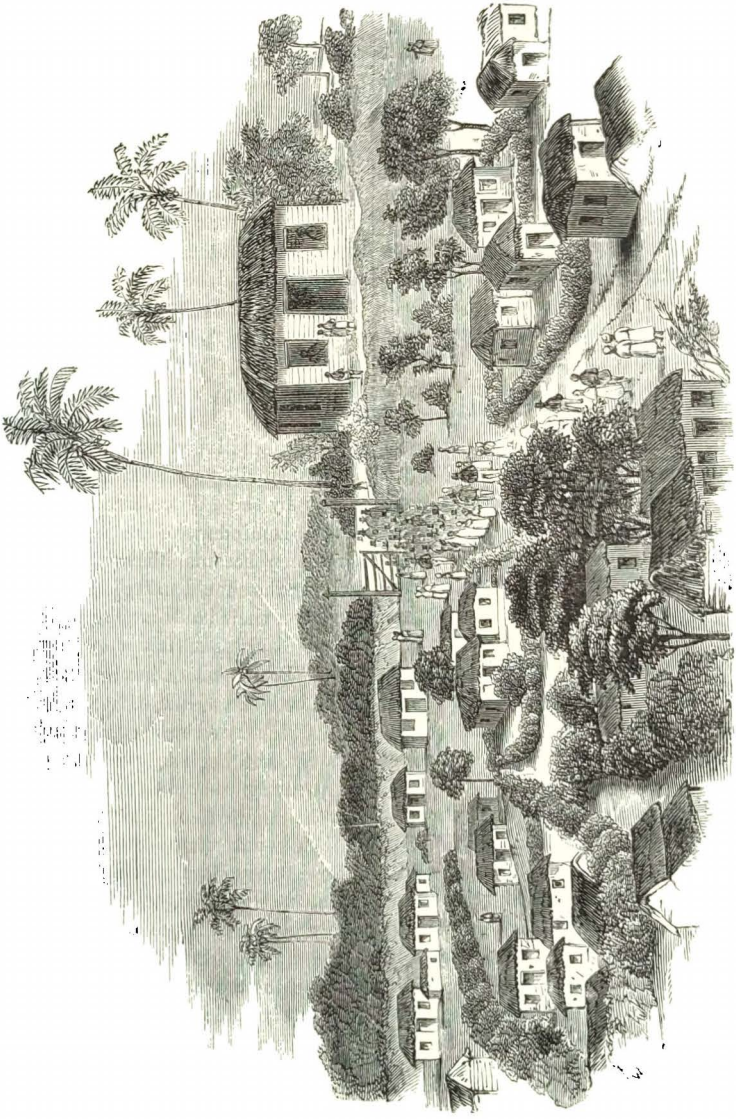


THE MISSIONARY HERALD.



FOX HILL, BAHAMAS.

PERSECUTION OF NATIVE CHRISTIANS IN BARISAU.

The particulars of the troubles which have befallen our native Christian friends in Barisaul have been communicated to the "Oriental Baptist" by the Rev. J. C. Page, the indefatigable missionary of the Society labouring in that district. It is a very painful narrative, but one which will be read with great interest, not only as exciting the deepest sympathy with these poor people in their sufferings, but as affording proofs of steadiness of character, firmness of resolve, and sincerity in their Christian profession. Public attention has been called to these outrages, and we trust that out of them will grow measures which will curb the violence of the oppressive landlords. Mr. Underhill has had one, if not more than one, interview with the lieutenant-governor of Bengal; and the people are forming themselves into defence associations, and subscribing to a defence fund, in order to have some means at command to bring their oppressors to justice.

It will be necessary to premise, that the people on whom these outrages have been perpetrated belong to a village named Baropakhya, about a day's journey north of Barisaul, whence, some four years ago, three men, the leader of whom was named Ledoo, came to our brethren Page and Sale, and expressed a wish to give up caste, and join the Christian community. They, with others in the village, were involved in a law-suit with the zamindar's agent, who had been beaten for extortionate practices. They were told that no encouragement could be given to them until the suit was ended. The result was their being fined twenty rupees, not so much from any evidence adduced by the complainant, as from what these three themselves admitted. "This was the beginning," observes

Mr. Page, "of an acquaintance with the village and the people."

Ledoo and another of the three attached themselves to us, and seemed anxious for instruction. By degrees a few more families joined them. Among these were two men who could read, and who evinced an uncommon interest in the things which related to the kingdom of Christ. Many months ago, they were baptized by me and received into the church. Their decision had the effect of quickening Ledoo exceedingly. Few natives appeared so cast down, when others were accepted as candidates and he not. In the course of a few months more, a marked and decided change was observed in his conduct, and he, with some others of another village, was baptized. In few places have I witnessed such pleasing signs of an active piety.

But the village was in an estate held jointly by the Messrs. Brown and two Hindu zamindars of Barisaul. These gentlemen became alarmed, lest their illegal gains should suffer if Christianity spread on their lands among their ryots. So far back as nearly two years ago, Mr. E. Brown wrote me to remove the Christians from his estate, a request with which I of course would not comply. In the beginning of the present year, seeing that Baropakhya might now be counted on, and with its outstations would number a good congregation, I thought of putting up a chapel there, and applied to Mr. Brown to give me a small piece of land for this purpose. He evaded my request, and said nothing more. Soon after, a young man, lately come among us, was willing to give us a part of his farm land; and we at once took possession of it, and set up a substantial house for the native preacher, and another little house for a Christian family, and were preparing to

follow with the chapel, for which materials had in part been collected, when a most wicked, lawless, and vile attempt was made to sweep away at one stroke all our people. This attempt was not concocted in a day. For weeks before it had been planned, talked of, and threatened. All the zamindars in the neighbourhood were asked to co-operate. Even other landlords at a distance were written to, to try and expropriate the Christians from their lands. A strong league was formed, and Baropakhya was selected as the first spot for action. An agent, however, was wanting, a man who would do the business required at any risk; and at last such a man was found, and, if report speaks truth, his services were purchased for 500 rupees, and really the workman was worthy of the work. Money was also collected, and everything being ready, a brutal assault, the following particulars of which are gathered from statements made on oath at the magistrate's court, was made on our people.

On sabbath evening, the 1st July, the Christians of Baropakhya returned from their usual service in the chapel. Little anticipating what was coming, they all retired to sleep. Before daylight on Monday a band of from 100 to 200 men, most of them armed with clubs, entered the village. There were but twelve houses of the Christians, and five were entered simultaneously. Into one of them a spear was thrown, wounding a little child of only four years of age, by the side of his parents. Then fourteen men and women and children were dragged out, but not till after something of a struggle had taken place, in which one of the Christians was wounded in several places, and another very severely beaten. Each family was bound on its own ground, and led off to a common rendezvous. Ledoo and his wife were especially ill-treated, and all were either dragged or

thrust away, through mud and water, amidst the vilest abuse and most dreadful threats, to the neighbouring village of Mullapara.

In the meanwhile, the uproar accompanying such an affair had soon awakened and alarmed the remaining Christians. They started out of their houses, and had barely time to hide themselves in the flax-fields and jungle about them, before the plunderers were on their grounds. Their houses were emptied. All their bullocks and cows (excepting two which happened to be out in the fields), all their paddy, rice, household utensils and goods, and the materials for the chapel, were carried clean off. The native preacher's house was but just finished, and there was little in it, for he had not with his family removed into the village; but the house was for this reason punished by being broken down, with its little neighbour, and the whole of the materials were transported. Bibles, New Testaments, hymn books, and other little books in the Christians' dwellings were seized, torn to pieces, and scattered all over the village. Nothing was left but the twelve empty houses, after the walls had been well knocked about.

It is necessary to state, just to be correct in all things, that one of the fourteen happened to escape; but his place was speedily supplied by a lad who happened to be coming from another village, and who was seized and led off with the rest. All, then, were kept in the village of Mullapara the whole day. Then at eleven or twelve at night the whole fourteen were put into boats, were taken to Goila (not much more than an hour's walk from the police-station of Gaurmaddi) to the residence of Mohan Munshi and Nandacumar Munshi. The house of these gentlemen is large and of brick, and it has the usual prisons which zamindars in

the interior deem so necessary for the comfort of their ryots. Into one "black hole" the women were thrust, and into another on the opposite side the men. Here Ledoo was one day taken out, and his legs and arms wrenched and twisted so dreadfully, that he returned, creeping on all fours, to his companions, as soon as he got out of the hands of his tormentors. The men and women were kept apart from one another, led out under a guard twice a day for a few minutes, fed on one meal a-day, and of course exposed to other hardships which must be imagined. After three days they were all taken from their prisons, and placed in three boats, thrust under the decks, and some of them had their hands tied, and had to lie straight out for want of room. Thus were they always removed, when removal was thought expedient.

The first party (of women) was taken from place to place, and then confined for many days, up to the time almost of their release. It is evident that they are to this day unacquainted with the names of all the places where they went, and of the people into whose hands they fell. Doubtless false names were assumed and given out, in order to baffle any attempt to bring the offenders to justice; but it is plain that they were kept in "durance vile," had but the little cloth they carried with them, were badly fed, and were in the power all through of a set of ruffians who, having gone already thus far in breaking the law, could feel no compunction in going a little further.

The second party was taken far to the south, on the border of the Sundarbunds. Their time was spent in two offices belonging to the Messrs. Brown. Their hands were bound by day with cords, which were produced in court. Their feet were placed in stocks at night. They were allowed but one meal a day. All kinds of abuse was

daily showered on them, with threats innumerable. They were always guarded by bands of club-men; and at one time, when pursuit seemed too near, were removed to wild waste places and kept in boats.

The third party was again sub-divided, and then removed in different directions. Others were taken from place to place continually, yet, be it remarked, nowhere but to some estate belonging to one or all of their zamindars.

But how at last were they recovered? Of course we made every effort to accomplish this end. On the 8th of July, orders were passed on the chief police officer of Gaurnaddi for their release, and the apprehension of those who had seized them. Nothing resulted. On the 13th more stringent orders were passed, but with no better success. On the 20th, still more stringent orders followed, yet to no effect. The police were a few hours too late, and the jailors had fled with their prisoners. On Wednesday, August 1st, very stringent orders were sent by the magistrate to every police officer in the district, and a reward was offered to any one who might succeed in discovering the Christians. It now became rather difficult for the zamindar's people to avoid the police, or to propitiate so many, for every police-station would be on the look-out. And yet the prisoners must be produced or murdered! But it was rather awkward to conceal fourteen murders, even in contemplation; and so the alternative was adopted. The services of the Gaurnaddi police were thankfully accepted. Eleven out of the fourteen Christians were brought back to Gailah, thence to Mullapara. Then, on the night of the 6th of August, preparations were made to get rid of them. In the first place, three women (among them an old creature who could not have survived such treatment much longer) and two young men were

selected. They were told that they would be put into the hands of the police, and that they must depose to the missionary's having concealed them all this time. At midnight the five Christians, guarded as usual, in some four or five boats, are taken from Mullapara to the neighbourhood of the Christians at Ghorijangal. They are, with their armed attendants, concealed in a flax-field close to the farm of a Christian named Madhob. Spears are kept pointed at their throats, and they are threatened with death if they cry out or speak. Towards morning they are near Madhob's house. The Christians are pushed into a little school-house on Madhob's ground, the drum is beaten, the chief of police has arrived, and lo! the prisoners have been concealed by their brethren the Christians, and the zamindars have been most falsely accused of doing the same! Away goes the officer with his prizes, but with them he or his people manage to carry off Madhob's son, his two boats, and all the vegetables which in their hurry their greedy hands could snatch up. The Christians are then taken to the office, and all men are told how wicked and deceitful these people without caste are. Then the parties are sent in to Barisaul. But they are not ready yet for the magistrate. They are accordingly detained in the boat. At night the two lads are taken to the dwelling of the munshi. He and his agents try and talk them over. Money is offered. Threatenings follow. The conference endeth in one of the young men declaring that they may cut him in pieces if they like, but he will neither deny Christ nor tell such falsehoods of his teacher. The next day they are brought before the magistrate.

The second party of Ledoo, and his two companions, are next produced. They are brought up from the south. Three members of the rural police

then take charge of the runaways, bring them into the station, tell all kinds of lies as to where they found them, say nothing of the parties who gave them in charge; and thus appear some more of the poor creatures.

The manner in which the Christians were treated after falling into the hands of the police is worthy of notice. No thief or murderer could have fared much worse. In one instance some of the women were kept twenty-four hours without food. Then, half starved as they all were, unsettled in mind, and full of anxiety and fear, they are allowed still to be within reach of the threats and temptations of their enemies; and are suddenly brought into court, and their depositions taken in a manner befitting defendants in some serious case. The appearance of the men in particular was proof sufficient of the treatment they had received. Haggard, unshaven, reduced, and almost in rags as they were, any one would be convinced that they had not been in the hands of friends.

To sum up in a few words the whole affair—Fourteen native Christians, old women and young men, boys, and a child, are for no offence against law or landlord, but simply and solely because they are Christians, dragged away from their homes; separated, the wife from her husband, the parents from their children; and then for five or six weeks they are kept in bonds or in stocks, ill-fed, ill-clothed, abused night and day, and, but for the efforts of their friends, they might have disappeared altogether. They, with all their brethren of the same village, are plundered of everything they owned (with the exception made above), and still greater injury is threatened them if they do not perjure themselves, and put the blame of all this on the Christian community and their pastor. This is what zamindars can do. This is

what Christians are made to suffer. The police to which we look for protection, proves of no avail. It apprehends not one man of the hundreds who were engaged in all this lawlessness.

But let me call attention to the *stability and boldness* displayed by these poor people. They were for weeks together in the hands of their enemies. Their sin was that they had professed Christianity. The only thing that was required of them was a recantation of faith. Threatenings and promises were alternately employed to detach them from us and the Lord.

There was some reason to fear, too, that such words were not unlikely to be accompanied by consistent action. Indeed, it was feared by some, unconnected with them and us, that they would fail us in this particular; that the enemy must triumph, and our people with us be equally and necessarily defeated. But such fears were most happily unfounded. Not one of the fourteen, not even the timid young women, or the infirm old women, or the unstable boys, disappointed or dishonoured us. "We are Christians; and, do what you will, we shall be Christians still," was their reply.

And then, when they were, party after party, introduced into court, it was really pleasing to witness their fearless demeanour. It is generally known, I suppose, that most people are somewhat disconcerted on the occasion of a first appearance in a court of justice. And all men who are acquainted with the natural timidity of the Bengali, when in the presence of his superiors, and of those in power, will understand how a number of villagers, who had most of them never seen any other spectacle than their own village affords, are apt to be confounded or disconcerted. But my heart was really cheered to find that there was no

trembling, no shame, no hesitation, no being put out of countenance, with our people. Nothing seemed to affright them. They all appeared to feel "We are right, we have been injured, we demand investigation." Two little fellows were asked, "Why has all this been done to you?" "Because we are Christians," they loudly replied. The women were repeatedly questioned, but, though modestly, yet fearlessly, they told their whole tale.

The conduct of poor Ledoo was to me very gratifying. The legal agent of the defendants tried to brow-beat him more than once, by putting to him certain questions. "Be silent," said he, "you have done all this wrong and still pretend to deny it." He had managed to bring away the cords with which his wrists had been bound, and these he held up before the magistrate, and cried out, "Judge of the district; I am not a dacoit, or a thief, or an evil doer, but, *because I am a Christian*, I have been bound with these bonds. To you I appeal for justice."

And, then, I think we may discover no little *truthfulness* in them. These people had every temptation to invent, exaggerate, and bear false witness. A case was to be made out. The strongest feelings were in exercise. But it was far otherwise. Each one deposed to what he *knew*, and what he *had suffered*. Neither more nor less was said. Where names and dates and places were unknown, they were not invented.

I cannot close without adverting also to the *sympathy among brethren* which was called forth on this occasion. Immediately on the fact of the plundering of the houses of the Christians of Baropakhya, and the carrying off of so many of them, being known, there was one feeling, and that of indignation, throughout all our stations. The people demanded to be allowed to go forth in one body, and tear away their friends

from the hands of their enemies. But better counsels prevailed, the preachers restrained them. They showed them the path of duty. They taught them that it was our privilege to *pray*. And *prayer was offered*. In all those trying weeks, scarcely one prayer did I hear (and we have daily worship everywhere) in which earnest supplications were not offered in behalf of those whom wicked men had carried away from their houses, and relations, and friends. Nor was this all. They were always talked of. All kinds of schemes were discussed as to the best mode of discovering and releasing them. There were not a few who volunteered to traverse the district over, in search of their brethren; and any one named, who was desired to go in any direction, was immediately ready for the service. And then when the captives were brought to Barisaul, there was not a man there who was not instantly on the alert to see them, assure them of love and sympathy, and bid them be of good cheer. I only state the simple fact when I say that some of them wept for joy on beholding the imprisoned ones again; and wept again for sorrow, in seeing them in such a miserable con-

dition. And when we got back the whole fourteen, and took them into our little chapel, to thank God for his mercy in delivering them out of their trials and from the hands of their enemies, there was not a man, woman, or child, in all the place, who was not present, to share in thanksgiving, as well as prayer.

If silent endurance of evil be a part of *patience*, this grace, too, was not altogether wanting. Everywhere, of course, the zamindars triumphed in what they supposed to be a mighty victory. They taunted our people in the district; and more than this, two principal villages were for three weeks daily threatened with an assault. But still the Christians bore all, and waited for justice. One means might have been adopted to discover where the fourteen had been taken, that was, by a few Christians going in search of them disguised as the Hindus. There was a strong temptation to do this, as any effort of the kind made by those known to be Christians would certainly have been defeated. Yet all waited for the hand of the Lord to work deliverance.

THE KARENS, BURMAH.

We have been favoured, by the kindness of Mr. Marshman, with a paper on the Karens, drawn up and sent to him by Mr. Kincaid, of Prome. The greater part of it we insert below, and it will be read with more than usual interest on account of the extraordinary facts which it discloses. Our American brethren in Burmah are neighbours to us in the east. From Chittagong, some of our missionaries can almost shake hands with them. United with us in unity of doctrine and practice, intelligence of their success will be read with the same feelings as intelligence of our own. No apology, therefore, can be needed for the introduction of extracts from Mr. Kincaid's paper.

The first intimation of the Karen race in the annals of Europe is found in the travels of Marco Polo in the fourteenth century. In describing the races in the northern provinces of Burmah, he mentions the Karens as one of the most numerous; and in speaking of the country still farther north, he calls it the country of the Karens. I had an opportunity of verifying the correctness of Marco Polo's information in 1837, during a trip up the Irrawaddy. After getting 200 miles north of the royal city, I found the interior of the country everywhere inhabited by Karens. Some Karen villages that I visited, contained from thirty to eighty families, and invariably each village occupied but one house, built like barracks for soldiers, and sufficient in length to contain all the families. They had large herds of cattle for agricultural purposes. Colouring, weaving, and black-

smithing are brought to a very good degree of perfection. As far as opportunity offered, I inquired about the extent of the Karens, but could obtain little more than that they regarded themselves the first and most extensive of all the races in the world. For the last 200 years, Europeans have been visiting this coast, and trading in all the parts along the Martaban Gulf, and for nearly the same length of time Jesuit missionaries have been in Burmah, and yet there was no intimation that such a race as the Karens inhabited the interior in vast numbers; living remote from cities, and keeping at a distance from all the great rivers, and avoiding intercourse with strangers, they have been unnoticed. They are found in all the retired districts, and in mountain ranges, along the eastern shore of the Martaban Gulf, and still east of the mountains in Siam, and then to the north along the Salween river, and all its tributary waters, as far as they have been explored. The Sittang valley, situated between the Salween and Irrawaddy, is known to be inhabited by vast numbers of this people, and everywhere through the rich Delta of the Irrawaddy, even to the north of Prome, they form a large part of the agricultural population.

