who have made arrangements for that day, to inform us of them as early as possible.

## 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.

## 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.

## CONTRIBUTIONS

*From January 19th, 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.		£	s. d.		£	s. d.			
Abethell, R., Esq. ....	1	1	0	Beeby, Mrs., Kilburn ...	2	2	0	Chandler, John, Esq.,	2	10	0
Anderson, W. W., Esq. ...	1	1	0	Burl, Miss .....	1	1	0	Sydenham .....	1	1	0
Baker, T., Esq. ....	1	10	0	Butterworth, W. A., Esq.	3	0	0	Deane and Co., Messrs.	1	1	0
Barlow, F., Esq. ....	1	1	0	Surbiton .....	1	0	0	Foster, R. S., Esq. ....	1	1	0
Barlow, G., Esq. ....	1	1	0	Do. for <i>China</i> .....	1	0	0	Gingell, J., Esq. ....	1	1	0
				Do. for <i>W &amp; O</i> .....	0	10	0	Gurney, J., Esq. ....	5	5	0

	£	s.	d.
Graham, T., Esq. ....	1	1	0
Hazzledine, Mr. ....	1	1	0
Holmes, W., Esq. (2 yrs.)	2	2	0
James, W. M., Esq. ....	1	1	0
Johnson, G., Esq. ....	0	10	6
Jones, Chas., Esq. ....	2	2	0
Lushington, Rt. Hon. S.	3	3	0
Meredith, Mr. and Mrs.			
J. B. ....	5	0	0
Murchman, J. O., Esq.	2	2	0
Olney and Co., Messrs.	1	1	0
Orwin, Mr. ....	0	10	6
Overbury, S., Esq. ....	1	1	0
Pardon, B., Esq. ....	1	1	0
Peppercorn, Mr. W. ....	0	10	6
Potter, Mrs. ....	1	1	0
Price, Dr. ....	1	1	0
Rippon, Mrs. ....	5	0	0
Reynolds, Mr. J., Malvern			
Link ....	2	0	0
Rogers, Mr. W., Peckham	0	10	6
Smith, E., Esq. ....	1	1	0
Taylor, J., Esq. ....	2	2	0
Templeton, J., Esq. ....	1	1	0
Thompson, J., Esq. ....	1	1	0
Walkden, J., Esq. ....	1	1	0
Whitehorne, J., Esq. ....	1	1	0

DONATIONS.

A Friend .....	50	0	0
A Friend at Kilburn .....	1	0	0
A Friend at Ledbury .....	1	0	0
A Friend .....	0	13	0
Do., for W & O and			
NP .....	0	12	0
Bible Translation Society			
for T .....	100	0	0
Gawthorne, Misses			
collected by, for Port			
of Spain, Trinidad .....	1	16	0
Gurney, Miss H.			
for Mrs. Heinig's Sch.,			
Benares .....	1	0	0
Do. for Mr. Heinig, for			
orphan child "Ruth" .....	3	10	0
Hill, Miss M. A., Hull .....	20	0	0
Pearless, W., Esq., East			
Grimstead .....	1	1	0
Sat bene si sat cito .....	25	0	0
Taylor, Rev. E., and			
friends, Acton, for W			
& O .....	1	0	0
Tuckett, Frederick, Esq.	50	0	0

LONDON AND MIDDLESEX.

Acton—			
Contributions .....	1	1	0
Alfred Place, Old Kent Road—			
Contribs., Sun.-school,			
for NP, by Y. M.			
M. A. ....	1	5	6
Battersea, York Road Sun.-school			
—Contribs. for NP, by			
Y. M. M. A. ....	1	14	6
Camberwell, Denmark Place—			
Collection for W & O .....	8	0	2
Contribs. on account .....	16	0	0
Do. Cottage Green—			
Contributions .....	4	9	8
Clapham Common—			
Contribs. Sun.-school,			
for NP, by Y. M.			
M. A. ....	0	6	9
Gray's Inn Road, Arthur Street—			
Contribs. Sun.-school,			
by Y. M. M. A. ....	1	15	0
Do. for NP by do. ....	0	6	0