The conversion of one Karen to the Christian faith, about twenty-five years ago, awakened no interest, and induced no inquiry in reference to the peculiarities and extent of this race, but when *Ko tha byu*, prompted by the impulses of his faith in the Gospel of Christ, went amongst his countrymen, and gained a goodly number to receive the *glad tidings*, the existence of such a people was first made known to the friends of Missions. Little, however, was known of their numbers, and for years they were regarded as a mere fragment of an almost extinct race. Without letters, without religion, having neither temples nor priests, they were despised by the Burmans. During the first five years after they became known, very little was done for them. It was found that they had, in oral songs, some of the most singularly interesting traditions, relating to the creation of the world, the origin of the human race, the apostasy of man, the loss of Divine knowledge, and promises in reference to their future enlightenment. All these scattered rays of light are in harmony with the Mosaic record, reaching back to the infancy of the human family.

When America was inhabited only by savages, and our ancestors in Britain and Germany were dwelling in the rudest tents, and clothed with the skins of beasts, and, in dark forests of oak, practising the most cruel and revolting forms of heathenism, the Karens stood firm in the *great truth* of one eternal God, the creator of all things, and the only rightful object of adoration. From age to age, they chanted songs of praise to Jeho-

vah, and looked, as their songs directed, towards the setting sun, from whence white men were to come with the *good book* and teach them the worship of the living God. Bhuddhism, claiming to embody all science and literature, and all that pertains to the physical and moral world; propounding a system of morals admirably suited to carry the understanding, while it fosters the pride and arrogance and selfishness so deeply seated in humanity; reaching back in its revelations through illimitable ages, and obscurely depicting other worlds and systems, and gods rising and passing away for ever; surrounding itself with pagodas and shrines, and temples and priests, as imposing as pagan Rome, and a ritual as gorgeous as Rome papal,—has failed to gain an ascendancy over the Karen race. Arbitrary power, surrounded by imperial pomp and splendour, has neither awed nor seduced them from their simple faith. The preservation of this widely-scattered people from the degrading heathenism, which darkens every part of this vast continent, is a great and unfathomable mystery of God's providence. They have seen the proudest monuments of heathenism rise around them; they have seen dynasties rise and fall, age after age; and yet their faith has never failed them. Twenty-five years ago, the great fact was proclaimed on the mountains of Tavoy, by one of their own race, that the *white man* had come and brought them God's Book. *Ko tha byu*, the Karen apostle, did not preach in vain; some thirty followed him to the city, and there saw the tall, pale, emaciated form of Boardman. He opened God's Book, and expounded to them the things concerning Christ and his kingdom. In no long time they became the disciples of Christ; and when they were baptized, the dying Boardman, reclining on the margin of the stream, exclaimed, as he saw them rising from the baptismal waters, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Boardman died.

In 1832 and '33, an alphabet was adopted, and one or two small tracts written. In a short time, a few had learned to read in their own language the wonderful works of God. In 1836, a press was established in Tavoy, under the direction of Mr. Bennett. Messrs. Wade and Mason gave a large portion of their time to Karen work. Small portions of the Scriptures were translated, and books and tracts written, and schools established coeval with the preaching of the Gospel. The press, along with the preacher and translator, were incessantly at work. In 1835, Mr. Vinton commenced his labours in the Moulmein province, and as early as 1837 had travelled extensively in the Rangoon and Pegu provinces. Mr. Howard was the pioneer in Bassein when the Gospel was first made known to the Karens in that region. Mr.

Abbott and Mr. Brynton were in Karen work in 1837. Several years then passed before any new labourers entered the field, and there were no schools in existence beyond the mere act of teaching pupils to read, except as the few missionaries, in the depth of the rains, could give scraps of time to teaching amidst a multiplicity of labours. Early in 1844, Mr. Binney came out for the express purpose of giving to the rising ministry among the Karens a thorough biblical training. Few men ever entered upon a more important work—few ever had to contend with greater difficulties—and no one, perhaps, ever addressed himself more wisely or successfully to the great work he had in hand. He had to deal with untrained minds, and had few books to place in their hands, and even the art of reading was imperfectly known. The work, however, went forward, and a goodly number were so trained as to preach with great fullness, and expound the Scriptures with ability. The churches, as well as the pastors, began to feel the importance of education—a thirst for knowledge was awakened. Mr. Binney took broad views of the wants and necessities of the Karen race, and projected a school, in which a select number of both sexes should be so trained as to become educators among their own people. The Karen missionaries warmly sympathized with him in his views, and hence arose the Karen Normal School in Moulmein. It was at first limited to thirty, and ultimately to fifty pupils, and was taught by the ladies of the mission. To this school the churches and the ministry looked with the fondest hopes. The more enlightened and thoughtful among them had begun to inquire, "Why may we not have men raised up from among ourselves who shall be qualified to take the place of our teachers?"

Since the fall of Rangoon, in April, 1852, the long pent-up fires in the Karen heart have burst forth. The last gun from the ships of war had not been fired on *Shway da gong*, when a deputation of three Karens was hanging about the outskirts of the town, ready, as soon as the Burman army had fled, to rush in and find the teacher. They did rush in, and, amidst wide ruins and amidst ten thousand foreigners, sought for the teacher and found him. Why this urgency? The churches had sent them, and, night and day, followed them with their prayers. Among their first inquiries was, "Will teacher Vinton come now?" They returned; and in three days more forty Karens came in. They said, "All are praying for their teachers, and also praying for the English." They had even taught their little children to pray that the teachers might come. Heathen Karens had joined them in this prayer. Such faith moves mountains from their base. Though the waves of anarchy were rolling over them, and the sword and famine wasting

their numbers, there was hope in God, and earnest longing for the coming of Christ's kingdom. "Let us arise and build," was the cry and the prayer of this long oppressed and enslaved, but now emancipated, people. The records of every month, from the 1st of May, 1852, up to the present time, are enough to awaken songs of praise to the God of missions, in the bosom of the most slumbering church. Within this time about 4,000 have received the Gospel, so as to give evidence that their faith rests not in the wisdom of men, but in the power of God; and not less than two-thirds of this number have been gathered in districts where Christ was unknown before. This is not all; multitudes in other districts, where only a feeble sound had reached them, are asking to be taught the worship of God. It is beautiful to see a great people rising up from long ages of ignorance and degradation, to see them pressing forward to the attainment of moral truth. This has been the case with the Karens from the day when the glad tidings of redemption were announced to them on the mountains of Tavoy. During the last three years, the indications of rapid reform bear a striking analogy to the early days of Christianity, when province after province, in rapid succession, turned away from their lying vanities and gave heed to the word of God. All the older churches, to the number of about one hundred, have built themselves chapels, and the larger half of these support their own pastors and their own village schools. Many of the pastors and school teachers are poorly qualified for their work. This is felt, and deeply deplored by themselves and the churches. And this is not all; churches are rising in new localities, and no one to teach them to read God's Book—hundreds and thousands are asking to be taught how to read the good book, and there are no men qualified to go among them!

Had we a few such men now, they could go among the thousands north of *Toung-oo*, in the provinces of *Moona* and *Legore*, and still north along the Salween to the borders of China. They could go a little north of Ava, and in all the upper provinces, amidst thousands, tens of thousands; or proclaim the blessed Gospel and plant churches in all those vast regions bordering upon China and Thibet. There is nothing visionary in this, nothing impracticable; and the providence and promises of God are urging us to undertake this great and glorious work. We must have a school in which men can be trained to read and reason, to speak and write. This is one of the necessities of the Karen race; there can be no solid progress without it. An enlightened ministry and a well-qualified class of instructors are needed to carry forward and perfect the great work now begun. In a few years this school will subsist and grow without foreign aid. Even now the churches will support forty or fifty well-quali-

fied assistants to go into as many new districts to preach Christ, and teach the people to read the Holy Scriptures, and probably the same number will be needed every succeeding year, to supply new fields so rapidly opening on every side. Evangelists, pastors, and school teachers are needed, and they can only be qualified for their work by such a school as we propose. Can this work be longer delayed? Can we shut our eyes to the obvious indications of Divine providence in reference to this great people? Can we satisfy ourselves that we are acting up to the *letter* and the *spirit* of the great commission, when we preach the Gospel and baptize those who believe, and then have no men to set over them as pastors, and so leave them, on the confines of heathenism, untaught in the things of the kingdom? Are we not bound "to set in order the things that are wanting?"—"to ordain elders in every church?" But where can pastors be obtained among a people without letters? Before they can teach, they must be taught; they must learn to read, and have some Biblical knowledge. The conversion of souls is our great work, but not our only work. Baptized believers must be instructed in the "all things" which Christ commanded. The first must be done, and the other must not be left undone. The expense of training one hundred Karens will not much exceed the expense of two mission families for the same time. Allow an average of four years for each student, and we have a body of men qualified to labour as evangelists, and a goodly number of these will be more efficient by far than the average of missionaries, and in some respects will be in advance of the best missionaries that have ever entered the fields.

A question has been raised in reference to the singleness of purpose and steadfastness of well-educated Karens—"Will not a thorough training furnish a strong temptation to leave the ministry for government service?" The past history of the Karen ministry furnishes no evidence against

them, but, on the contrary, every page of their history gives evidence of a pure, noble, self-sacrificing spirit. The temptations to wealth and honour, and high position have been resisted by not a few of the Karen preachers. Salaries varying from forty to one hundred rupees a month have been within their reach, and yet not one of them has been seduced by the dazzling prize. From six to twelve rupees a month is the salary of a Karen preacher, whether paid by the mission or the church, when he labours. Can we have stronger evidence of earnest views and loftiness of purpose? Conscientiousness and deep religious feeling have ever been prominent traits in the Karen Christian churches. Where shall we look in the history of modern Christianity for fairer, brighter examples of faith and steadfastness? It is marvellous that a people so numerous, so remarkable in their past history, and in their rapid evangelization, so steadfast in Christian principle, and so earnest in winning their benighted fellow-men to the knowledge of Christ, should awaken so little interest among the friends of missions. Some *twelve thousand* church members, and a Christian population little short of a hundred thousand, gathered within twenty years after an alphabet was formed, and yet not one school in existence where a few of the rising ministry can obtain that mental discipline and that sound Biblical training which alone can fit them to become "able ministers of the New Testament." We appeal to all thoughtful, serious Christians, is it not tempting God, to leave this people without a native ministry? Unlettered men, or men only able to read with difficulty, cannot feed the flock of God. Neither can they go forth among the dark and superstitious masses, and explain intelligibly the way of life through Christ. Let all who read this paper ponder well the subject. The moral and mental regeneration of a great and widely extended people is a work compared with which all other achievements sink into littleness.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—We received by the mail of December 10, printed copies of the report of the conferences of our brethren in Bengal, held at Calcutta, from August 22, to September 12. Its sittings were suspended for four days, in consequence of the more general conference of all missionaries, of which we gave a report in our last number. In a previous number we inserted the programme

of subjects for discussion, including every topic of importance relating to mission work in Bengal. These were taken up day by day. The brethren were divided into committees, each committee reporting upon the subjects assigned to them. The reports, as they were brought up, were freely discussed, and finally adopted, with such amendments as appeared needful to the conference. Many of these reports are very interesting, and we

shall lay some of them, from time to time, before our readers.

Mr. Underhill laid before the brethren copies of the committee's instructions to himself, their resolutions on the pastorate of the Mission churches, and the missionary and his work,—on the native pastorate—reports of Sub-Committees on education in the East, — on schools in India,—circulars of committee on grants in aid,—report on the vernacular class at Serampore College, and other documents, which would put them in possession of the views of the committee at home. With these aids to discussion the brethren proceeded to take up the various selected topics, and we learn that a most animated and kindly spirit pervaded these protracted meetings.

Now, it must be obvious that in such a gathering, made up of brethren who had previously few opportunities of personal intercourse, and who, living in places widely remote from each other, would bring a very varied experience to it, the conflict of opinion would be great. But the advantage of comparing different plans of labour, and different views of the work itself, must be apparent; and we doubt not that all would retire from the conference, which had, through God's gracious blessing, been conducted in a spirit of harmony and brotherly love, strengthened in the resolve to labour yet more devotedly, encouraged by the success of past toil, and enriched by the knowledge of each, which became now the common stock of all. We trust that the good results of this conference, the wisdom of the plans adopted by them, and the general influence of it on the Bengal mission, will soon be evident.

We are happy to report favourably of the health of Mr. Underhill and his family up to his last letter, dated October 16. He was then preparing to start for the North West.

"And now, for some time, I and my beloved ones become wanderers again. We shall have your prayers for Divine direction, I trust our Heavenly Father will continue to guide and watch over us. In about a week we shall be on the river Ganges, and for the voyage we are busily preparing. I shall be glad when our long pilgrimage is done."

According to the arrangements made at the conference, we find that Mr. Lewis will work Intally, and oversee the Christian In-

stitution. Mr. Pearce with Mr. Sampson takes Alipore and the South Churches, though Mr. S. may probably be required to aid Mr. Trafford during the temporary absence of Mr. Denham, who comes home with his family, owing to ill-health. If another missionary should go out next year, he will be appointed to the district around the Mint. Messrs. W. Thomas and De Monte, both East Indians, will give daily attendance at Jam Bazaar Chapel for preaching and conversation, and will also have religious books and scriptures on sale, to attract passers by.

In the report presented to the conference on the stations in the country, the following sentence occurs,—“We beg to suggest, in conclusion, that perhaps some of the better educated and more efficient of the native brethren might, under favourable circumstances, be intrusted with the charge of an independent station.” This suggestion was adopted, and it was resolved to carry it out. It is an experiment in the right direction and one to which we wish all success. On this subject we select a few remarks from Mr. Underhill's letter:—

“In reference to the last paragraph of the report on the inland stations, I have already arranged for Ram Krishna Kobiraz, and Kio-las Chardra Mittra, to itinerate for a month in Baraset, with the view of establishing them in a mission in that district, if the way is open. The idea is to employ these native brethren as *missionaries*, not under missionary superintendence, but under that of the committee. They will, therefore, enjoy a more independent position than the native preachers, and will endeavour, like European missionaries, to form a station, and carry on the work of God to the best of their ability. If they succeed, we shall be encouraged to do the same elsewhere, and thus spread our mission into districts where, at present, we cannot send Europeans. Besides, the cost will be greatly less. For one station under Europeans, we may have four or five under native missionaries, at less, or no greater cost. Of course this work will require the best of our converts in every respect, and a somewhat higher salary than that of mere native preachers; but I anticipate the best results from it. If we can make *missionaries* of our native brethren, the spread of Divine truth will be more rapid and complete. If these two brethren bring a good report, I hope, on my return, to arrange for their settlement. Baraset, the district chosen, is between Calcutta and Jessore, and thus on the line of our present work.”

HOME PROCEEDINGS.

The meetings which have been held during the past month, have been, as far as we are advised, very few indeed. Mr. Saker has attended *another extra* meeting at Bristol, and has also, prior to his departure to Africa, the claims of the society at Plymouth, Devonport, Saltash, Kingsbridge, and places adjacent. Mr. Oughton has attended meetings at Abingdon and Wantage, and Mr. Trestrail and Mr. Allen have visited Shackwell.

The Committee have had before them the general arrangements of the mission in Western Africa. They have had the advantage of Mr. Saker's presence, as well as various documents suggesting future plans for its increased efficiency and extension. They have agreed to place at his disposal, a sum not exceeding £150 per annum, for the support of three *native* evangelists, who will be employed in the vicinity of Cameroons. Mr. Saker was very anxious to have a training school for young women at his station, under the care of an English lady, and without doubt such an institution would be of great advantage in raising up teachers for the schools there, at Bimbia, and Fernando Po. But the expense would be considerable, and in the present financial condition of the society, and with the prospect of increasing demands from India, its consideration has, for the present, been deferred. Mr. Saker, at this meeting of committee, December 12, took his leave, having been first commended in prayer to the care and blessing of God. He sailed from Plymouth on the 24th ult. We trust he will have a safe and prosperous passage, and that he and Mrs. Saker will be spared for many years to prosecute their useful labours at Cameroons.

Most of our readers are aware that the Committee have had under their consideration a most important proposal respecting Serampore College. Mr. Marshman has, for many years, besides numerous other acts of munificence, been in the habit of making up the monthly deficits in the college income, from his own private resources. But when about to leave India, he informed his colleagues that, owing to the numerous de-

mands on a fixed and limited income in England, he could not continue this contribution. Without such assistance it would be impossible to carry on the institution for a single month, and consequently an engagement was made with Mr. Underhill to supply this deficiency from the funds of the press, until the decision of the committee at home could be ascertained. The council of Serampore College, after noticing one or two other ways of raising the necessary funds state the case, which the Committee had to consider, in the following terms:—

There remain, then, only two other modes by which the efficiency of the college can be maintained and increased. The one consists in the society's associating the college, and all its property, endowments, and advantages with the plans of its extensive and increasing mission in Bengal. In the education of missionaries in European habits, in the training of itinerants and schoolmasters, and in a variety of other ways, the institution may become eminently useful as the training establishment of a large missionary circle. It has ever been our aim to preserve the college to the object for which it was founded—as auxiliary to the cause of missions, and the promotion of religious instruction. This object would be fully accomplished by the adoption of the college on the part of the society, while, at the same time, its labours would be perpetuated in the denomination in which it originated. The sum for which the committee would, in this case, become responsible would be only £500 or £600 a year—a sum utterly insignificant when compared with the pre-eminent advantage of being able to establish its educational head quarters in such associations; and, moreover, in a town which still retains its *prestige* in the denomination and in the Christian world, as the cradle of modern missions in India. This sum might, we think, be raised with great facility by independent contributions, without encroaching on funds which are more strictly missionary.

If the committee of the Baptist Missionary Society should not be prepared to accept this proposal, there remains no course but that of secularizing the institution. There is no doubt that the free church and the episcopal church would rejoice to accept, as a free gift, an institution like Serampore College, with its magnificent edifice, its library, its resources, and its convenience of position; but, however much we might be disposed to adopt this mode of preserving it

to the interests of religion, after there was no hope of its continuing associated with our own denomination, the charter provides that that the majority of the governing body shall always be of the Baptist denomination, and we question whether we have the power of annulling a charter and making over its buildings and resources in contravention of the act of incorporation. But we can resign the charter to the public authorities, from whom it is derived, on the legitimate ground that we have found it impossible to carry out the object for which it was given, and can no longer consider it proper to retain the privileges and immunities which were bestowed on us for that purpose. At the present time, when government is entering on a large scheme of national education, and is anxious not to disappoint the expectations of England, it will be but too happy to obtain possession of a building like the college, and thus to extend the blessings of English education in a populous and opulent neighbourhood, and to make provision for the establishment of a great training institution.