	£	s.	d.
Hackney, Mare Street—			
Collection for W & O	8	8	0
Hammersmith—			
Collection for W & O	5	0	0
Islington, Salters' Hall Chapel—			
Collection for W & O	8	19	3
Contribs. on account .....	13	16	3
Do. Sun.-school, for			
NP, Delhi .....	5	17	4
James Street, St. Luke's—			
Contribs. for NP, by			
Y. M. M. A. ....	1	0	0
Kingsgate Street—			
Contribs. for Rev. J.			
Smith, NP, Delhi ...	15	0	0
North London Sun.-schools—			
Contribs. by Y. M. M. A.	5	1	0
Peckham, Park Road—			
Collection for W & O .....	1	10	0
Contributions .....	9	0	0
Regent's Park—			
Contribs., Sun.-school	20	11	6
Regent's Street, Lambeth—			
Contribs., Sun.-school,			
for NP, by Y. M.			
M. A. ....	0	18	10
Romey Street—			
Contribs., Sun.-school	3	8	8
Upton Chapel—			
Contribs., Sun.-school,			
for NP P, by Y. M.			
M. A. ....	4	15	10
Wandsworth, East Hill—			
Contribution .....	1	1	0
Walworth, South Street			
Sun.-school—			
Contribs., Bible-class	0	10	0
West Green, Tottenham—			
Contribs., Sun.-school,			
for NP, by Y. M.			
M. A. ....	1	14	9
Do., do., for Rev. J.			
Davey's School, Nas-			
sau .....	1	6	6
Vernon Square Chapel—			
Contribs., Sun.-school,			
by Y. M. M. A. ....	7	16	3
Wiewsley—			
Contribs., Sun.-school,			
for NP, by Y. M.			
M. A. ....	0	8	6

BEDFORDSHIRE.

Leighton Buzzard., Hockliffe Road—			
Collection for W & O .....	1	2	0
Contributions .....	7	7	8
Do. for NP .....	1	4	4
Shetford—			
Collection for W & O .....	0	12	0

BERKSHIRE.

Farringdon—			
Contributions .....	9	13	6
Do. for NP .....	0	7	6

BUCKINGHAMSHIRE.

Gt. Brickhill—			
Contributions .....	29	0	0
High Wycombe—			
Contributions .....	31	11	6
Do. for China .....	1	0	0
Long Crendon—			
Collection for W & O .....	0	10	0
Contributions .....	7	10	0
Olney—			
Collection for W & O .....	2	3	0

	£	s.	d.
Contributions .....	16	3	7
Do. for NP .....	4	11	6
Do. for Chefoo .....	2	17	5
Princes Risboro'—			
Collection .....	7	13	6
Wraybury—			
Contributions .....	9	7	8

CAMBRIDGESHIRE.

Cambridge—			
Contribution .....	50	0	0
Caxton—			
Collection for W & O .....	0	15	2
Contribs. for NP .....	0	9	0

NORTH EAST CAMBRIDGESHIRE.

Mildenhall—			
Contribs. for NP .....	0	7	0

CHESHIRE.

Chester—			
Contribs., Sun.-school	1	0	0
Do., do., for NP ...	2	4	5

CORNWALL.

Grampound—			
Collection for W & O .....	0	16	0

DEVONSHIRE.

Bovey Tracey—			
Contribs. for NP .....	1	18	0
Buckland Monachorum—			
Contributions .....	5	4	4
Chudleigh—			
Collection for W & O .....	1	12	4
Cullompton—			
Contributions .....	13	5	8
Devonport, Morice Square and			
Pembroke Street—			
Collection for W & O .....	2	10	0
Gt. Torrington—			
Contribs. for NP .....	0	10	0
Hoce—			
Contributions .....	5	2	5
Ilfracombe—			
Collection for W & O .....	1	1	2
Millbrook—			
Contributions .....	3	3	6
Plymouth, George Street—			
Contributions .....	9	16	9
Do., Sun.-school, for			
Rev. A. Saker .....	1	17	6
Do., Lower Street ...	0	8	0
Less expenses	46	9	8
	4	4	6

DORSETSHIRE.

Dorchester—			
Contributions .....	2	2	6

DURHAM.

Wolsingham—			
Contributions .....	5	0	0

GLOUCESTERSHIRE.