The committee had therefore to consider whether the college should be brought into a more intimate relationship with the society, and an attempt be made to supply the funds which Mr. Marshman had hitherto supplied, about £200 a year, and to make the institution efficient for all the purposes contemplated by its establishment, at an expense of £500 per annum, or leave the council the only alternative of surrendering it to the Government, and thus allow, ere long, the name of Serampore, even with its past and present missionary reputation, to be blotted out from the records of proceedings of the Society!

Anxious to obtain, as far as possible, the opinion of friends in the country, the correspondence was printed, and circulated confidentially by the Committee among the principal supporters of the society, and answers requested. All who did comply with that request urged the acceptance of the proposal, and a protracted consideration having been given to it by the Committee, they passed the following resolution:—

“That this Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, as printed in his recent correspondence, viz.,—that it be regarded as a part of the Society’s operations, and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out.”

It yet remains, however, to be decided whether this shall be done by raising a fund sufficient to endow the college with the requisite amount, or to supply the funds partly by such endowment, and partly by annual subscriptions, specially devoted to the purpose, or wholly by these latter means. Whatever course may be taken, it will be the aim of the Committee to prevent the general income of the society from being charged with this additional expenditure. As soon as practicable our friends shall be informed which course has been deemed the most advisable.

The committee also considered it due to themselves and to Mr. Marshman to express, by resolution, their grateful sense of his generosity in providing for the deficiency in the college income, and for the disinterested and satisfactory arrangements made by him and the council, for the association of that institution with the Society as proposed by them, and accepted by the committee. We believe that the result of the deliberations on this important subject will meet with the cordial concurrence of the constituent body. We feel assured they will respond promptly and liberally, and that those who were estranged from the society by events now passing rapidly into oblivion, will gladly again assist in sustaining its labours. Thus will be healed a breach over which the enemies of the cross rejoiced, but the church wept. Serampore and the Baptist Missions will be known no more as divided names, but as ONE in a great and glorious work, united once more, as the heart of one man, for the glory of God and the salvation of the heathen.

THE NEW YEAR.

Very different are the feelings excited by the words which we have placed at the head of these lines. To the young, words which ever inspire hope and joy. To those in middle-life they often call up emotions ten-

derly pensive, often very sad; whilst to those far advanced in years, deep and solemn thoughts of the past, and an abiding conviction, expressed, perhaps, in this way: I am very near another and an endless life; little

remains for me to do now, but what there is should be done promptly and earnestly, for the day is far spent, and the night cometh.

Still to all it is, more or less, a season of congratulation. Families have met and separated again; breaches have been healed, and kindly feelings once more brought into play; friendships cemented, and resolves formed; the past, and the time coming, have engaged much thought. Amidst all these conflicting and varied states of mind, we trust none of our readers have forgotten the state of the world, the claims of the heathen, and the help which all our missionary organizations require.

We have much to be thankful for. Though death has removed a few of our old and attached friends, yet others are coming forward to fill their places. The Society's income has been better than could have been expected. We thought the war, which is sure to press heavily on the most liberal contributors, and the high price of provisions, which sensibly affects the mass of our supporters, would have caused a serious falling off; but our fears have been greatly disappointed, and we take the facts named as an omen for

good—as an evidence of the *growth* of the missionary spirit. We trust in this we are not mistaken.

But let not our friends relax their efforts. The *extra* expenses of the Society will be large this year. Three new missionaries to India, and one to the Bahamas, with outfit and passage; the return of Mr. and Mrs. Saker, and their passage out to Africa; of Mr. and Mrs. Allen, from Ceylon; Mrs. Capern—to be soon followed, we fear, by that of her husband; of Mr. and Mrs. Webley, from Hayti, and Mr. and Mrs. Denham, from Serampore, are unlooked-for exigencies, or at least are unprovided for; but they are expenses we cannot control. All these brethren would gladly prefer being at their post; they cannot stay, however, without danger to life. To keep up our operations to their present extent, and to meet these incidental but heavy expenses, together with the new charge of Serampore college, are grounds for the plea we urge. Relax no effort, nay, increase effort, and, above all, be constant in prayer that God may bless us, and that His way may be known upon earth, and His saving health among all nations.

NOTICE.

We are glad to learn that the Committee of the Young Men's Missionary Association have succeeded in arranging with a large number of the pastors of the London churches, to bring the claims of the Society before the young. In accordance with this arrangement, sermons will be preached on Lord's day morning, January 13th, by the pastors of the churches meeting at Lewisham Road and Tottenham, and in the evening at Charles Street, Kennington; Tooley Street, Southwark; Church Street, Blackfriars; Vernon

Square, Pentonville; Shouldham Street; Lower Edmonton; Little Alie Street; Stratford; Arthur Street, Walworth; Regent Street, Lambeth; Highgate; Borough Road; New Brentford; Cottage Green, Camberwell; Lee; Cotton Street, Poplar; High Street, Hoxton; Commercial Road, East; Battersea; Notting Hill; Eldon Street, Finsbury; and Alfred Place, Old Kent Road. And on January 6th, at Devonshire Square, 20th at Lion Street, Walworth, and 27th at Trinity Street, Borough.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Aug. 23.
 AMERICA—PHILADELPHIA, Schlatter, T., Nov. 12.
 ROCHESTER, Freeman, Z., Nov. 12 and 13.
 ASIA—AGRA, Jackson, J., Oct. 26.
 ALIPORE, Pearce, G., Oct. 22.
 CALCUTTA, Thomas, J., Oct. 22, Nov. 8; Underhill, E. B., Oct. 15, (two letters).

CHITOURA, Smith, J., Oct. 26.
 COLOMBO, Davis, J., Oct. 30, Nov. 15.
 SEWRY, Williamson, J., Nov. 5.
 AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 5.
 BAHAMAS—GRAND CAY, Littlewood, W., Oct. 20.
 NASSAU, Capern, H., Oct. 13, Nov. 16.

HAITI—JACMEL, Webley, W. H., Nov. 20.	KINGSTON, SAVAGE, J. and another, Nov. 10.
JAMAICA—Clark, J. and others, Oct. —.	SAVANNA LA MAR, Clarke, J., Oct. 12,
BROWN'S TOWN, Clark, J., Nov. 8.	Nov. 10.
FALMOUTH, Gray, R., no date, received	St. DOMINGO—PUERTO PLATA, Rycroft, W.
Dec. 3.	K., Nov. 10, Oct. —.
KETTERING, Knibb, M., Nov. 9.	

ACKNOWLEDGMENTS.

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

The Committee of the Religious Tract Society, for a grant of Spanish Hymn-books, for Rev. J. Law, Trinidad;	Mrs. E. Stanger and the Misses Wood, Bethel Chapel, Maidstone, for a parcel of clothing, for the same;
Friends at Lewisham Road, for a parcel of clothing, value £14, for Rev. A. Saker, Western Africa;	Friends and Teachers of the Sunday School, Battersen, for a parcel of clothing, for Rev. A. Saker, Western Africa;
Miss Gurney, Northrepps, for two packages of tools, value £5, for Rev. J. Diboll Fernando Po;	The Ladies' Auxiliary Missionary Society, Lion Street, Walworth, for a parcel of clothing, for the same;
Friends, by Mrs. Newbegin, Worstead, for a package of clothing, shawls, &c., for the same;	The Sunday School, Buttlesland Street, by the Young Men's Missionary Association, for a chest of clothing, for the same.
Mrs. J. Goodwin, Maidstone, for a parcel of clothing, for the same;	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21 to

December 20, 1855.

£ s. d.	BERKSHIRE.	£ s. d.	HERTFORDSHIRE.	
Annual Subscriptions.	Wantage—		Hemel Hempstead—	
Hatfield, Mr. Robert,	Collections.....	11 14 3	Collections.....	£ 6 16 10
Laddington	Contributions	10 4 9	Contributions	5 11 2
Murch, Rev. Dr., 1854-5	Do., Sunday School	1 4 3	Do., Sunday School	1 8 10
				13 16 10
			Less expenses	0 4 4
				13 12 6
			Watford, on account, by	
			Rev. J. P. Hewlett ...	2 7 0
			LANCASHIRE.	
			NORTH LANCASHIRE	
			Auxiliary, on acc., by	
			Mr. L. Whitaker, jun.	50 0 0
			ROCHDALE—	
			Collections.....	40 9 2
			Contributions	141 3 9
			Do., for India	60 0 0
			Do., S. S., Drake St.	0 5 0
			Do., do., West St.,	
			for Intally	8 14 10
				240 12 9
			Less district expenses	11 13 6
				228 19 3
			LINCOLNSHIRE.	
			GRIMSBY—	
			Collections.....	4 18 0
			Contributions	0 19 0
				5 17 0
			Less expenses	1 17 0
				4 0 0

£ s. d.	BUCKINGHAMSHIRE.	£ s. d.	CAMBRIDGESHIRE.
	Brill—		CAMBRIDGESHIRE, on ac-
	Dodwell, Mr. E.	2 0 0	count, by G. E. Foster,
			Esq.....
			72 15 8
			GLOUCESTERSHIRE.
			Cheltenham, Salom
			21 0 0
			HAMPSHIRE.
			Broughton—
			Collection
			5 9 0
			Contributions
			5 5 2
			Do., Sunday School
			1 0 0
			12 0 2
			Acknowledged before
			and expenses.....
			7 8 2
			4 14 0

£ s. d.	LONDON AUXILIARIES.
	Doomsbury Chapel—
	Contributions
	53 16 8
	Do., for India
	14 12 1
	Do., Juvenile Aux-
	iliary, for African
	Orphans
	5 0 0
	New Court, Old Bailey—
	Sunday School
	1 1 0
	Sundwell, Rehoboth—
	Sunday School, by
	Y. M. M. A., for
	Nassau Schools
	2 0 8
	BEDFORDSHIRE.
	Bedford, Rev. H. Killen's—
	Collection
	2 17 11

	£ s. d.		£ s. d.		£ s. d.
Hornestle—		WARWICKSHIRE.		MONMOUTHSHIRE—	
Collection	9 1 6	Alcester—		Llanvachao, Bethany—	
Do., Horsington		Collection	7 18 6	Sunday School, for	
(moiety)	1 4 6	Contributions	1 17 2	Native Preachers ...	0 4 0
Do., Marcham-le-				Magor—	
Fen	2 0 0			Sunday School, for	
Contributions	0 9 0	Less expenses	9 13 8	Native Preachers ...	0 7 0
			0 2 2		
	18 15 6		9 13 6		
Less expenses	3 13 6	Astwood Bank—		St. Mellon's—	
	15 0 0	Collection	6 3 6	Collection	0 17 7
Limber—		Contributions	0 6 6	Contributions	2 0 0
Maddison, Mrs.	1 6 0	Do., Sunday School	2 13 6		
				Less expenses	2 18 4
					0 0 7
					2 17 0
Lincoln, Mint Lane—				Sirhowy, Carmel—	
Collection	5 12 1			Collection	1 0 2
Contributions	13 12 3			Contributions	14 2 6
Do., Sunday School	0 19 6			Tredegar, Welsh Church—	
		Birmingham, on account,		Collection	2 9 10
		by Mr. J. H. Hopkins	62 17 1	Contributions	7 1 7
Less expenses	20 2 10			Do., Sunday School	3 11 0
	0 16 0				
	19 6 10				
		WILTSHIRE.		PEMBROKESHIRE—	
NORTHAMPTONSHIRE.		Swindon—		Pembroke Dock—	
Kingshorpe—		Collection	4 1 0	Bethal—	
Collection	1 8 6	Contributions	5 9 1	Collection	7 13 0
Moulton—		Do., Sunday School	0 2 3	Contributions	0 15 0
Collection	4 0 0			Do., Juvenile ...	12 1 0
Contributions	3 0 0	Less expenses	9 12 4	Bethany—	
			0 14 0	Collection	4 0 0
			8 18 4	Do., Sardis	0 14 0
				Contributions	0 14 7
				Do., Juvenile	2 7 0
NORTHUMBERLAND.		YORKSHIRE.			
Blagdon—		Barnoldswick	10 5 0		
Watson, Mr. James...	2 0 0			Less expenses	28 4 7
					1 4 7
					27 0 0
NOTTINGHAMSHIRE.		SOUTH WALES.		IRIDNORSHIRE—	
Southwell—		CARMARTHENSHIRE—		Rock	2 18 0
Contributions, by Rev.		Carmarthen, Tabernacle—			
S. Sincox	3 0 0	Collection	8 16 2		
		Contributions	8 14 0		
STAFFORDSHIRE.		Do., Juvenile	0 7 0		
Wolverhampton—				IRELAND.	
Contributions	3 4 6			Ballina—	
Less expenses	0 0 6	Less expenses	18 17 2	Collection	3 7 0
			2 13 0		
	3 3 6		16 4 2		
SUFFOLK.		GLAMORGANSHIRE—		FOREIGN.	
Suffolk, on account, by		Canton, near Cardiff ...	2 1 2	JAMAICA—	
Mr. S. H. Cowell	70 0 0	Cardiff, Tabernacle	15 7 4	Mount Hermon and	
		Twynrodyd	1 0 4	Jericho, by Rev. J.	
				Hume	10 0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfuly received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.



HINDOO TEMPLE, HALWAD, GUJERAT.

The Missionary Herald (Feb. 1856).

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

ON PREACHING.

In the Herald for January we stated that it was our intention to insert occasionally a few of the reports prepared by the committees, to whom the various subjects to be considered were assigned, and which were presented to the Conference. In accordance with that intimation, we now present one on the most important topic; and it will be interesting to read the views of the brethren labouring in the field on the subject of "preaching" the gospel to the heathen.

In discussing the subject of preaching, the brethren did not think it necessary to dwell on English preaching, although it is included in the commission to preach the gospel to 'every creature,' and not unimportant in its bearings upon the object of the Mission at large. Preaching to native Christians in their own tongue was only touched upon incidentally, not because it was deemed unimportant, but simply because it was thought to be something distinct from the precise subject under consideration, which was preaching to the heathen and Moham-medans.

"By preaching, the brethren understand the oral communication, with a view to win souls to Christ, of the great truths of the gospel, particularly those which refer to the lost condition of sinful man, and to the way of salvation through faith in Christ crucified. The gospel may, in this way, be set before large audiences, or before a few hearers and single individuals—in markets and other places of public resort, or in visits from village to village, and even from house to house—although this last mode is not everywhere found to be readily practicable.

"It was felt by all, that this work of preaching was the primary agency that should be employed in missionary labour; whilst at the same time it was acknowledged that other agencies, such as educational labours, were not only important in themselves, but also very valuable as auxiliaries to preaching. In Bengal especially, the distribution of scriptures and tracts was deemed to be an almost indispensable adjunct to preaching. The brethren acknowledged the divine wisdom in instituting the ordinance of preaching as the primary agency of evangelization, on account of its beautiful simplicity and its wonderful adaptation to the moral nature of man.

"With reference to the value and results of such preaching, it was stated that very few manifest cases of decided individual conversion had been known to result directly from preaching to the heathen; many more, comparatively speaking, having resulted from preaching to native Christian congregations, consisting of church members, and persons who have renounced caste and placed themselves under regular Christian instruction. But the extensive preaching that has been carried on, has in many a district removed the gross ignorance and the inveterate prejudices of the people, and given them a strong impression in favour of the gospel and its messengers. In this way it may be said that from such preaching, in connexion with the distribution of scriptures and tracts, the movements originally sprung, which have resulted in the formation of our native churches in the interior of the country. It is very probable that, in many instances, the feelings experienced whilst hearing the gospel from the lips of a preacher, may

have proved, or may hereafter prove, the incipient germ of the life of God in the soul.

"It was also suggested, that possibly the saving power of a preached gospel might have been manifested in more numerous cases, if the work of preaching had been more free from imperfections and serious defects, such as the expectation of obtaining a candid hearing from a crowd intoxicated with the excitement of a religious festival or a busy market; too great an eagerness to make Hindoos and Mohammedans feel ashamed of their religious systems; too vague and general a mode of setting forth the truths of the gospel; and too inadequate an estimate both of the difficulty of the work, and of the amount of preparation which it requires in order to become impressive.

"Fixed missionary stations were felt to have both advantages and disadvantages attaching to them. To the missionary a settled station affords not only a home for himself and his family, but also an opportunity of becoming thoroughly familiar with his district, and with the places where the gospel can be preached to the greatest advantage, as well as of exhibiting the Christian character long enough to produce an impression upon the surrounding population, and to secure their esteem and confidence. It is also useful to inquirers, by enabling them readily to ascertain the place where they can obtain instruction and sympathy. On the other hand, fixed stations have a tendency to stereotype missionary effort, and to circumscribe it within too narrow limits. It was felt strongly that the light of the gospel should not be concentrated in one populous district, whilst another, equally populous, and perhaps not far off, is left in utter darkness:—for (as one of the brethren present happily expressed it) if we had two candles, and two dark rooms, both

full of people, we should naturally place one candle in each room, and not both in one room. At the same time it was urged that a missionary's usefulness would be materially curtailed if he was not allowed to remain in the same place long enough to make the weight of his Christian character and example to be felt throughout the neighbourhood.

"To form stated congregations of heathen hearers was thought to be impossible in Bengal, except in the immediate vicinity of places of public resort, such as the courts of law, and there only in those cases in which ground could be obtained and a chapel built, and on the Lord's day (when the courts are closed) a number of native Christians brought in to constitute the nucleus of the congregation. The fear of man operates too powerfully in Bengal to warrant the hope that any number of heathen will have the courage to become regular attendants at a Christian place of worship. The brethren, however, have heard with pleasure that in a few places small companies of heathen are in the habit of meeting together, for the purpose of reading and considering the Christian scriptures among themselves.

"The importance of itineracy was acknowledged by all. The mode of carrying it on, and the seasons during which it is practicable, differ in various parts of the country. In the eastern districts, where rivers, large and small, intersect the country in all directions, the itinerant missionary must travel by boat; and he can do so during the greater part of the year, the hot season, embracing the months of March, April, and May, alone presenting serious difficulties on account of the excessive heat, and particularly of the violent storms which then render navigation dangerous. In the comparatively elevated district of Beerbhoom, and in some other parts, the cold season, from

the end of October to the end of February, is the only time during which itineracy is either safe or practicable. There the missionary must have a tent, which, together with his baggage and provisions, and his supplies of scriptures and tracts, must be carried on rude country-carts drawn by oxen, varying in number according to the length of the contemplated tour, the state of the very primitive roads, and the strength of the beasts. In most other districts, which are subject to annual inundation, the state of the ground determines the mode of travelling. Where there are no large rivers, the heat reflected from the soil during the hot season, and the steaming atmosphere during the rainy season, with other causes of unhealthiness, would render it too hazardous, particularly for Europeans, to undertake itinerating tours of any length during any other than the cold season; and the nature of the ground, partially dry, partially muddy, and partially intersected by sheets or streams of water, presents considerable difficulties even then.

"The cost of itinerating is heavy, principally because the missionary, when entering upon a tour, must take with him all that he may require during his absence, in the shape of bedding, clothes, and provisions, sometimes including even drinking water. Supposing he travels by water, having a boat for himself, one for a native preacher or two, and one for cooking, and making a moderate allowance for the extra pay of a servant, the waste of provisions, and the wear and tear of his travelling apparatus, the expense will not usually fall short of a hundred rupees per mensem. If he travels by land, the hire of a tent and of carts, bullocks, and drivers, with the allowance mentioned above, will probably not be less than fifty rupees, and if (to save himself the fatigue of walking in

such a climate as that of Bengal) he should hire a horse or a palankeen, a considerable additional sum would be required. But the cost differs in different districts, and at different seasons of the year; and where the two modes of travelling have to be combined (as for instance in visiting villages situated at some distance from the banks of a river, or in a district like Jessore, one part of which is comparatively dry and elevated, whilst the other is low and intersected by rivers) there such a combination naturally affects the cost.