Fairford—			
Collection for W & O .....	1	0	0
Contributions .....	3	0	0
Thornbury—			
Collection for W & O .....	0	14	0
Contributions for NP	0	4	4



	£	s.	d.
Tannton—			
Collection for <i>W &amp; O</i> ...	1	10	0
Contributions.....	1	11	7
Wollington—			
Collection for <i>W &amp; O</i> ...	2	6	5
Contribs. for <i>N P</i> .....	3	0	0
	77	16	11
Less expenses	0	7	5
	77	9	6
<b>STAFFORDSHIRE.</b>			
Hanley—			
Contribs. (less ex- penses).....	17	8	3
Do., Sun.-sch. Juv. Auxiliary—			
Contributions.....	5	0	0
Stafford—			
Contributions.....	1	1	4
Do. for <i>N P</i> .....	0	14	6
<b>SUFFOLK.</b>			
Hadleigh—			
Collection for <i>W &amp; O</i> ...	0	5	0
<b>SURREY.</b>			
Haslemere—			
Contribs. for <i>W &amp; O</i>	1	0	0
Upper Norwood—			
Contributions.....	9	9	0
<b>SUSSEX.</b>			
Brighton, Queen's Square—			
Contribs. on account...	20	0	0
Hastings, Wellington Square—			
Collection for <i>W &amp; O</i> ...	4	8	7
Contributions.....	38	2	10
Do. for <i>China</i> .....	1	1	0
Rye—			
Contributions.....	1	3	9
<b>WARWICKSHIRE.</b>			
Alcester—			
Collection for <i>W &amp; O</i> ...	1	0	0
Coventry, St. Michael's Chapel—			
Collection for <i>W &amp; O</i> ...	1	15	0
Henley in Arden—			
Contributions.....	4	6	4
<b>WILTSHIRE.</b>			
Corton—			
Contributions.....	2	15	2
Damerham and Rockbourne—			
Collection for <i>W &amp; O</i> ...	0	5	0
Contributions.....	2	0	0
<b>WORCESTERSHIRE.</b>			
Aitch Lench and Dunnington—			
Collection for <i>W &amp; O</i> ...	0	12	0
Contributions.....	11	8	6
Do., Pitchhill.....	0	6	6
Bewdley—			
Contributions for <i>N P</i>	1	11	5
Bronsgrove—			
Contributions.....	28	3	5
Pershore—			
Collection for <i>W &amp; O</i> ...	2	0	0
Contributions for <i>N P</i>	2	5	3
Shipston-on-Stour—			
Collection for <i>W &amp; O</i> ...	1	0	0
Contributions.....	4	13	2
<b>YORKSHIRE.</b>			
Hull—			
Contributions.....	15	0	0
Ditto for <i>W &amp; O</i> .....	2	0	0

	£	s.	d.
Masham—			
Collection for <i>W &amp; O</i>	1	0	0
Sheffield, Portmahon Chapel—			
Contributions.....	25	14	10
Skipton—			
Contributions.....	9	16	4
Ditto for <i>N P</i> .....	2	3	8
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE.</b>			
Capel-y-Beirdd—			
Contributions.....	2	3	8
<b>FLINTSHIRE.</b>			
Rhyl—			
Contribs. on account...	12	0	0
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE.</b>			
Brynmaur, Calvary—			
Contribs. Sun.-school, for <i>N P</i> .....	1	10	6
Crickhowell—			
Contributions.....	1	0	0
Pisgah—			
Contributions.....	3	0	2
<b>CARMARTHENSHIRE.</b>			
Login—			
Contributions.....	4	8	0
Pembrey, Tabernacle—			
Contributions.....	6	12	0
<b>GLAMORGANSHIRE.</b>			
Bridgend, Hope Chapel—			
Collection for <i>W &amp; O</i>	1	0	0
Contributions.....	17	17	7
Do. for <i>N P</i> .....	0	7	2
Cardiff, Bethany—			
Contributions.....	0	15	0
Maesteg—			
Contribs. for <i>N P</i> .....	0	17	0
Pentyrch—			
Contribs. for <i>N P</i> .....	0	0	10
St. Mellons—			
Contributions.....	8	14	0
Swansea, Mount Zion—			
Contributions.....	1	7	10
Ditto, York Place—			
Contributions.....	18	9	5
<b>MONMOUTHSHIRE.</b>			
Argoed—			
Contributions.....	10	8	6
Newbridge, Beulah—			
Contributions.....	7	15	1
Ponhir—			
Collection for <i>W &amp; O</i> ...	1	3	0
Contributions for <i>N P</i>	2	2	0
<b>PEMBROKESHIRE.</b>			
Blaenconin—			
Contributions.....	9	6	4
Do. for <i>N P</i> .....	1	9	6
Blaenllyn—			
Contributions.....	9	0	9
Do. for <i>N P, India</i> ...	4	14	11
Carmel Charbeston—			
Contributions.....	4	3	0
Fynnon—			
Contributions, 1865...	10	10	0
Do., 1866.....	10	4	6
Do. for <i>N P</i> .....	1	6	6