"The expense of itinerating has hitherto been met, in most cases, from other sources than the funds of the Society. Several of the brethren have for years borne it themselves, either wholly or in part. And if the work of itinerating has not been engaged in as extensively as could have been wished, the cause must be sought chiefly in the difficulty, hitherto experienced by many, of procuring the necessary pecuniary means. The brethren were gratified to learn from Mr. Underhill, that probably the Committee will hereafter direct their attention to this matter. All may not need the Society's assistance; and some will probably hereafter also, like the apostle Paul, endeavour 'to make the gospel of Christ without charge,' as far as the cost of itinerating is concerned, but all rejoice in the hope that ampler resources will be devoted to this most important object.

"Preaching the gospel, especially on itinerating tours, is a work which can best be performed by missionaries and native preachers conjointly. Without a native preacher, a missionary finds it more or less difficult to obtain ready access to the people, and physically impossible to avail himself fully of the opportunities for preaching that present themselves; for preaching in the hot and vapoury atmosphere of Bengal, surrounded by a steaming crowd, re-

quires an amount of physical exertion and endurance which the strongest man cannot sustain much longer than an hour at a time. Again, it is found by many, that if natives wish to converse privately with the missionary, they often have not the courage to approach him unless a native preacher be at hand to introduce them; and the latter will almost invariably be much better able than the missionary to form a correct estimate of the character and motives of such professed inquirers.

“There are some native preachers who might be, and who frequently have been, sent forth, with full confidence, if not alone, yet two or three together, to preach the gospel to their countrymen, and it is probable that by better training more such might be obtained in the course of time. The adoption of such a plan would be a great saving of expenditure; and it is obvious that native preachers, from various causes, such as their almost instinctively correct apprehension of the objections and subtuges common among their hearers, possess certain advantages over European missionaries. But, on the whole, it is not thought desirable to send forth native preachers exclusively; partly, because they are for the most part not sufficiently qualified for the work; partly, because they often meet, when alone, with very rude and overbearing treatment; and, chiefly, because the simple fact of missionaries preaching themselves is known to produce a deeper impression upon the heathen in favour of the gospel.

“The extent of itinerating tours, and the frequency with which particular places should be visited, depend greatly upon the limits within which a missionary feels it to be his peculiar duty to labour. If he is the only preacher in a wide field, he will naturally seek to make known the gospel in all parts of it at least once, as soon as he can. If

the field occupied by him be limited by neighbouring missions, he will feel at liberty to visit the same spots within his own field again and again. The importance of prolonging their stay in places where the gospel is favourably received, is increasingly felt by missionaries in Bengal, but sometimes the expense, and at other times the difficulty of obtaining a temporary dwelling and a place to preach in, render that impracticable which in itself is very desirable.

“The treatment of serious inquirers, who are sometimes, though rarely, met with on itinerating tours, is a most perplexing subject. In some instances it is practicable to advise them to remain where they are, and to profess Christ there, looking for occasional visits from the missionary, and only resorting to his station in case of absolute necessity. But in many instances such advice would be the language of that false charity which contents itself with saying, ‘Depart in peace; be ye warmed and filled.’ As a general rule, the removal of an inquirer from his previous place of residence is to be deprecated and avoided, because usually it is tantamount to the removal of the gospel from that place, whilst it renders the inquirer dependent upon the missionary for support. Anyhow, it is very difficult in Bengal to form congregations and churches in new places, unless the way be paved for it by a special interposition of divine Providence, leading several inhabitants or families of one place to give up caste at once.

“More might probably be done at some stations for the heathen on the sabbath than is done at present; but many brethren feel it a duty to devote the Lord’s day either to labours among their native Christian brethren, or to the instruction of their own children, or to the refreshment and spiritual improvement of their own minds after the toils of the week.”

MR. UNDERHILL'S JOURNEY FROM CALCUTTA TO AGRA.

You are already aware that we were expecting to commence our voyage to the north-west on the 17th or 18th October. We went aboard at daylight on the 18th, and before night had entered the channel which leads to the Sunderbunds. From a slight accident to the paddle-box at starting, we were detained two or three hours at the dock opposite to Nimtollah Ghat. It is at this place the Hindoos burn their dead. Three fires were burning during our detention. We could easily see the whole process; both men and women being engaged in performing this last rite. Around the ghat were thousands of birds, waiting with solemn mien the departure of the attendants, to pick over and devour the charred remains. The walls and houses around were covered with vultures, and dogs prowled about to share in the horrid feast. I most sincerely trust that this brutalizing usage will never be revived in our own land, as is the expressed desire of some of our sanitary reformers.

We were three days in passing through the Sunderbunds, a distance of nearly three hundred miles. These consist of innumerable islands and islets, formed of the alluvial soil brought down by the Ganges, which reaches the sea after passing along the intricate channels thus made. They are one mass of the most luxurious vegetation, partly a tall reedy grass and partly trees. Scarcely a human habitation presents itself. During our passage among them we saw not a single hut or human being, the whole district being under the dominion of the waters and beasts of prey. There is a tradition that some centuries ago these wild regions were occupied with dwellings and with men, but were ravaged and depopulated in the early years of Portuguese maritime adventure. Gradually encroachments are being made from the north, and Government, by grants free of rent for many years, encourages settlers to cut down the jungle, and to bring the fertile soil under cultivation.

We reached Koolnah on the 21st, near to which we have a small station connected with the Jessore mission. Our short stay and the distance of the place, being on the other side of the river, prevented my finding out our converts. I inquired about them, and found that they were well known. From this point the margin of the river was lined with habitations. Numerous herds betokened a considerable degree of prosperity among the people. Their dwellings consisted of mats and thatch, very fragile but neat. In every direction ploughing was going on, and in some places the early crop of rice was being gathered in.

At sunset on the 23rd, we entered the Ganges, and anchored on this sacred stream.

With the earliest streaks of light the next morning I was on deck. The first object I saw was a car for the annual ride of Juggernath, whose temple lay embosomed and hidden from sight in a neighbouring grove. As the sun rose, several men came down to the shore, and busied themselves in forming a funeral pyre; a corpse lay near enveloped in a mat, its feet protruding, waiting the last offices of friends. Thus my first impressions of the Ganges are associated with the idolatry of the people, and their ideas of its sacred and saving power.

At this point the river is about two miles in width, and navigable for large vessels. The native craft conveying merchandise from the upper provinces to Calcutta for shipment to Europe, becomes both large and numerous. Some idea may be formed of the traffic on this noble river from the statistics prepared by Government a few years ago. Tolls were paid at the entrance of Bhagarutty—the route to Calcutta from the Ganges—by 50,320 boats, carrying 796,213 tons of goods, consisting of rice, wheat, pulse, salt, sugar, indigo, cotton, opium, &c., &c. The number of boats paying toll at the Circular Canal and Tolley's Nullah, other passages to Calcutta, was 125,000, with a tonnage of 1,316,970. Boats carrying less than a ton are not included in this calculation. In many places, quite fleets of square-rigged vessels passed us on their way, with tattered sails, and rowers most leisurely bending to the oar. Occasionally long strings of men tracked the boats, especially when going against stream.

The first place of any importance to which we came was Rampere Bauleah. It is a civil station, and the residence of several Company's servants. I walked through the bazaar, which I found populous and well-stocked with the usual necessities for native life. The cottages and houses were superior to those I have seen in other parts of Bengal. An unusual air of propriety prevailed the place. It is very populous, but does not enjoy the ministration of a single missionary. It is an excellent locality for a station. Being situated on the Ganges, access is easy to a very large district watered by that river and its numerous tributaries.

During the next day's voyage we came in sight of the Rajmahul Hills, the scene of the Santhal insurrection. On our way thither we passed on our right the extensive ruins of the ancient city of Gour, all now deserted and waste. The next morning we landed at Rajmahul, and spent a few hours with a very kind friend of the mission, engaged in making the railroad. We found his residence to be an old Mahomedan tomb of noble proportions, and at one time of great beauty. For several miles round the ground is strewed

with the remnants of mosques, palaces, and tombs. Some covered by jungle, others still visible from the river, but transformed into abodes for soldiers and railway officials. Thus one generation passeth away and another cometh, but how different their ideas of glory!

The banks of the river now became higher, and little could be seen from the ship. At Colyong we passed three small islands of rock, standing in the bed of the river. At some time they must have formed a part of the range of hills we had passed. The crevices were filled with vegetation. Higher up we came to Bhangulpore, but the shallowness of the water prevented the vessel from reaching the station. Late in the afternoon the ship grounded, and all the next day was occupied in warping her into deeper water. The next notable point of our voyage was the rock of Janghiru. It is a few yards from the right bank of the river. On every available spot walls are built to enfold in their compass a very noted shrine of the god Narayan. The islet is covered with the pyramidal crown of the temple, while creepers and trees starting from the crevices of the rock give much picturesque beauty to the scene. Alas! that it should be the scene of a worship dishonouring to God and degrading to man,

On the morning of the 30th we reached Monghir. Our dear friend Mr. Lawrence was awaiting us at the landing-place, and we gladly spent a few hours with him and our missionary friends in pleasant intercourse on matters pertaining to the kingdom of our Lord. As I expect to revisit this field of our missionary labours, I did not go over the station. It has, however, a very fine effect from the river, the crumbling fort forming a fine portion of the prospect. The next day the river was much encumbered with shoals; on one I counted no less than eleven alligators basking in the sun. At 4 p.m. we came abreast of the town of Bar. There were several small Shiva temples on the shore. At two places funeral pyres were burning, and at two others dogs and crows were regaling on the unburned remains of corpses left on the river's brink. We were glad to leave this place after a very short stay.

On the 1st of this month we came in sight of Patna. Numerous ruins and ruined villages were seen as we approached this once important city. For miles along the shore the ruins of houses, palaces, and temples extend. Here devastation seemed to have made her home. The river, doubtless, is guilty of a portion of the destruction we see, but much more is owing to the state of anarchy which closed the period of Mohammedan power. Many wealthy families have, however, been ruined by the revenue measures of the Company's government. Too poor to rebuild their fallen palaces, and too proud to work, they live in shabby grandeur in the

halls of their fathers. Patna is a wreck and a ruin; its population haughty and proud; yet are its narrow avenues crowded, and the inhabitants very numerous. Our missionary brother residing here, Mr. Kalberer, kindly met us at Dinapore, the Company's cantonment and station, a few miles higher up the river, when we enjoyed some very pleasant converse with him and Mr. Brice. Here also I met our worthy native brother Nainsukh, the native preacher of Monghir, on his way to a neighbouring mela to preach the gospel to the crowds that attend it.

During our next day's sail we met several boats filled with pilgrims, returning from Benares to their homes in Sylhet. The country became very low, the river increasing in width and shallowness. On Sunday the 4th, we came upon the Balinga flats, and were detained in this spot five weary and monotonous days. Warp after warp was made, soundings everywhere taken, but our progress was by inches, the vessel being literally dragged over the shoal into a deeper channel. At last, on the 9th, we reached Buxar. A few hours' detention to take in coal, allowed us to visit a famous temple near the river, sacred to Mahadev. It was surrounded by some magnificent peepul and neem trees, in which a colony of monkeys disported themselves safe from all intruders, being most carefully watched over and cared for by the Brahmins of the temple. In an open space before the temple we saw, reclining or squatting on their heels, fifteen or sixteen figures; words cannot describe their disgusting appearance; clothes they had none; a small chain round the waist suspended a very small lappet; their hair was plaited in long strings, and wound round the head like a rope turban; ashes were spread over the whole body, giving them a most offensive and dirty look; on the faces of many were the unmistakable signs of debauchery and indulgence. Yet before these nasty and disgusting beings, I saw a most respectable Hindoo prostrating himself, passing, from one to another, his face to the ground, and his hands lifted in the attitude of worship. Under several of the trees were low square platforms, on which were the emblems of the Shiva worship; these were covered with flowers, the offerings of devotees. A Brahmin showed me, on one spot, two stones having the same emblems carved on the top; he said they marked the place where, years ago, a Ranec performed the rite of Suttee. As I found the Brahmins of this temple could read, I fetched from the ship a gospel and several tracts, which they received with pleasure. I was much struck, while standing before the door of the temple, with the resemblance to the intoning practised in Romish and Anglican cathedrals, of the sounds which came from the interior, emitted by an old devotee performing his devotions in the dark cell where the god receives his

worshippers. Could this practice—the singing in which our modern mediævalists delight—have come from pagan precedents, like so many other of the usages of Rome?

The next day, the 10th, we came to Ghazepore. This place is famed for its attar of roses, for the manufacture of which, very extensive plantations of the fragrant flower exist; it has also a depôt for the opium cultivation of the East India Company. The population is very large, and numerous temples attest the undisturbed dominion of idolatry. One temple, devoted to Krishna, stands in a beautiful garden, and is reached through a fine court-yard and richly ornamented gateways; in the court are some splendid specimens of the sacred peepul tree. Whilst passing along the narrow streets, which, nevertheless, contain many well-built native houses, I was accosted in English by a Hindoo gentleman, and invited to sit down in his verandah; some very interesting conversation followed, in which he showed himself well acquainted with the gospel. He brought to me the Bible both in English and Hindostani. He was not, however, prepared to confess Christ openly. From him I learnt that a German missionary was about to settle in the place, a Mr. Liemen. A house was already purchased for his residence, and he had also taken a rose plantation in order to assist his means. I cannot say that I approve of this combination of commercial with missionary objects; so far as my observation extends, the one is sure to be prejudicial to the other.

Our captain very kindly offered us his gig to visit the monument of Earl Cornwallis, about four miles farther up the river. It is a very noble circular edifice of stone, with a marble tomb and sculptures by Flaxman. It stands in a very pretty garden, at the head of an avenue of trees, and is kept in good order and repair by the Government.

The vessel shoaled again the day following our departure from Ghazepore; this delayed our arrival at Benares to Monday, Nov. 12th. The approach to this holy city of Hindostan is very fine; for a long distance the minarets of its mosques are visible; temples of various forms, some most elegantly finished with gilded domes and spires, meet the eye, and in their perfect repair exhibit the wealth drawn from the superstitions of the people, who flock from all parts of India to this sacred spot. Arriving at the Ghat, we were speedily boarded by our aged brother, Mr. Smith, and

soon after Mr. Heinig came. Mr. Gregson, we found, was gone to Mirzapore. Here we landed, intending to make the rest of the journey to Agra by land, for there was little hope of the steamer reaching its destination at Allahabad, the highest part of the river to which steamers ascend. We were soon most comfortably and hospitably settled in the Mission-house, which is a large and most commodious building, containing a large hall used for a chapel, with the residences of two missionaries. Early arrangements were made to start next day for Agra, a distance of 380 miles. This we accomplished in four days, generally travelling by night. The carriages are so constructed as to admit two persons lying down at full length. By travelling at night, the heat of the day is avoided, and the dust also, which rises from the roads in perfect clouds by day, but is kept down by the heavy dew at night.

We stayed at Allahabad for several hours, and received very kind attentions from the members of the American Presbyterian Mission. The next day we reached Futtehpore, where we were entertained by our excellent friend, G. Edmonstone, Esq. Thence we pushed on, only staying a few hours for rest and food at Kanonge, and reached Agra on Saturday afternoon, Nov. 17th. The hours of daylight exhibited on this route an enormous quantity of ruins, generally of Mohamadan origin. Once we came upon some statues and walls of mud which wore the unmistakeable aspect of Egyptian conception. I have not been able to ascertain any clue to the mystery of their appearance in this district. Tanks are very few, but wells were dug in almost every field, and in numerous places at the roadside. The fertility of the land depends on irrigation obtained from these wells. Generally the country is well cultivated, and the appearance of the people good. But the rapid decay of the mud walls of which houses are chiefly built, gives a very ragged, untidy, and ruinous appearance to the towns and villages. The impression is everywhere produced that new lords rule over a land which was richly adorned with mosque and temple, minaret and oratory, palaces and tombs. All is now a ruin. Bungalows of thatch, ugly cantonments, with here and there a church tower, displace these picturesque monuments of the past. They each bear the emphatic sign of the different characters of the conquerors and conquered.

FOREIGN INTELLIGENCE.

INDIA.

BARISAL.—In a previous page will be found a long and interesting account of Mr.

Underhill's journey up the country to Agra. In his letter, dated Nov. 22nd, he refers to the persecutions in Barisal, of which our

readers had a lengthened description in the last number of the *Herald*. This is a subject of vital importance, and the Committee have it under their serious consideration whether some steps cannot be taken in this country to secure to our brethren in Bengal—where these outrages are most common—a surer protection against their recurrence. A resolution has been passed expressive of sympathy with the persecuted, and of encouragement to Mr. Page to carry on the proceedings to a successful legal issue.

“I am anxious to call the attention of the Committee to the state of things in Barisal. You will already, from the pages of the *Oriental Baptist*, have been made aware of the persecution which has fallen upon some of our native brethren. I think, too, I told you that brothers Page and Martin presented a memorial to the Lieutenant-Governor of Bengal, and that subsequently several of us went up as a deputation to his Honour, respecting the delays and representations which had been made in regard to the affair. The intervention of the Lieutenant-Governor led to an immediate attention to the case. The magistrate called the parties before him, and ordered that the poor Christians should be put into immediate possession of the houses and land which had been wrested from them. At Mr. Page's request the execution of the order was committed to the droogah (chief police-officer) of Barisal. As he expressed to the magistrate his fears of armed resistance, and claimed additional force, the magistrate determined to go himself. Mr. Page met him. Investigations ensued on the spot, and he at once ordered the immediate reinstatement of our poor people. The work was begun; but in a day or two the zamindars appealed to the judge, and now the judge has ordered that the poor people must seek to be restored by a process in the civil courts. This will occasion much delay, and increase the cost of obtaining redress.

Thus the case now stands, and I have given my sanction to brother Page pursuing the affair to a judicial decision. The fact is that our entire work is at stake. If the zamindars are permitted to drive away our poor people, and the redress to which they are legally entitled is not secured, not a Christian will be permitted to live in Barisal. Whole villages will be devastated, and, so far as we can see, the work of God trampled into the dust and extinguished.

Some of my letters home will have told you the defenceless state of the ryots of Bengal; for although redress is offered by the government regulations, yet the corrupt state of the administration of

justice, the chicane which is constantly practised, and the delays which the law allows are such as to render justice to the poor practically impossible. If we can establish for the poor converts their right to protection, and legal security in the enjoyment of their possessions, we shall procure, not for them only, but for the whole body of cultivators, one of the greatest of earthly blessings, and give a mighty impulse to the reception of the gospel amongst them.

If you will read the papers in the November number of the *Calcutta Christian Observer*, on the zamindari system, you will understand its power, and how great an obstacle it presents to the diffusion of Christianity. The Committee very nobly sustained our brethren in their conflict with the gigantic evil of slavery in the west; I do not doubt they will support our brethren in an analogous struggle in the east. I have requested brother Page to draw up an appeal to be brought before the Indian Christian public, and there is little doubt we shall succeed in obtaining considerable help. Still it may not be enough. We have spent already about £50 on this affair, and I suppose at least £50 more will be required. Perhaps more than that, for it is not unlikely that these persecuting zamindars will try to weary us out with appeals and references to the higher courts. It is not requisite just now that the Committee should make a grant. I hope the appeal will procure sufficient for present purposes, but I should like them to consider the matter, and to give some expression of sympathy with our brethren and the poor people in this conflict with evil men, and assurances of their support. Our brethren need this; they deserve it; and its effect out here would be most beneficial.”

CHITOURA.—We regret to hear that the state of Mr. Smith's health, renders his return to England absolutely necessary. We are not sure but that he is on his way. He would feel less anxiety in leaving his station, if Mr. Evans had been there long enough to have acquired the language; and he feels, too, on Mr. Evans's account to be left by himself, and so soon after his bereavement. But there is an efficient band of native assistants, tried men, in whom confidence may be placed. He writes, October 25th, as follows:—

“I met our two brethren, Evans and Mackay, at Allahabad, and proceeded with them direct to Agra, where having left Mr. Mackay, we started for Chitoura the same day. I am much pleased with my fellow labourer, and have no doubt we shall labour together harmoniously; he is working hard at the language, and I am rendering him all the aid in my

power. I have every hope that he will speedily be able to commence his labours among the heathen. Matters are going on at Chitoura much as usual; I expect to baptize two or three shortly. The district is very hopeful; there are many who appear near to the kingdom of God, and yet their dread of outlawry from home, family, and caste, prevents their boldly confessing Christ before men. You would be surprised to see hundreds in their own villages listening with all possible attention and interest to the glad tidings of salvation, and apparently rejoicing in the truth, and yet retaining their places among the heathen. Last evening, Mr. Evans, myself, and an old friend, Thanken Das, went to a neighbouring village to preach, and we had a congregation composed of men, women, and youths, who listened for about an hour to us, and exclaimed repeatedly, 'how true, how true:' there were more than a hundred present, and among them several who are struggling with their convictions. Oh that the Lord would pour his spirit upon us and quicken the dry bones! There is a hopeful movement in a village near Delhi, where two are, I trust, converted to the Lord; I hoped to have baptized them during my late visit to Delhi, but the rain was so heavy and incessant that I could not get to their village, the roads being all under water, however, since my return, I have had a pressing letter to go and baptize two as soon as possible, a Zamindar and a Vairage, and I intend going this month, D.V.; others in the village are also favourably disposed towards Christianity, and I hope a work of grace is really begun among them. This is the fruit of the labour of a pious humble sister, a member of the Muttra Church, whose lot happened to be thus cast among the benighted heathen; she instructed them in the way of life and prayed with them, and the Lord, I believe, has heard her supplication, and honoured her, by making her the instrument in the hopeful conversion of two poor heathen men. We are looking forward with considerable pleasure for the arrival of Mr. Underhill and family, and trust the Lord will bless his visit to us all, as well as to the furtherance of the Lord's work in our stations. I had an opportunity of seeing him in Calcutta, and was delighted with the kind spirit he manifested; may he give an impetus to missionary labour throughout the length and breadth of the land.

"The weather is now very trying from a long cessation of rain, and the usual results are manifesting themselves—cholera, dysentery, diarrhœa and fevers; there has, however, been an easterly wind the last three days, from which we augur a speedy fall of rain. I think brother Evans will stand the climate well: he appears in every way likely to be a useful missionary."

In a subsequent letter Mr. Smith states, "The district about Chitoura is in a very hope-

ful state; and I am continually meeting with people who are Christians in everything but their separation from caste. There is no doubt that a great state of preparation for the reception of the gospel is being attained, and I anticipate the whole fabric of Hindooism falling at once. The people of India have one peculiar trait of character, that *they move en masses*; and although you may succeed in impressing individual minds, yet, as to outward movement, they usually act together. Hence, I conclude, that the gospel will triumph suddenly and extensively.

"A visit to England would, probably, lengthen out my days a good deal. I sometimes try to do my old work, but am soon convinced of the change that has taken place as to my strength. One day last week I managed, with good old Thanken Das, to preach eight times to large and attentive congregations. But I was quite prostrated afterwards."

Mr. Evans, we are glad to hear, is in good health, but still feels most deeply his bereavement. To be *alone* in such a scene as that in which he is now placed, must greatly aggravate his distress. He writes, Nov. 23:—

"Your kind letter, which came to hand about a month ago, greatly cheered my drooping spirits, and inspired me with renewed zeal to plod on in my great work. To the bereaved, nothing is of greater value than a sympathizing letter from a friend, and especially from one who can write from experience.

"Since I last wrote I have been to Delhi. Oh, the numbers I saw there perishing for lack of knowledge. I preached several times in English, and had the pleasure of sitting down with our few baptist friends at the Lord's table.

"In the mornings I accompanied Waliagat Ali to the bazaars, and was delighted to see the people so attentive in listening to the gospel. When the native preacher's strength was exhausted, the crowd fixed their eyes on me, anxiously waiting to hear more about the plan of salvation. Oh! how I wished to tell them of the love of God to sinners. But I dared not venture to launch out into the deep before I knew how to swim. I cannot tell you how I felt, when I had to turn away, and leave the people disappointed. May this stir me up to more diligence in my labour of acquiring the knowledge of the language.

"The labours of Mr. Thompson, in Delhi, have not been without good results, as the following incident may serve to show. Close to Mr. Parry's house is a Hindoo temple, which we visited several times. Mr. Parry reasoned with the Brahmins on the folly of idol worship. They frankly admitted that they held it as a *trade*, and that the advantage connected with it was the only thing they had in view. We asked them what might be the

sum which they derived monthly from the services of the temple. Ah, said one of them, very little indeed. Since you English people have come to the place, our worshippers have greatly diminished. We remember the time when this place would be full of devotees every evening; but now scarcely any come at all, and unless things speedily change we must forsake our temple, and seek support in some other way. This from a Brahmin, speaks a great deal for the influence which the gospel is secretly producing upon the minds of the people."

ALIPORE.—Our readers may perhaps have forgotten, and this is somewhat a *new* name to them, the arrangements made for Calcutta, and which were announced a few months ago. Alipore is a very large district on the south side of Calcutta, densely populated, and offering a wide field for usefulness. To this district the brethren Pearce and Sampson are appointed. Here Mr. Pearce has established his Native Female Boarding School, under the care of Miss Packer, a lady sent out by the Society for Promoting Female Education in the East, and whose salary is paid by them, through our treasurer. Mr. Pearce has also resumed the oversight of the village churches south of Calcutta, and, partly because Alipore was very destitute of missionary labour, and partly because Mr. Pearce could reach those churches more easily, it was fixed upon as the seat of a new mission. There has not been time enough yet to report progress, but the following extracts from Mr. Pearce's letter, dated October 22nd, will be read with pleasure, as indicating some progress, and as giving an encouraging prospect for the future:—

"With respect to my work, I cannot write you at any length, but I send you some account of the Girl's Boarding School, which we have established at Alipore. We shall need, at our present rate of expenditure, £70 per annum for its support, and if we raise the number of scholars to *fifty*, according to our stipulation with the Ladies' Society that supports Miss Packer, we shall require £100 yearly. I shall, therefore, be very glad if you can commend this important institution to the Christian public for their patronage. I am most thankful to say it is doing bravely.

"We came to Alipore, our new station, about the 20th January, where there was everything in the way of preparation to be done. By the 1st of April the buildings for the accommodation of the children were ready, and, about a week after, Miss Packer

opened the institution with eleven scholars; since then the number has gradually increased to *thirty*.

"With respect to Miss Packer, I am happy to say we could not have met with a more suitable person for the superintendence of the school. Her heart is quite in her work, and her labour indefatigable. From the time we left the British Channel, her application to the Bengali language has been incessant; hence, after little more than fifteen months have elapsed, she is quite at home, both in speaking and understanding it.

"The progress of the girls has also been very satisfactory. When they came, scarcely one of them knew a letter; and in other respects, I am sorry to say, they were equally ignorant. Now, most of them are reading lessons, more or less difficult, whilst in scriptural and moral knowledge, their progress is truly encouraging. The importance of the school to the welfare of our native Christian community, cannot be over-estimated. At present it is impracticable to instruct females at our village stations. To leave them without instruction would be fraught with the worst consequences, hence the necessity of a boarding school. Here, in the course of three years, they will acquire a large amount of scriptural and general knowledge, and be disciplined in habits, which it is hoped, will be retained through life.

"We are not working at random. Our long past experience in this department of our labour enables us to look forward to the future with confidence. Mr. and Mrs. Underhill came over here a fortnight hence, and spent some time in witnessing our work in the school, and its effects. They appeared much gratified. I do hope, therefore, the committee will hold up our hands in this work. Be assured of our strictest economy. I may say, without fear, that there is no similar institution in Calcutta carried on at so small a cost. We instruct altogether in the native language, and in the education we impart, endeavour to fit the children for the duties they will have to discharge when they return to their homes."

AGRA.—Mr. Mackay arrived in safety at this important station in Sept. last. Whether he will remain here, or go to Delhi, was not determined when he wrote, as the brethren wished to defer a decision until they should all meet Mr. Underhill in conference. We have not heard what arrangements have been made, but we doubt not that, *ere* now, the course adopted has been such as to secure the largest amount of efficiency with the means at command:—

"I am now studying the language under the superintendence of a moonshee, and hope

soon to acquire a sufficient knowledge of it to make myself understood by the natives. Until then my labours must necessarily be of a subordinate kind. I have occasionally attended Mr. Williams in his short preaching excursions in Agra and the neighbourhood, and have preached several times for Mr. Jackson. In European preaching, however, I intend to engage only when my assistance is really required, believing that it tends to distract the mind of a missionary from his proper work—native preaching.

"It would be premature for me to express any opinion regarding the state of the Mission, and the different plans pursued by missionaries for promoting the cause of the gospel, which things I perceive from the report of the last May meetings, are exciting considerable attention. My impressions, both of men and of things, have changed considerably since I came to India, and are still changing. One conviction, however, has never changed, but all that I have observed has only tended to confirm it, *viz.*, that the true secret of a missionary's success is his self-devotion. Send out a self-devoted, self-denying, self-sacrificing man, a man who is willing to submit to any inconvenience, to endure any bodily suffering and bodily labour, provided he can bring souls to Christ, and you don't need to tell such a man what course he ought to pursue. He will soon find that out for himself, the same as Judson did, and better than any one else can, for surely no one else can be so well qualified to judge what his particular circumstances require, and what he is capable of performing. It is not difficult for a man of ordinary judgment, if he possesses the right spirit, to find out how he can employ his particular talents so as to bring most glory to God."

CEYLON:

COLOMBO.—By letters which Mr. Underhill has received from Ceylon since his visit to that island, the main facts of which he has forwarded to the Committee, we are glad to learn that the plans adopted at the Conference, and with which our friends have been made acquainted in previous numbers of the *Herald*, are beginning to produce some good fruit:—

"The Kaluwalgoda people have agreed to form a church and to choose a pastor, and so likewise have the converts at a place called Ugalboda. It was at first thought these brethren might constitute one church; but the distance of the two places, the fact that a chapel exists in both, and the presence of one able to preach in each of them, have decided Mr. Davis and the people to form two distinct churches. Both the men chosen, Mr. Davis says, are likely to do good. They

have been tried for a long time, and are very active, that is, for Singhalese men. At Matakooly the work continues to prosper. Mr. Ranesinghe only waits the return from a visit to his mother of Mr. H. Silva to commence the proposed Singhalese service at the Pettah. Mr. Davis continues to pursue the study of the language, and expresses his resolve to master it. At Kandy, Mr. Carter is carrying out the resolutions, but he tells me that one of the young men whom we hoped to train for future service has proved unworthy, and must be dismissed. The Singhalese congregation has increased, but conversions do not yet appear. Mr. C. expresses much satisfaction in our Tamil brother, Philip, and in Hendrich, who is training for the Singhalese work. As our brethren are working in the right direction, I do not doubt, with God's blessing, of ultimate success."

WEST INDIES.

JAMAICA.

CALABAR.—We have received from Mr. East an account of the course of study pursued by the students in the THEOLOGICAL INSTITUTION, and the subjects in which they were examined on the 20th December, in the presence of a numerous body of ministers and other friends. The various classes were examined in Hebrew, Greek, Latin, Logic, Scripture Exegesis, Authenticity and Authority of Scripture, and Systematic Theology. Mr. East informs us that though the reports of the examiners had not been received at the time of writing, he had reason to know that the proceedings of the day were entirely satisfactory.

IN THE NORMAL SCHOOL for the training of day-school teachers of all Christian denominations, and which was opened only last September, and which, while carried on in the premises of the college, is in no sense regarded as a part of the Theological Institution, the pupil teachers were examined in Grammar and Composition, English and General History, Natural Science, Geography, Logic, Latin, Greek, Mental and Written Arithmetic, Principles of Teaching, and in Scripture, the Gospels, and Curwen's system of Singing.

Some of the classes in the Normal School have been attended by a few of the theological students, while those in Natural Science, Logic, Latin, Greek, and Scripture, have been conducted by Mr. East himself.

At the public meeting held at Rio Bueno, and presided over by Rev. John Clark, essays on the death of Christ a True and Proper Sacrifice for Sin; the Work of Christ the Sole Ground of a Sinner's Justification before God; and the Universal Adaptation of the Gospel to the Spiritual Condition of Mankind, were read by three students. On the previous day, two others presented Essays on the Nature and Necessity of Conversion to God, and the Necessity of the Agency of the Holy Spirit in the work of Conversion.

At the conclusion of the public meeting, the children in the day-school were examined, and the business of the institution having been attended to, a conference of ministers, on public questions of religious importance, terminated the proceedings of this most interesting anniversary. Mr. East is giving himself, heart and soul, to his work; and we trust he will be long spared to carry it on with growing success.

FRANCE.

MORLAIX.—The following extracts from Mr. Jenkins's letter of Jan. 17, will show that some progress is making in his mission; while at the same time, the constant opposition of priests, which is of course to be expected, and the opposition of the authorities, often in direct contravention of the constitution, which ought not to be, make that progress the more remarkable and encouraging. It would seem, however, that in this case, as in all others of a similar kind, opposition stirs up inquiry, and really advances the cause it is intended to crush:—

"Not far from a month ago I visited our country station. This excursion was interesting and encouraging. The teachers continue faithful and zealous in their good work, and no legal difficulty is opposed to them now; but other means are made use of, especially the refusal of parochial bread to the poor who take lessons. There is no poor law in France, but the parishes in times of distress assist the poor in different ways. In some parishes bread is given weekly to those in want. The municipal authorities of this town (Morlaix) spend £40 weekly, in order to reduce the price of bread for the needy, and this is quite beyond what the ordinary

resources of charitable assistance are able to accomplish. In the principal parish where the teaching is carried on, the mayor gave notice publicly that no bread would be given to the poor who were taking lessons of the teachers. Several gave up taking lessons on account of this persecuting threat. Nevertheless there are poor people who continue faithful. The number of learners are above forty. I held in the neighbourhood a few meetings, which were good, though the attendance was not numerous, owing to present circumstances.

"From this neighbourhood I went nine miles to see our friend, M. Le Tiec. He was as usual very cordial. He is desirous of forming a plan to circulate good protestant books in the country, and would like to establish a kind of circulating library for that purpose. This is a very good idea, and perhaps it will in time come to something practical.

"A priest, at the invitation of a rich neighbour, had been to see our sick friend, M. Bolock, with a view to persuade him to confess, but the attempt was firmly opposed, and the priest had to hear some plain truths. A young man present, who had come to hear, having already been at our meetings, had written a letter to his parish priest and sent it with one of our tracts on Reading the New Testament, to ask him why he did not teach the New Testament to the people. The priest replied to the letter, but not to the question. This friend read to us the letter and the reply. The letter was reasonable and respectful, but the priest treated the young man as having written under the direction of others, and meddling with what was not his business, being led astray, he said, by the contagion of bad company; he told him that a foolish question deserved no answer, and closed his letter by exhorting him to return to God, and treat with due respect his pastor, who had christened him, taught him his catechism, and given him his first communion. The young man was not affected by this mode of reasoning, and he perceived and was persuaded the priest could not fairly meet his question.

"These are signs of the good work going on. I am informed people in the country talk often on religion, especially with regard to the protestant and catholic religions, as they are called. I am told also the priests now preach more from the Gospel than they did formerly, and many persons say they are better able to understand what the priests preach from the scriptures, and are better able to distinguish that from the doctrines of Romanism. This is the case in the districts where we have laboured for some time."

HOME PROCEEDINGS.

Mr. Allen and Mr. Oughton have visited Staines and Windsor on behalf of the Society; and the former of these esteemed brethren has attended the annual services at Oxford.

The Rev. J. Davey, late the pastor of the baptist church at Hereford, having been accepted as missionary to the Bahamas, and being about to sail for the scene of his future labours, a valedictory service was held at Broadmead Chapel, Bristol, on the evening of Monday, the 14th inst. The day chosen was inconvenient for many valued friends of the Mission at Bristol, as another meeting of great public interest was being held at the same time, but it was the only day that would suit Mr. and Mrs. Davey's convenience. The attendance, though not large, was as good as was anticipated, and our dear friends will carry with them to their distant home the cordial regards and warm sympathies of many Christian friends. The introductory devotion was conducted by the Rev. R. Morris. The Rev. F. Bosworth delivered an effective address on the claims of missions on the church of Christ. The Rev. J. Davey gave an interesting account of the circumstances which induced him to

devote himself to missionary labour, and the views and intentions with which he purposed to enter on his work. Our dear brother and his partner were then commended to the care of our heavenly Father by the venerable pastor of the Counterslip church, and the service was concluded by some faithful and affectionate counsels to the missionary, by the president of the college at Bristol.

We went down to Southampton to see Mr. and Mrs. Davey embark. They sailed on Thursday, the 17th ult., in the "Parana," one of the largest of the Royal Mail Company's ships. We trust they will have a prosperous passage, and be eminently useful in their new sphere.

Our friends must remember that the *financial* year is drawing to a close. The receipts are not, at present, what they promised to be two months ago. Unless a larger sum be received this quarter than was received the corresponding period of last year, the treasurer will be considerably in advance. May those who have the means, by *increased* liberality, and more especially as there is a good prospect of a speedy peace, determine that this shall not be.

FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Diboll, J., Nov. 15 ; Fuller, J. J., Nov. 30.	AUSTRALIA—HOBART TOWN, Tinson, E. H., Sept. 17.
ASIA—AGRA, Underhill, E. B., Nov. 22 and 24.	BAHAMAS—GRAND CAY, Littlewood, W., Nov. 1.
CALCUTTA, Sampson, W., Dec. 7 ; Thomas, J., Dec. 8.	BRITTANY—MOBLAIX, Jenkins, J., Jan. 17.
CHITOURA, Evans, T., Nov. 23.	HAITI—JACMEL, Webley, W. H., Dec. 11.
COLOMBO, Davis, J., Dec. 15.	JAMAICA—BROWN'S TOWN, Clark, J., Dec. 14.
JESSORE, Sale, J., Dec. 6.	CALABAR, East, D. J., Dec. —.
KANDY, Carter, C., Nov. 28.	FALMOUTH, Gay, R., Dec. 10.
MONGHIR, Parsons, J., Nov. 22.	ST. DOMINGO—PUERTO PLATA, Rycroft, W. K., Nov. 22.
PATNA, Kalberer, L. F., Dec. 8.	TRINIDAD—PORT OF SPAIN, Law, J., Dec. 10.