	£	s.	d.
Gelly—			
Contributions.....	1	11	4
Do. for <i>N P</i> .....	1	1	9
Glanrhyd—			
Contributions.....	3	17	0
Newton—			
Contributions.....	3	13	10
<b>RADNORSHIRE.</b>			
Presteign—			
Collection for <i>W &amp; O</i>	0	15	0
Contributions.....	7	11	11
Do. for <i>N P</i> .....	0	14	1
Do. for <i>Mrs. Kerry's</i> <i>School, Intally</i> .....	1	2	6
Newbridge—			
Contributions.....	4	2	8
<b>SCOTLAND.</b>			
Aberdeen, John Street—			
Collection for <i>W &amp; O</i> ...	1	5	0
Contribs., Sun.-school	0	16	0
Do. for <i>N P</i> .....	1	15	6
Anstruther—			
Contributions.....	18	14	3
Do. for <i>N P</i> .....	2	6	3
Cupar—			
Contributions.....	9	15	9
Dundee—			
Contributions.....	50	13	0
Collection, Panmure St.	5	7	0
Do. Public Meeting	2	0	9
Do. Scotch Independent Meeting.....	4	0	0
Do. Lochee.....	1	15	0
Do. Constitution Road for <i>T</i> .....	5	0	0
Do. do. for <i>N P</i> .....	5	0	0
Dunfermline—			
Contributions.....	11	15	0
Edinburgh, Charlotte Chapel, Rose Street—			
Contributions.....	9	5	6
Do. for <i>Jamaica</i> .....	0	10	0
Do. for <i>Sauthal</i> <i>Mission</i> .....	0	11	0
Do. for <i>Burmah</i> .....	1	0	0
Do. for <i>China</i> .....	0	7	6
Edinburgh, Dublin Street—			
Contributions.....	72	15	0
Do. Ladies' Association for <i>N P, Agra and</i> <i>Delhi</i> .....	14	10	0
Glasgow, Blackfriars Street—			
Collection for <i>W &amp; O</i> ...	3	13	0
Kirkcaldy—			
Contributions.....	1	18	0
Do. Whyte's Causeway	7	12	0
St. Andrews—			
Contributions.....	12	5	2
Do. for <i>N P</i> .....	2	19	10
Stirling—			
Contributions.....	13	1	6
<b>IRELAND.</b>			
Ireland—			
Contribs. on account, by Rev. T. Martin...	30	0	0
Antrim—			
Contributions.....	0	12	0
Carrickfergus—			
Contributions for <i>N P</i>	1	7	1
Tobermore—			
Contributions.....	9	11	10

## JAMAICA SPECIAL FUND.

Rev. J. Russell, Blackheath Hill .....	3 0 0	Brown, Mrs., Bagley, by Rev. M. Philpin, Alcester .....	1 0 0
G. W. Alexander, Esq., Reigate, <i>for Native Agents and Pastors</i> .....	100 0 0	Liverpool, by Jacob G. Brown, Esq.— N. Caine, Esq. ....	50 0 0
FOR MORANT BAY CHAPELS.			
Birkenhead, by Mr. A. Hodgson .....	2 10 0	Richard Edwards, Esq. ....	5 0 0
Do., by Mrs. Garland .....	1 1 0	Richard Johnson, Esq. ....	20 0 0

## BAHAMAS DISTRESS FUND.

Hastings, Wellington Square, by Rev. W. Barker, Collection at United Communion Service .....	4 8 0	Mrs. Brown, Bagley, by Rev. M. Philpin, Alcester .....	1 0 0
Special Donation .....	2 7 0	W. A. Butterworth, Esq., Surbiton .....	1 0 0
Glasgow, Trinity Congregational Church, by Mr. John Fairlie .....	5 0 0	Oldham, A. Sympathizer .....	0 5 6

CONTRIBUTIONS TOWARDS EXPENSES OF MISSIONARY DEPARTMENT,  
PARIS EXHIBITION.