ACKNOWLEDGMENTS.

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

Mrs. Moore, for a parcel of magazines ;	A Friend, for a parcel of clothing ;
Mrs. Wadman, West Ham, for a parcel of clothing, &c., for Rev. J. Diboll, <i>Fernando Po</i> ;	Mr. J. P. Hinton, Bristol, for a parcel of magazines ;
Rev. S. Green, Hammersmith, for a parcel of magazines ;	Mr. Goodings, for a parcel of magazines ;
	M. Martin, Esq., for a parcel of clothing, for <i>Africa</i> ;

NORFOLK.		£ s. d.		BRADFORD, FIRST CHURCH—		£ s. d.		NORTH WALES.		£ s. d.	
Lynn—				Collections.....	25 13 3			ANGLESEA—			
Contributions, Juvenile.....	0 14 0			Do., Juvenile ...	2 19 0			Llandegfan...			
				Contributions	2 5 7			Collection	3 14 0		
				Proceeds of Breakfast	0 4 9			Contribution	0 10 0		
OXFORDSHIRE.				BRADFORD, SECOND CHURCH—				DENBIGHSHIRE—			
Bloxham	1 11 6			Collections.....	12 12 11			Llangollen, &c., on account	10 0 0		
Milton—				Do., Public Meeting	9 2 3						
Collections.....	3 9 10			Do., Juvenile.....	3 5 1			MONTGOMERYSHIRE—			
Contributions	2 10 8			Bramley—				Bethel, near Llanfyllin—			
				Collection, &c.	6 0 4			Collection	1 0 0		
				Brearley—							
Less expenses	6 0 6			Collection	1 19 0			SOUTH WALES.			
	0 2 0			Contributions	2 1 0			CARMARTHENSHIRE—			
	5 15 6			Chapel Fold—				Bethlehem—			
				Collection	2 10 0			Collection	0 10 0		
STAFFORDSHIRE.				Cowling Hill	1 1 2			Contribution	0 2 6		
Walsall—				Cullingworth—				Carmarthen, Priory Street—			
Collection	3 12 0			Collection	1 5 0			Collection	2 5 0		
				Farsley—				Contributions	3 12 6		
				Collections.....	7 4 9						
				Contributions	7 10 6			Horb—			
				Do., Juvenile ...	4 12 7			Collection	0 10 0		
				Haworth, First Church—				Contribution	0 2 6		
				Collection	10 13 5			Llangyndrair—			
				Contributions	8 12 0			Collection	0 19 2		
				Haworth, Second Church—				Contributions	2 7 6		
				Collections	3 1 4						
				Hellfield and Long				Meincian—			
				Preston	4 0 6			Collection	0 8 0		
				Idle	1 11 7			Contributions	1 0 0		
				Keighley—				Newcastle Emlyn—			
				Collection	4 4 0			Collection	1 1 2		
				Contribution	1 1 0			Contributions	1 13 0		
				Kirkstall—				Do., Sunday School	10 15 5		
				Collection, &c.	3 0 0			Sittim—			
				Rawden—				Collection	0 13 6		
				Collection	6 13 10			Contributions	0 17 6		
				Contributions	4 8 2			GLAMORGANSHIRE—			
				Shipley—				Graigarw, Soar	0 15 0		
				Collections.....	7 6 0			PENNROKESHIRE—			
				Skipton—				Tabor—			
				Collection	0 19 0			Collection	2 7 8		
				Slack Lane—				Contributions	0 10 0		
				Collection	1 8 1			SCOTLAND.			
				Steep Lans	5 7 0			Auchencairn—			
				Sutton in Craven—				Contributions, for			
				Collections.....	8 7 1			Native Preachers ...	1 0 0		
				Contributions	2 11 8						
				Waingate—				Irvine—			
				Collection	2 5 9			Contributions, for			
				Contribution	1 0 0			Native Preachers ...	0 19 0		
					173 1 1			IRELAND.			
				Acknowledged before				Waterford—			
				and expenses.....	161 6 2			Contributions	2 1 0		
					11 14 11						

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Missionary Herald (Mar. 1856).



BAÏRAM, A MAHOMMEDAN FESTIVAL.

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

NATIVE CHURCHES AND PASTORS.

In accordance with announcements in a recent number of the Herald, we proceed to give another of those reports laid before our brethren, and adopted by them, at their recent conference. The one selected for last month was on *preaching*; the present one is on a subject of almost equal importance—a subject which occupied much time and thought, which engaged the attention of the Serampore missionaries *fifty years ago*, but which has now been revived, we trust, to some good purpose.

The connexion which should exist between the Christian missionary and those who have been converted from heathenism, appears to demand our attention next in order—and it is scarcely second in importance—to the determination of the question, how he may best fulfil the command to “preach the gospel to every creature.” We can easily understand that those who sympathize with each other in their views and feelings on religious truth, will naturally, by associating together, sustain and strengthen each other in its profession and advocacy. Agreeably, therefore, to this condition of our nature, the great Lawgiver of the Church has appointed that its members, as far as practicable, shall constantly meet and unitedly act for religious worship and service, that their own growth in Christian character may be assisted, and that the influence of divine truth may be exhibited and diffused around them. Out of the success of the missionary’s labour therefore, *native churches* naturally arise—they increase according to that success—while many of his greatest difficulties will be found to spring from his connexion with them. To understand his right position and be guided by right

principles in all his relations and conduct with reference to these communities, must be important alike to his own happiness in his work, and to their advancement towards that maturity of character which constitutes Christian manhood.

In the first formation of these little societies, in which the new spiritual life is to be cherished and its action directed, the Christian missionary naturally assumes a relation of almost paternal authority and care. They gather around and cleave to him as the teacher to whom they listen for instruction—the benefactor to whom they are grateful for the tidings of salvation. The attention, the sympathy, the direction that are connected with the official relation of pastor, are natural to his mind as the result of his success: towards those whom he rejoices over as the recompense of his self-denial and toil, there “is no one like-minded” with himself “who will naturally care for their state,” and he as naturally therefore assumes “the oversight of them in the Lord.” A state of infantile dependence and inexperience, is not, however, long to continue. Under the instruction of the scriptures, there will be advancing knowledge; under the divine blessing on Christian labour, there will be increasing numbers. A more perfect and full organization will be the result of such growth, and as a separate and distinct church, with its bishop and deacons, as many as its need may require, it shall stand forth a self-acting and self-governing community, “striving together for the faith delivered unto the saints.”

The rapidity of its development will depend on a variety of circumstances which we need not specify—probably

for a long period, its growth in this country will be slow :—and for the mere sake of having persons, to answer to scriptural names, we would not urge the appointment of men for service in the church for which they are neither needed nor qualified ; but from the first, such communities must learn to defer to their pastors' authority—and to regard their own subordination as the result of their voluntary choice. Sacred, however, as the relation may be, possibly before long it may abruptly terminate. The voice of providence may call for a removal of the missionary pastor to another sphere, or death may cut down the faithful labourer in the midst of his toil. And now the feeble band that had been gathered by him naturally turn their eyes to those who had first sent him—and according to the wisdom given them to repair the loss suffered, these look out for one to enter into the labour that have been suddenly arrested. Let not such appointment be made irrespective of the sentiments of those who are most to be affected by its fitness or its folly. To a missionary station, or house, or chapel, a committee may have power to appoint without appeal : but we hold it a sacred privilege of a Christian church, to choose its own officers—a privilege not at all affected by a consideration of its numbers, or its poverty ; and let none with rude or thoughtless minds attempt to set at nought its rightful claim.

A happier issue of a first or a succeeding pastor's labours may be, however, a change of another kind. "The churches enjoying rest and being edified—walking in the fear of the Lord and the comfort of the Holy Ghost, will be multiplied." The perfection of individual character and the numerical increase of a single church, will not exhaust the desires of an earnest Missionary spirit. On the increase of the *number of the churches*, one having such

a spirit will be intent. The question, when distinct communities shall be formed, is very rarely to be determined by the consideration of numbers alone. A very small one might suffice to form a first church in a country or district—*four* were thought sufficient to form the first baptist church in India : a much greater number would not alone justify a distinct organization, or separation from a community close at hand. The great consideration in forming new churches, we conceive, should be, the difficulty of enjoying Christian intercourse with one already in existence. If, with those who cherish the same faith and observe the same order, we cannot enjoy Christian worship ; if our dwellings are so distant that we can rarely meet—or if the community has grown so large, that we cannot assemble in the same house of prayer, or enjoy the benefit of the same pastoral superintendence, then an increase of churches is demanded : but woe be to him—and if in this heathen land, a double woe—who separates brethren by exciting strife—and would multiply the companies of Israel, by seducing from their ranks a number, to make himself amongst them a captain of fifty. Two opposite courses, we conceive, are alike to be deprecated,—the bringing converts together from distant places to form a large community, and the separating into small churches a community that live and might act together.

In the midst of this growth and increase of churches, the character of the missionary as primarily an *evangelist*, should never be lost sight of by himself or his people. The very fact of his being sent from a distant land to preach the Gospel of Jesus to those without a knowledge of it, should remind both that his thoughts ought to reach towards the regions beyond those where Christ is known, and that he is a debtor, should opportunity ever be presented, to preach

the Gospel there also. The demands on his time and anxiety, which the very success that God has granted brings him, should be viewed with suspicion, if not impatience: and both Missionary and people should ever look on their connexion as a mere temporary one. The continued sustentation of Christianity in any place must not depend on foreign aid. The primitive history of the church, as well as the necessity of the case, must teach us this. We have not perhaps to preach to a people so prepared to receive the truth concerning Jesus, as were the first converts to Christianity in most Jewish and Gentile cities: the national character of those around us has been thought by some more degraded and helpless than that of those who were first wrought upon by the truth—but as our work is to diffuse a knowledge that shall elevate this character, the question is only one of time. The principles on which the first missions were conducted we must seek to act upon in those of our time, and as in the case of the cities of Asia and of Greece, so in those of Bengal, Christianity must not always look for the superintendence and personal ministry of the agents who have introduced it.

The necessity which we thus recognize is not new, either to our own minds, or to the minds of many of whom we have now the oversight. From an early period in the history of our mission, even so far back as 1805,* it has been acknowledged as a thing to be sought after, and during the last few years it has been frequently insisted on by some of us amongst our people. The principal difficulties which we anticipate in an attempt to free ourselves from the

care of any of our churches will arise from the reluctance of the churches themselves to endeavour to stand alone; and it is not to be concealed that our conviction of the insufficiency of many of them to do so, would prevent at present a very hearty and general desire for the trial. There is, we acknowledge, a danger of fondling and spoiling, by our caution and anxiety; but there is also the opposite error of anticipating both the providence and grace of God,—his *providence*, in requiring of the people under our care more than their worldly circumstances allow them to perform—the sovereignty of his grace, in expecting them equal to the discharge of duties for which they have not received the necessary qualifications.

The question has not infrequently been asked of late, and sometimes perhaps impatiently,—“Why are there so few, or rather, why are there no native Christians sustaining an *independent pastoral office* among the churches of Bengal? It is generally found that though Europeans make the best missionaries, native Christians are best qualified for the pastorate of the churches. There are at first sight so many advantages on its side that its general adoption is confessedly desirable. If a pastor to be efficient must thoroughly know his people—should sympathize with them—live amongst them—interchange freely thought with them—one of their own nation has manifestly an advantage over a foreigner—one of themselves over a stranger.” While much of this is admitted as true, the explanation of the fact we believe is close at hand. An efficient pastor should not only be equal to all these things, but he needs such a degree of moral courage to reprove sin—such a removal from the danger of exercising a petty tyranny by virtue of his office—such a freedom from party-spirit—such an acknowledged eminence amongst his

* See form of agreement, respecting the great principles upon which the brethren of the mission at Serampore, think it their duty to act in the work of instructing the heathen, agreed upon at a meeting of the brethren, at Serampore, on Monday, October 7, 1805.

people through the exhibition of Christian character, and the possession therefore of moral influence, that few, if any, of our brethren have commended themselves as qualified, both mentally and morally, to stand forth apart from the European missionary, as the leaders of their people. *We would distinctly assign this as the chief reason for the omission that is lamented.* It may have been that, in some of us, there have been too much timidity and too little confidence in the grace of God, as it might be illustrated in the experience of our brethren. We are not conscious, however, of a desire to retain our hold on these churches through our love of power, nor do we wish to have dominion over their faith; we have no desire to assimilate our work in India to that of our brethren in the pastoral office at home; and those of us most burdened with a pastoral relation, do not shrink from the greater physical labour or self-denial which might be required in making known the gospel to those not yet within the church. When we can find men to take the oversight of those whom we have exhorted, comforted, and charged, as a father doth his children—of whom we have been “jealous with a godly jealousy,” the readiness with which we left our earliest homes and friends in obedience to our convictions of duty, is an assurance, at least to ourselves, that we shall have strength of faith and love, to leave all our new connexions and associations which may have almost renewed to us in this foreign land the pleasures of home, and go whither divine direction may lead us.

As a preliminary step to such a consummation, several of our brethren, as is well known, have long been in the habit of working with native preachers, who have had, under the European brother's general superintendence, the pastoral oversight of some church or station in the district of their labours.

Several of these churches and co-pastors might be recommended, some of the brethren think, to make the attempt to stand alone. There has, for the reasons above stated, been a hesitation in surrendering all right of interference in matters of church-discipline and government. We hope the hesitation will not long continue, convinced that the time will soon come in many places, and ultimately must in all, when, to use the language of the first Secretary of our Society, “the influence which a missionary shall have in a district must be *persuasive not authoritative, natural not official*, and he must look for it only as the result of superior wisdom and experience.”

In the central station, indeed, in which the European missionary may have his residence and home, it will be desirable that he always have an official authority; first of all, for the sake of those who may appear as new converts under his ministry. It would be unnatural to turn every inquirer, whom he has interested with religious truth, into the hands of another; and it appears from apostolic precedent, that where the evangelist or missionary may be who has brought the gospel to a place, there he should be found the most active teacher, and recognized as having chief authority. There was also another fact stated which may receive a special illustration in such places. The great field of the missionary's success, would generally seem to be the congregation wont to assemble at stated seasons with native Christians in the house of prayer, and naturally he would deprecate haste in surrendering a position of usefulness as teacher to such a congregation, if only a very inefficient substitute could be found.

It is thought, that generally it will be the wiser plan that the pastor, as well as the deacons, though he may be thereby a somewhat inferior man, should

be chosen out of the people, and by the people themselves. Various reasons were assigned for the first of these opinions, arising from the remaining influence in many cases of ancient social distinctions in the minds of the converts, and the general attachment to localities which would prevent an individual from another place getting soon to feel at home. And with reference to the second opinion, the repugnance which we have to the imposition on a church of an European missionary, is increased as we think of a native brother thrust upon a people. Naturally we may expect that the advice of a missionary will be asked on such a matter; and in the first surrender of his authority, the missionary's approval of his successor may be thought requisite to the ratification of the church's choice; but we are very generally and strongly convinced that, after independence has been recognized, interference and meddling will impede, rather than advance, the growth of such Christian community. The question relative to the support of these independent native pastors, is one which has presented a great difficulty in making a general trial of their capacity for independence. The extreme poverty and small numbers of many of our churches in Bengal, preclude the hope of their being soon released from the control of the missionary or the society. While, however, we think that the full independence of action in a church cannot be secured while its support is extraneous, the present poverty of a people should not be held a sufficient reason of itself to prevent the trial of an independent pastorate. It might be consistent with the great object of the missionary society to help, at least for a season, a

poor people who were willing to exert themselves for the support of him who laboured amongst them in the Lord. For doing much beyond this duty of supporting themselves, no native church is at present competent. The work of introducing the gospel into new districts, and of awakening the mass of the people throughout the country, must rest with the missionaries, and with those who labour with them as preachers to the heathen. Between the duties of these assistants in mission labour and those of the pastors of churches, and therefore between the acquirements needed by them respectively, there is a difference; and without expressing any opinion as to their relative importance, we would recognize and maintain a distinction. The need of a greater number of efficient men of both classes we have all felt, and would beg of every one interested in our work, to unite in prayer to the Lord of the harvest, to send forth more labourers into this great field, which is truly white unto the harvest.

With reference to immediate action on this important subject, a few words will suffice. Whether there are any churches in Bengal which might be at once left to stand alone, must be determined finally by the brethren to whom such churches have been given in charge. Each pastor, in connexion with his people, can best determine how and when the experiment shall be made, or if it shall be made at all. The four churches at Johnnagar, Lakhyantipore, Chhobikarpar, and Satheriya, are thought the most equal to such a movement, and this Conference, directing their brethren to look up to God for wisdom and strength, would encourage them to make the trial.

FOREIGN INTELLIGENCE.

CALCUTTA.—In consequence of Mr. Denham's return to England, through ill health, it has been deemed necessary that Mr. Sampson should go to Serampore for a season, to assist in the duties of the college. The propriety of this step has been questioned by some of our brethren, as might be expected on a subject where much diversity of opinion prevails. This difference of opinion will do good; it will excite discussion, and when carried on in a Christian spirit, the truth will be elicited thereby. Mr. Sampson very frankly states his own views on the subject, and we are glad of the opportunity of giving him the opportunity of expressing them.

"Of course you have heard, ere this, through Mr. Underhill, of my going to Serampore. My removal there, although only for a season, is viewed by different parties with different feelings. The great controversy at present in the mission field, I find to be, preaching, *versus* teaching; and I must say I have been rather disappointed at witnessing the spirit in which truly excellent men carry it on. Surely a little charity ought to be exercised. When men, of whose deep and ardent piety there can be no doubt, say that they believe their place is in the class-room, that there they do, while teaching other subjects, preach the Gospel, and that they are conscientiously engaged in the duty to which they believe God has called them, it ought not still to be told them that they are disobeying the great command. And so even respecting my temporary sojourn at Serampore, while some say they are glad on account of it, others say they should be glad if I were going for any other purpose than that of teaching mathematics. Well, the only thing, even in this comparatively trifling affair, is to have a clear conscience towards God and man. It has not been of my own seeking. Mr. Denham, while engaged in committing to their last resting-place the remains of an old and respected fellow labourer, is himself cut down, and obliged to seek renewed health and strength in his native climate. How shall his place be supplied? All the missionaries round about are fully occupied in active labours that cannot be suspended (with the exception of myself). I cannot preach, for I don't know the language. At Serampore I shall have equal facilities for acquiring the language with those I have here, perhaps greater, besides other advantages of no inferior nature. At the same time I shall be occupied for two hours daily at the college. But instead of that being a

drawback, I believe it will be a material help. It will be a most desirable break into the monotonous drudgery of learning a language; besides which, it will give me the pleasure, and no small pleasure it will be, I assure you, of knowing that I am actually doing something. Oh, you cannot think how irksome it is to have nothing of active labour to do. But I must say, and believe me I say it with all sincerity, if I thought that through my going to Serampore I should be delayed a single week from preaching the Gospel, that is, from going and actually proclaiming the love of God to men, *I would not* go there. Instead of this, however, I think I shall sooner and better be able to do so by being for a while at Serampore, than I shall if I stay here, and therefore I see no reason why I should hesitate about it. I thought it right to be thus explicit and open with you. Believe me, every day I am here, I see more and more the need of labourers in this part of the vineyard of our Master; and my heart has often been well nigh ready to burst when I have seen people passing by in groups of fifty or sixty, when engaged in the absurd ceremonies of their puja, because I have been unable to go out and tell them of their absurdity, and point them to Him, who, being a spirit, requires to be worshipped "in spirit and in truth." Be assured no effort on my part shall be wanting to hasten the time when I shall be able to do this, and God grant I may ever keep it before me as the great object of my life.

You will be glad to hear that my health is thoroughly re-established. The weather at present is most delightful. I shall be glad when the next hot season is past, for then I shall have had experience of all the seasons in India.

JESSORE.—The good work seems to be going on in this district, and Mr. and Mrs. Anderson, lately appointed to it, are now actively and cordially co-operating with Mr. Sale in carrying it on. Mr. Sale writes, under date of December 6.

"I rejoice to be able to say that Mr. Anderson is now entering on his work in the district, and it is our earnest prayer that grace may be given him, and great success follow his efforts. He will, I believe, take charge of Sutherlyna and its institutions, and superintend the evangelizing efforts which our strength may enable us to make in the region round about. The station will include parts of the districts of Baraset and Nuddea, as well as a very populous portion of Jessore. Mr. Anderson has made unusually good progress in the Bengali.

We returned last Sunday morning from a tour of nearly six weeks, during which we visited a good many places, and attended two large melas. At both the latter the people heard very attentively; indeed, unwillingness to hear our message is the exception in this district. I had also very interesting conversations with the Zemindars in the neighbourhood. We cannot but hope that good will result from this proclamation of the word of life to high and low.

BEERBHOOM.—The rebellion of the Santhals, to which the following letter refers, has happily been suppressed, but not before numerous lives were lost, much property destroyed, and whole villages laid in ruins. Mr. Williamson has returned to his post. For a short time he was cheered by having a partner in his work, Mr. Parry; but that he only enjoyed for a few months. We shall be glad if the Committee can afford him the help he asks. He is advancing into years and needs, more than ever, the presence and active co-operation of a fellow missionary.

"At the date of my last letter I was with my family in Calcutta, having fled from the Santhals, a barbarous people, inhabiting the jungles and hills of Beerbhoom and Bhau-gulpore, who were then plundering and burning villages and massacring their inhabitants, chiefly Hindoos. The insurrection has not been permitted, by Divine Providence, to spread to the extent that it was feared it would, and believed by some that it actually had. But in the above-mentioned districts and Bancoorah, the work of destruction has been hitherto allowed to go on, without any energetic measures having been adopted by Government, for which they have been severely and justly blamed. Martial law ought to have been proclaimed, and some instances of condign punishment inflicted at the commencement, instead of which, the affair, however serious, has been trifled with up to the present time. We returned to our station about six weeks ago, and feel ourselves comparatively secure, the station being now occupied by a military detachment.

"While in Calcutta I had the pleasure of being present at our conference meetings, which were very interesting, and conducted with the greatest harmony. It was truly gratifying to hear all our missionary brethren delivering their various concurrent opinions on subjects of such high interest, and especially those of our esteemed and beloved secretary. I had also the pleasure of attending a general conference of nearly all our Bengal missionaries of different evangelical denominations.

"We are now again alone, having been left

a few days ago by our dear brother Parry, who has gone to occupy the Cutwa station, instead of Mr. Supper, who is about to proceed to Dacca, in order to supply more fully Eastern Bengal, which holds out very pleasing hopes of successful missionary operations, indeed, very much beyond that of North-Western Bengal. Another missionary, however, is much wanted at this station, to help me in my declining years and strength. For the last month I have been labouring under a diarrhœa, which, although it has not laid me aside from my work, has much prostrated my strength. I am proposing to go out on my usual itinerating work during the cold season of the year, but have some serious doubts whether I shall be able to go through with it. Let, then, one of your remaining twenty, to be sent out for India, be appointed to Beerbhoom.

"I am sorry I have not as yet been able to do anything respecting a native pastorate. One of our leading men having fallen into sin, our projected plan has been deranged for the present. With the exception just mentioned, the conduct of our church has been, upon the whole, not unbecoming their profession. Instruction and admonition have been almost daily administered to them. The gospel has been preached to the natives around, many approving of what is said, yet no one daring to make a public profession of the Christian religion. They seem to want some more bold than the rest to lead the way, or rather the Holy Spirit to convert them to God. I think I have already mentioned that two persons were baptized in the early period of the year. Pray for us that 'the Word of the Lord may have free course and be glorified.'

WEST INDIES.

TRINIDAD.—As soon after his return as possible our indefatigable brother Law visited his out-stations. The result will be seen in the extracts from his letter of December 10th, which we subjoin. It gives us peculiar pleasure to notice the testimony he bears to the fidelity and zeal of the native preachers. We are not without hopes that, ere many months pass away, some help may be afforded, and a brother, suitable to the occupancy of the out-stations, may be sent to Trinidad. It is gratifying, also, to observe the way in which Mr. Law speaks of the renovating effect of his short sojourn in this country. During his stay here, he missed, no opportunity of presenting the claims of the mission to the friends in every place which he visited, whether on the

business of the Society, or to see his relatives and friends.

"I have visited the stations in the country since my return, and I am going to pay another visit this week. The state of things, on the whole, in the country churches is satisfactory. The native teachers and preachers have done their very best in my absence. Their "works of faith and labours of love" have been many, and some of them have been very trying to flesh and blood; but the rich grace of God has abundantly sustained and blessed them. If some of these dear brethren could reside with me in Port of Spain for a few months, I could direct their studies, so as to make them *fitter for the Master's use*.

"I am glad to be able to inform you that, although my last journey engaged me nearly a whole week, I returned home in perfect health. Every day, from morning till night, sometimes till midnight, I was occupied in either travelling or preaching. The time taken up with each service is generally about seven hours, during which time candidates for baptism are examined, and those approved of baptized; two and sometimes three sermons are preached. The whole is concluded by the solemn supper of the Lord. On these occasions, I have much deep and anxious thought about everything and every one. During this visit, I baptized in all nine Christian men and women. I saw, indeed, the grace of God, and was glad.

"I returned *without fever*, or any of those distressing ailments I used to have from my country work. It is no wonder that I should be tired and exhausted in the extreme. A good night's rest removes all this fatigue. My visit to England has been a blessing to body and mind.

"Continue to implore the Committee to remember Trinidad, and, as soon as possible, send another missionary into this important field of labour."

BAHAMAS.

NASSAU.—We have been very much concerned, during these past few months, to receive from Mr. Capern distressing accounts of the severe afflictions which have fallen on Mrs. Capern, and some other members of his family. The Committee, anxious to alleviate them in some degree, suggested to him, some time ago, a voyage to the States, and a sojourn there for a few weeks. This was not practicable; and now it seems inevitable, unless Mrs. Capern's life be sacrificed, that she should at once return to England. He is greatly concerned about the expense, being unable wholly to meet it himself.

But the Committee have very properly determined to remove his anxiety on this score. They have, therefore, expressed to him their deep sympathy with him in his affliction, and as a mark of their respect and perfect confidence in his integrity and prudence, directed him to draw for whatever amount he may deem necessary to meet this emergency. By this time, too, we hope Mr. and Mrs. Davey have arrived at Nassau, which will at once relieve Mr. Capern of some portion of his laborious duties. Under date of September 10, he says:—

"My own health, I rejoice to say, is better than it was this time last year. But I am ashamed to think of the amount of care and indulgence I have bestowed upon myself of late. Formerly I performed the services which I have devolved upon others for some months past; and have therefore been resting on my oars. It is really very trying, dear brother, to see a great deal of work that ought to be done, that used to be done, and that would be done, if there were strength adequate to it, left undone. But we cannot be always hale and strong. Oh, that there had been more of the work of faith and love, when the physical frame was capable of more toil.

"I am thankful that I can say, I hope the word is not preached in vain here. Hundreds hear it; and some of those, I do persuade myself, hear it with joy and holy fear.

"On the first sabbath of the present month, we baptized sixteen candidates, nearly all of whom were young, and most of whom had been children in our sabbath schools. The attendance was large, and the occasion solemn and impressive. Others are waiting to be received; and as soon as we are convinced that they have given themselves to the Lord, they will be baptized.

"The good work in the out-islands is, I trust, going on. Our native brethren all at their posts, and some of them are encouraged in their work. The people hear them gladly; and some of the people contribute towards their support as God enables them. But such is their poverty, that they cannot provide an adequate maintenance for their teacher; and we have, therefore, and shall have, to supplement their efforts. I deeply regret that I have been unable, in consequence of personal and domestic affliction, to go to the out-islands during this year, as I am quite sure much good is generally done by a visit. I hope to be able ere long to go. But I must wait until my wife is strong enough to attend to some duties which, in my absence, necessarily devolve upon her."

In a letter dated October 13, Mr. Capern

acknowledges the Committee's proposal to visit the States, and tells them why he cannot act upon it, and also gives some pleasing intelligence in regard to the station:—

“Your most welcome letter of August 29 came to hand by the packet of yesterday. Its contents are to us both important and interesting. And were not the packet to be leaving so soon (for being two days behind her time she sails agsin for St. Thomas to-day), I should write you at some length on some of its main particulars.

“But let me now say, that we feel very deeply the kindness of the Committee in so readily acquiescing in the proposal made, we have the pleasure of thinking, with fraternal sympathy by you, that we should have a temporary change. A short sojourn in the States, however, would not answer the end in regard to my poor wife. Our medical attendant has, more than once, assured us that the stamina of her constitution are too much impaired for her to derive any permanent benefit from any but a lengthened stay in a bracing clime. And such a stay would now be impracticable. Besides, she is at present quite too feeble to take a voyage. Since November, 1854, she has, with the exception of about two months, been entirely unable to attend to her domestic duties; and only about four times has she been able to attend a place of worship, though the chapel is not more than eight or nine yards from our house. The doctor now tells us most distinctly, that, in his opinion, she cannot possibly live through another summer here. Under these circumstances, should my wife's life be spared until the ensuing April or May, our desire is, if her strength be equal to the voyage, for her to visit England. And if there be no person there to supply my place, I can for a time continue here. But our Heavenly Father's will may, by that time, be clear and plain to us. My own health, I am thankful to say, has materially improved of late.

“I am still hoping that the great Head of the church will raise up some one here to aid the missionary in the work of this station. A native would be very far preferable to a European as an assistant, seeing he would do the same work, and exert, perhaps, as large an amount of influence at a *much less cost*. He would recognize a superintendence which a European would repudiate. In applying to you to send some one to this station from home, I meant not a colleague but a substitute. For the failing health of my wife, and my own not being good, led me to conclude that I ought to give place to a more able workman, that the cause receive no damage.

“More than once have I thought of writ-

ing to Mr. East, to see if he had or knew of any one in Jamaica suitable for this post. But as Mr. Rycroft returns to Grand Cay, and Mr. Littlewood goes to Inagua, new arrangements will doubtless be made, and such as may meet the wants of this station. Mr. Littlewood will not confine his labours to Inagua. A population of about 500 will not engross the whole of his time and attention; and I have no doubt but he will be willing, as you suggest, to take the superintendence of some of our more distant churches.

“The church at Nassau could support a native pastor. There is a baptist congregation now supporting its pastor. This they do, and no more. They have no schools or native teachers on the islands to support. Our friends raise a much larger sum than they; but we have both teachers (native pastors) and schools to maintain, either in whole or in part. And then take the money that would go to the salary of a pastor here. But such a pastor is an object to be sought. It would, as you observe, ‘be a step in the right direction.’ Efficient native teachers, rather than European missionaries, are to be desired for these scattered islanders. Generally the native pastor system works well. A head will be for a time wanted to whom our brethren can look for counsel, books, and pecuniary aid.

“The young man about whom you inquired is with me now, learning his Greek and Latin grammars. His impediment seems to be a nervous affection, which I hope he will get the better of. His preaching is acceptable to the people: and as his character is excellent and his talents good, I have thought it right to encourage him by having him with me for a term. His station was not very far from Inagua, and will fall now, I suppose, under the care of Mr. Littlewood.”

TURK'S ISLAND.—Our readers are aware that Mr. Rycroft has been directed to remove from St. Domingo, where his way seemed utterly edged up, to this station, and that Mr. Littlewood, at his own suggestion, goes to Inagua. By this time these brethren are at their respective posts. Mr. Littlewood leaves a united people, and a comfortable home, for a station where he will have to endure great privation. But he goes in the right spirit, and we hope that he will be sustained amidst all his difficulties.

“We are now preparing for Inagua, and expect to leave in about a fortnight. Mr. Rycroft will be here the latter end of November. I should prefer staying till his arrival but for special reasons which seem to make it my duty not to delay. In about

two weeks, a vessel sufficiently large, with good accommodations, will be going thither, and will take us, with all we have to remove, for £10 or £12, whereas if I had to take up a vessel purposely, it would cost full £20. It is also desirable that I should be on the spot to take an advantage of any favourable offer of a plot of ground for mission purposes. Two lots have been lately offered me, each for £60 sterling, both in their natural state, without inclosure or any improvements. Building at Inagua is expensive, there being no direct means of importation from America; every kind of material must be obtained from Nassau—a very dear market, in addition to the high charge for freight from thence. Three hundred pounds—a large sum to collect—would build but a small house with the necessary appurtenances. We require nothing but a comfortable cottage. The small house we occupied during our last visit proved very unhealthy. We suffered much from inflammatory attacks, and severe colds and coughs; but as small as it is, it could not be purchased under 1000 dollars. Not a house can be obtained on rent. During our stay on the island, a respectable man with his family, from America, arrived there, intending to make it his home. The doctor kindly offered them a room for a few days; but, finally, they were obliged to put up with a workshop, where they suffered a good deal until they could erect a small dwelling. If I am not able to prevail on some kind friend to take us in for a short period, I must try to live in our old dilapidated chapel, until I can hear from the Committee on the subject of building.

"We have the chapel to proceed with. Nothing has been done to it since I left. This will consume all our station funds for some time to come. Our hope rests principally with you to furnish the means *immediately* required for a mission house. I hope the Committee will kindly consider this matter, and instruct me as to the amount

allowed for it. I shall anxiously look for a reply by the return mail.

"To give you an idea of our temporal prospects, I will extract a few lines of a letter received to-day from the American consul, a dear friend of ours, and a good man, I believe, who has no knowledge of our being ordered to remove to Inagua: 'Matters here are about as usual, nothing doing in the Pond, abundant rains, no sale for our salt, and, worse than all, no provisions, and nothing to buy with; not a bag of corn, rice, meal, butter, or flour.' Our comforts at Grand Cay, as few as they are, will be greatly missed; but we shall not be without consolation so long as we can direct furnishing souls to the bread and water of eternal life. I long to be more useful, and hope that I shall consider it no hardship to deny myself a few comforts for the sake of others. My dear wife will cheerfully conform to any circumstances, so that Christ's kingdom is extended and God is glorified by our lives; but her constitution is delicate, and any imprudent exposure might interrupt the usefulness for which we wish to live. Oh, for greater devotedness to the cause of God! Oh, for grace to conquer nature! Our dear people here have taken a deep hold on our affections, which will render parting a heavy trial. May the Lord's blessing continue to rest upon them."

Since the foregoing letter was received, we regret to find, by one from Mr. Capern, that Mr. Littlewood and family had been obliged, very suddenly, in consequence of an attack of yellow fever, to go to Nassau. At the time Mr. Capern wrote, he was very weak, but slowly regaining his health; but he was too ill to write himself. We hope, by next mail, to receive good tidings from him. We are desired to say, for the information of his friends, that Mr. Littlewood's address in future will be INAGUA, Bahamas.

HOME PROCEEDINGS.

Mr. Oughton has visited High Wycombe, Faringdon, Coate, and Standlake, and commenced the Scottish tour during the past month. The secretary has attended meetings at Alie St. and Bloomsbury, with Mr. Allen, who has also addressed juvenile associations at St. Alban's and Keppel St., and been our deputation to Kingston and Tottenham. The Hon. and Rev. B. W. Noel has visited some places in South Devon, and Rev. J. Leech-

man two or three villages in the vicinity of Watford.

We have great pleasure in stating that the Rev. G. Kerry, pastor of the church at Dorchester, having offered himself for Mission service in India, has been accepted, subject to the ability of the Committee to send him forth. Some months will elapse ere that can be determined, as the present season is most unfavourable to any one going out with

the view of residing in a tropical climate. Meanwhile we hope this announcement will prove a fresh stimulus to our friends to increased effort that by a competent addition to the funds, the Committee may have no reason to hesitate on *that* ground.

We are happy to learn from a letter dated Sierra Leone, Jan. 18th, that Mr. and Mrs. Saker had so far proceeded in safety on their return to Cameroons. The early part of the voyage had been very tempestuous, and they suffered accordingly; but after they left Madeira the weather became very fine. Ere this they have arrived at their destination.

Mr. and Mrs. Davey, who left in the "Parana" for the Bahamas on the 17th ult., write from Madeira under date of Jan. 26th, the vessel having put in for a supply of coals, the captain fearing from the great consumption of the previous ten days, that he would not have enough to carry the ship to St. Thomas's. They too encountered very heavy gales of wind in the Channel; but a day's rest recruited them, and, by this time, they have reached Nassau, to the great joy of Mr. Capern, whose domestic afflictions have recently been very severe.

Mrs. Law, who had remained in this country after Mr. Law, owing to a severe accident which confined her to her bed for six weeks, left in the "Tyne" on the 2nd ult. in completely restored health, and expected to be in Trinidad about the 24th, once more to resume her missionary duties in conjunction with her devoted husband.

By last advices from Calcutta we learn that the passage had been secured for Mr. Denham and family in the "Monarch." They may be expected to arrive here sometime in May. The arrangements made to supply his lack of service at Serampore have been adverted to in a previous page of the Herald.

We beg to remind all treasurers and secretaries of local auxiliaries, and all contributors intending to aid the Society's funds, that the accounts for the present financial year will close on the 31st inst. That their contributions may appear in the report, it will be necessary that they be forwarded on or before that day, the *earlier the better*. We do hope an effort will be made to prevent any debt this year. Very little *additional* liberality on the part of each contributor will prevent this occurring.

NOTICE TO MISSIONARIES.

We have received several letters lately desiring us to acknowledge in the "Herald" parcels, boxes, and other articles which have been sent out by friends in this country to various stations. We are always glad to comply with this wish; but we hope missionary brethren will not consider this enough. They ought to write *direct* to the friends who send them. A letter from a missionary is very gratifying. It serves to keep alive zeal, and awakens personal sympathy and regard. Missionaries often complain that this personal sympathy is little felt, and friends here wonder sometimes that missionaries do not *appear* to feel interest enough in those who help them in this way, to write only a letter. Now such complaints need not be uttered, and would not be, if this hint were duly acted upon. We beg to impress this upon our

dear brethren abroad. It is of more importance than they may, perhaps, think. If a letter, accompanying substantial proofs of a desire to aid them in their work, refreshes and gladdens their hearts, so a letter from them awakens in the hearts of friends at home new zeal, and tends to promote and deepen their concern for the cause itself. May we add, too, that working parties should never send out a box of useful articles without first apprising us of it, stating the value of its contents, and writing to the missionary for whom it is intended, and requesting an acknowledgment. We have tried year after year to get at the *amount* of what has been done in this way; but hitherto we have failed. May this notice be the means of securing success for the coming year.