W. H. Watson, Esq. ....	5 0 0	W. Middlemore, Esq., Birmingham .....	5 0 0
Elliot Smith, Esq., Cambridge .....	1 0 0	W. E. Lilley, Esq., Cambridge .....	2 0 0
John Smith, Esq., " .....	1 0 0	Rev. Joshua Russell .....	2 0 0
Jas. Nutter, Esq., " .....	2 0 0	Mrs. Beeby, Kilburn .....	0 10 0
A Friend, Torquay .....	0 10 6		

## CALCUTTA ZENANA MISSION FUND.

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## ACKNOWLEDGMENTS.

*The thanks of the Committee are presented to the following Friends—*

Miss Burls, Upper Clapton, for a Parcel of Magazines. Ladies' Missionary Working Society, Union Chapel, Lynn, Norfolk, by Mrs. Whall, for a Box of Clothing for <i>Mrs. Sale, Calcutta.</i>	Young Ladies' Senior Class, Cotton Street, Poplar, by Miss S. J. Pedder, for a Case of Clothing for <i>Mrs. Saker, West Africa.</i>
Mr. R. Alsopp, for a Parcel of Books for <i>Rev. J. E. Henderson, Jamaica.</i>	Young Friends at Norwood, by Mrs. Tipple, for a Box of Clothing for <i>Rev. W. Teall, Morant Bay, Jamaica.</i>

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Smith, R., Dec. 28, Jan. 28; Saker, A., Dec. 28, Jan. 29; Thomson, Q. W., Dec. 28, 29; Pinnock, F., Dec. 24, Jan. 14; Fuller, J. J., Dec. 27, Jan. 29.	SEWBY, Johnson, Mrs., Feb. 7; Reed, T. F., Feb. 1; Williamson, Mrs., Jan. 19.
ASIA—CHINA, YENTAI, Kingdon, E. F., Dec. 15.	COLOMBO, Pigott, H. R., Jan. 29.
INDIA—BENARES, Edwards, E., Jan. 28.	KANDY, Waldoek, F. D., Feb. 9, Jan. 29.
BARASET, Kobiraj Ram Krishna, J. n. 21.	EUROPE—FRANCE, MORLAIX, Jenkins, J., Feb. 28, Mar. 1.
CALCUTTA, Wenger, J., Jan. 23, 28, Feb. 2, 8; Shah Goolzali, Jan. 26; Robinson, R., Jan. 22; Phillips, T., Jan. 21.	GUINGAMP, Bonhon, V. E., Feb. 20.
CHITTAGONG, McKenna, A., Jan. 24.	WEST INDIES—BAHAMAS, NASSAU, Davey, J., Feb. 9.
DACCA, Allen, Isaac, Jan. 18.	LONG CAÏ, Green, Geo., Jan. 21.
DELHI, Parsons, J., Jan. 22; Smith, J., Jan. 26.	HAYTI:— JACMEL, Webley, W. H., Feb. 10.
GYA, Greiff, J. E., Jan. 15.	JAMAICA—BETHTEPHIL, Henderson, G. R., Feb. 17.
JESSORE, Hobbs, W. A., Jan. 15, Feb. 7.	KINGSTON, Smith, Kelly, Feb. 8.
KHOLNEA, Dutt, G. C., Feb. 4.	MONTEGO BAY, Henderson, J. E., Feb. 7.
RHOTUCK, Williams, J., Jan. 2.	MORANT BAY, Teall, W., SALTER'S HILL, Dandy, W., Jan. 15.
SEAMPORE, Anderson, J. H., Jan. 5; Trafford, J., Feb. 6.	SHORTWOOD, Reid, G., Jan. 25. SPANISH TOWN, Phillippe, J. M., Feb. 8.

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