SPECIAL NOTICE.

It will be a *great* convenience if brethren in the country, who may have made any engagement for the mission Lord's day in London, April 27th, or churches who have engaged any minister to preach on that day, would, at once inform us of such arrangements. The usual list will be ready in a few days, and we shall be obliged if pastors or deacons will favour us with an early call.

FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Fuller, J. J., Jan. 3.	AUSTRALIA—LAUNCESTON V. D. L., Dowling, H., Nov. 2.
SIERRA LEONE, Saker, A., Jan. 18.	BAHAMAS—Rycroft, W. K., no date, received Feb. 16.
ASIA—AGRA, Underhill, E. B., Dec. 18 and 25.	NASSAU, Capern, H., Jan. 7 and 8.
BARISAL, Martin, T., Jan. 3.	HAITI—JACMEL, Webley, W. H., Dec. 28.
BENARES, Underhill, E. B., Jan. 8.	JAMAICA—ANNATTO BAY, Jones, S., Jan. 23.
CALCUTTA, Thomas, J., Dec. 22, Jan. 8.	CALABAR, East, D. J., Dec. 22, Jan. 24.
COLOMBO, Davis, J., Dec. 29, Jan. 14.	FALMOUTH, Gay, R., Jan. 8.
CUTWA, Parry, J., Dec. 20.	SAVANNA-LA-MAR, Clarke, J., Jan. 10.
INTALLY, Underhill, E. B., Oct. 8.	SPANISH TOWN, Phillippo, J. M., Jan. 28.
MONGHIR, Lawrence, J., Jan. 3.	MADEIRA, Davey, J., Jan. 26; Saker, A., Jan. 8.
RIVER DAMADA, Morgun, T., Dec. 20.	

ACKNOWLEDGMENTS.

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

Mrs. Cozens Upper Clapton, for a parcel of magazines;	Mrs. Deedy, 40 Dover Road, for a parcel of magazines;
Mr. Thomas Stone, Loughton, for two parcels of magazines;	Mrs. Thomas Bartlett, Oxford, for a series of the Periodical Accounts, Eclectic Review, &c., &c.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21 to February 20, 1856.

* * N. P. denotes that the contribution is for *Native Preachers*.

£ s. d.	£ s. d.	£ s. d.
<i>Annual Subscriptions.</i>	Bousfield, J. R., Esq.	Overbury, B., Esq.
Bartlett, Rev. J., Marnwood	Bowser, W., Esq.	Price, Dr. Thomas
1 0 0	C. R.	Roby, Mrs.
Beddome, W., Esq.	Harwood, J. U., Esq. ...	Williamson, Mr. Robert
1 1 0	Kitson, Willm. Esq.	0 10 6
Benham, J. L., Esq.	Murch, Rev. Dr.	
4 4 0		

Donations.	£	s.	d.
Air, Master A. C., Collected by, for N. P. ...	0	10	0
Andrews, Mr. Edmund, Pershore	5	0	0
Green, Charlotte, Collected by, for N. P. ...	0	10	6
I. C.	55	0	0
J. B., Thurlough	0	6	0
Jacobson, Miss, for Colonies	1	1	0
Do., for Jamaica Special Fund	1	1	0
L. N., by "Record"	20	0	0
Powell, Misses, Collected by, for N. P. ...	2	3	6
S. J., Collected by, for N. P.	0	10	0
S. S., by "Record"	10	0	0
"Sat bene si sat cito"	25	0	0
Sturgeon, Mrs., box by	0	4	1
LONDON AND MIDDLESEX AUXILIARIES.			
Bow—			
Contributions, for N.P.	2	19	4
Brompton—			
Collection (moiety) ...	4	16	0
Contributions	6	13	0
Commercial Street—			
Sunday School, for N. P.	4	0	0
Drayton, West—			
Contributions, for N.P.	1	6	0
Hammersmith, on account	6	18	7
Hampstead, Hollybush Hill—			
(contribution)	0	10	0
Highbate—			
Contributions	1	4	6
Islington, Cross Street—			
Contributions, for N.P.	2	15	5
Regent's Park—			
Contributions, for N.P.	4	18	6
Spencer Place—			
Juvenile Association	2	12	3
Do., for Benares School	10	0	0
Do., for Jessore Orphan	2	10	0
Staines—			
Collection	3	2	4
Contributions	4	2	0
	7	4	4
Less expenses	0	4	4
	7	0	0
Trinity Chapel—			
Contributions, by Mr. Ward	0	2	4
BEDFORDSHIRE.			
Ridgmount—			
Contributions, for N.P.	1	7	0
BERKSHIRE.			
Faringdon—			
Collections	5	10	0
Contributions	9	0	0
	14	10	0
Less expenses	1	0	0
	13	10	0
Reading and Henley, on account	30	0	0
Sindleham—			
Contributions, for N.P.	0	3	0

Wantage—	£	s.	d.
Contributions, for N.P.	1	17	0
Windsor—			
Collections	5	3	3
Contributions	14	6	0
Do., Sunday Schools	4	1	8
Do., Old Windsor	0	13	10
	24	4	9
Less expenses, &c.	0	7	6
	23	17	3
BUCKINGHAMSHIRE.			
Chesham—			
Contributions, for N.P.	1	8	3
Crendon—			
Contributions	1	17	2
Missenden, Great—			
Contributions, for N.P.	1	7	9
Mursley—			
Contributions, for N.P.	0	14	0
Do., Sunday School, for N. P.	0	5	0
Weston Turville—			
Contributions, for N.P.	0	5	6
Wycombe, High, on account	6	5	0
CAMBRIDGESHIRE.			
Landbeach—			
Contributions, for N.P.	0	12	6
CHESHIRE.			
Hill Cliff—			
Contribution	0	10	0
CORNWALL.			
Calstock—			
Contributions, for N.P.	0	8	0
DERBYSHIRE.			
Swadwick—			
Collection, &c.	2	2	0
DEVONSHIRE.			
Appledore—			
Contributions, for N.P.	0	13	11
Ashburton—			
Contributions, for N.P.	0	8	7
Honiton—			
Contribution	5	0	0
Plymouth—			
Contributions, on account	13	0	6
Torquay—			
Contributions, for N.P.	0	13	9
DORSETSHIRE.			
Dorchester—			
Sunday School, for N. P.	1	7	3
Poole—			
Contributions, for N.P.	1	12	1
DURHAM.			
Bedlington—			
Sunday School, for N. P.	0	0	0

Essex.	£	s.	d.
Burnham—			
Contributions, for N.P.	0	5	4
Romford—			
Contributions, for N.P.	1	2	0
Thorpe le Soken—			
Contributions, for N.P.	0	10	6
GLOUCESTERSHIRE.			
Bourton on the Water—			
Sunday School, for N. P.	1	19	0
Eastington—			
Sunday School, for N. P.	1	19	0
Leechade—			
Contributions, for N.P.	0	3	11
Wotton under Edge—			
Contribution	1	0	0
HAMPSHIRE.			
Lymington—			
Collection	5	14	9
Contributions	9	13	4
Do., Sunday School	5	12	1
Do., for Africa	1	19	6
	22	19	8
Less expenses	1	12	8
	21	7	0
HEREFORDSHIRE.			
Ross—			
Contributions, for N.P.	3	5	0
HERTFORDSHIRE.			
Boxmoor—			
Collection	2	3	0
Contributions	0	17	2
Do., for Benares Schools	4	12	5
Ware—			
Contributions	1	11	6
Do., for N. P.	0	10	6
HUNTINGDONSHIRE.			
HUNTINGDONSHIRE, balance given in Herald for February)	0	0	6
KENT.			
Broadstairs—			
Contributions, for N.P.	0	6	1
Dover—			
Contributions, for N.P.	3	6	0
Do., Sunday School, for do.	0	7	0
Folkstone, Salem Chapel—			
Sunday School	2	0	10
Gravesend—			
Contributions, for N.P.	0	2	0
St. Peter's—			
Sunday School, for do.	0	18	0
Tenterden—			
Contributions, for do.	1	3	7
Tonbridge—			
Contributions	2	0	0
Do., for N. P.	0	10	0
Tunbridge Wells—			
Contributions	0	11	0
Do., by box	1	1	0
Do., for N. P.	1	5	2

	£	s.	d.
Woolwich, Queen Street— Sunday School, by Y. M. M. A., for Schools	10	0	0
LANCASHIRE.			
Haslingden, Pleasant St.— Contributions, for N.P.	1	8	6
Inskip— Collection	4	13	9
Contributions	3	9	2
	8	2	11
Less expenses	0	2	6
	8	0	5
Liverpool, Myrtle Street— Juvenile Society, for Bahamas	8	0	0
Manchester, on account, by Thomas Bickham, Esq.	180	0	0
Preston— Contributions, for N.P.	2	2	4
Rochdale— Contribution	10	0	0
Sabden— Contributions, for N.P.	1	8	0
LINCOLNSHIRE.			
Boston, Salem Chapel— Collections	3	3	10
Contributions	2	6	2
Do., for N. P.	0	11	2
Cowbridge— Contributions, for N.P.	0	5	9
Holland Fen— Collection	1	1	7
Contributions	1	3	11
	8	12	8
Less expenses	0	5	6
	8	6	11
Kirmington— Contributions, for N.P.	0	14	0
NORFOLK.			
Lynn— Contribution	1	0	0
NORTHAMPTONSHIRE.			
Guisborough— Contributions, for N.P.	1	4	3
NOTTINGHAMSHIRE.			
Carlton Hall— Contributions, by Eli- zabeth Scott	0	10	0
OXFORDSHIRE.			
Burford— Contributions, by Miss M. A. Wall	2	10	0
SHROPSHIRE.			
Bridgnorth— Contributions	1	5	2
SOMERSETSHIRE.			
Bridgwater— Contributions, for N.P.	2	3	2

	£	s.	d.
Burnham— Sunday School, for do.	0	2	3
Crawkerus— Contributions, for do.	0	15	0
Wells— Sunday School, for do.	0	18	0
Weston super Mare— Contributions, for do.	1	10	0
STAFFORDSHIRE.			
Willenhall, Gomer Street— Contributions, for N.P.	1	0	0
SUFFOLK.			
Eye— Contributions, for N.P.	1	6	6
SURREY.			
Norwood, Upper— Contributions	2	0	0
SUSSEX.			
Crowborough— Contributions, for N.P.	0	5	0
Midhurst— Contribution	1	0	0
Do., for N. P.	4	5	4
WARWICKSHIRE.			
Birmingham— Collection, Public Meeting ..	12	9	6
Proceeds of Break- fast	3	8	5
Bond Street— Collection	11	10	0
Contributions	51	1	2
Do., Sunday and Infant Schools	8	14	3
Do., for N. P.	2	8	0
Cannon Street— Collections	15	10	9
Contributions	51	3	8
Do., Sun. Schools	12	12	6
Do., for Africa ...	12	7	8
Circus Chapel— Collections	18	8	2
Contributions	27	15	7
Do., Sunday and Infant Schools	10	18	7
Graham Street— Collections	28	10	10
Contributions	20	11	11
Do., for Transla- tions	1	1	0
Do., for Outfit of Missionaries to India	15	0	0
Do., Sun. Schools	12	11	4
Great King Street— Collections, &c.	3	0	0
Sunday School	1	7	2
Harborne— Contributions, box	0	7	6
Heneage Street— Collections	15	15	7
Contributions	43	4	8
Do., for Schools ...	10	12	3
Do., for do., India	10	0	0
Do., for do., Africa	13	0	0
Do., Sunday and Infant Schools	14	7	9
Do., do., for School, India	10	0	0

	£	s.	d.
Birmingham, Continued— Newhall Street, Zion— Collections, &c.	5	0	0
Wyhall Heath— Collection	5	0	0
	454	1	4
Acknowledged before and expenses	448	2	7
	5	18	9
Leamington— Contributions, by Rev. James Clark	7	7	0
WILTSHIRE.			
Bradley, North	3	16	0
Melkham— Collections	6	8	6
Do., Beanoce	0	3	6
Do., Broughton	0	8	0
Contributions	18	17	7
	23	17	7
Acknowledged before and expenses	20	4	0
	5	13	7
WORCESTERSHIRE.			
Blockley— Contributions, by Mr. John Reynolds	2	11	2
Broadway and Evesham— Contributions, by Miss Mann, for N. P. ...	1	2	6
Evesham— Collection, &c.	3	15	10
Contribution	1	1	0
Do., Sunday School	0	6	6
YORKSHIRE.			
Beverley— Contributions, for N.P.	1	8	3
Bishop Barton— Contributions, for do.	1	5	0
Boroughbridge— Contributions, for do.	1	8	6
Masham— Contributions, for do.	0	12	1
NORTH WALES.			
DENBIGHSHIRE.			
Bontnewydd— Collection	0	13	1
Gefall y Rhyd— Collection	0	10	0
Contribution	0	10	0
Llandyrnog— Collection	0	9	0
Contributions	0	11	3
Llanfyllid— Collection	0	19	0
Contributions	0	8	6
FLINTSHIRE.			
Rhuddlan— Collection	0	19	8
Contribution	0	2	6
Rhyl— Collection	3	12	10
Contributions	1	18	0
	10	13	10
Less expenses	1	10	6
	9	3	4

MONTGOMERYSHIRE—		PONTNEER—		HAWICK—	
Newtown—		Contributions, for N.P.		I. T.	
Contributions, by Mrs. Morgan, for Kottigahaita School, Ceylon.....		Ragland		Mey—	
£	s. d.	£	s. d.	£	s. d.
5	0	5	0	6	0
0	0	1	0	0	0
				1	0
				0	0
		54	17	1	0
		6	0	0	0
		4	0	1	5
		50	16	8	0
SOUTH WALES.		PEMBROKESHIRE—		Montrose, Congregational Church—	
BRECKNOCKSHIRE—		Bethlehem and Salem—		Association for Religious Purposes	
Brynmawr, Calvary—		Collections.....		Sunday, Orkneys—	
Contributions, for N.P.		5 0 0		Leslie, Mr. Robert ...	
4	5	Haverfordwest—		Less expenses	
0	0	Collections.....		0 0 6	
		25 0 0		3 10 6	
		Contributions		5 0 0	
		87 15 6			
		Do., Juvenile.....			
		9 5 10			
		Proceeds of Lecture			
		11 12 0			
CARMARTHENSHIRE—		Manorbier—		IRELAND,	
Drofnach		Collection		Coleraine—	
Collection		1 9 6		Contributions, by Miss Carson, for N. P.	
0	19	Contributions		3 10 0	
8	0	0 7 0			
		Narberth—			
		Collection			
		6 6 10			
		Contributions			
		3 13 2			
		Popehill—			
		Collection			
		0 17 0			
		Saundersfoot—			
		Collection			
		1 4 6			
		Contributions			
		1 0 0			
		South Dairy—			
		Collection			
		0 12 3			
		Sutton—			
		Collection			
		0 6 5			
		Tenby—			
		Collection			
		1 3 5			
		Contributions			
		1 10 2			
		187 3 9			
		Less expenses			
		0 3 9			
		151 0 0			
MERTONSHIRE—		SCOTLAND.		FOREIGN.	
Cwmbran—		Aberdeen and Montrose—		JAMAICA—	
Collection		Contributions, by		Brown's Town	
4 0 0		Mr. A. M. Perkins, for N. P.		15 0 0	
Darrehveln—		3 9 0		St. Ann's Bay	
Collection				5 0 0	
1 18 0				Stacey Ville	
Ebbw Vale, Nebo—				3 6 0	
Collection				Sturge Town	
1 13 6				5 0 0	
Contributions					
1 15 0					
Do., for N. P.					
2 1 8					
Llanhiddel—					
Collection					
2 1 8					
Magor, Ebenezer—					
Collection, &c.					
2 4 6					
Newport, Commercial Street—					
Collections.....					
14 4 6					
Contributions					
19 6 1					
Do., Sunday School					
5 12 7					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pureer, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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THE MISSIONARY HERALD.

ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1856.

THURSDAY, APRIL 24TH.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connexion with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. JOHN STOCK, of Salendine Nook, will preside.

LORD'S DAY, APRIL 27TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 27th.

The afternoon services marked thus * are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

At the places marked thus † the collections will be made previously.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young.
Alie Street, Little .....	... ..	... ..	... ..
Alperton .....	... ..	... ..	... ..
Battersea	Rev. A. Tilly	Rev. I. M. Soule*	Rev. C. Larom.
Blackheath, Dacre Park.....	Rev. W. H. Bonner	... ..	Rev. W. H. Bonner.
Blandford Street	Rev. T. Winter.....	... ..	Rev. H. Dowson.
Bloomsbury	Rev. W. Brock.....	Rev. W. Brock* ...	Rev. C. Vince.
Bloomsbury Mission Hall .....	... ..	... ..	... ..
Bow	Rev. C. Woollacott.	... ..	Rev. W. P. Balfern.
Brentford, New	Rev. T. F. Newman	Mr. John Easty*...	Rev. T. F. Newman
Brixton Hill.....	Rev. W. Walters ...	... ..	Rev. J. Burton.
†Brompton	Rev. T. Horton.....	... ..	Rev. J. Bigwood.
Camberwell	Rev. F. Bosworth, M. A.	... ..	Rev. W. Rosevear.
Do., Cottage Green.....	... ..	... ..	... ..
Camden Road	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Chelsea, Paradise Chapel	Rev. C. H. Spurgeon	... ..	Rev. W. W. Evans.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Church Street, Blackfriars.....	Rev. E. Probert ....	... ..	Rev. E. Probert.
Commercial St., Whitechapel (late Little Prescott Street)...	Rev. I. New .....	... ..	Rev. C. Stovel.
Crayford	Rev. D. M. Thompson	... ..	Rev. D. M. Thompson
Crosby Row	Rev. B. Williams ...	... ..
Dalston, Queen's Road	Rev. W. Rosevear...	... ..	Rev. J. Stock.
Deptford, Lower Road	Rev. J. Russell.....	... ..	Rev. B. R. Finch.
Devonshire Square	Rev. J. H. Hinton, M.A.	... ..	Rev. J. Acworth, LL.D.
Drayton, West.....	Rev. E. Hunt .....	... ..	Rev. E. Hunt.
Eldon Street (Welsh).....	Rev. H. Williams...	... ..	Rev. H. Williams.
Gravesend.....	Rev. J. Penny .....	... ..	Rev. J. Penny.
Greenwich, Lewisham Road ...	Rev. J. J. Brown ...	... ..	Rev. J. Russell.
Hackney	Rev. I. Lord .....	... ..	Rev. D. Katterns.
Hammersmith	Rev. Dr. Paterson...	... ..	Rev. N. Haycroft, M.A.
Hampstead, Hollybush Hill ...	Rev. E. R. Hammond.	... ..	Rev. E. R. Hammond.
Harlington	Rev. W. E. Foote...	Rev. W. E. Foote.	Rev. W. E. Foote.
Hawley Road	Rev. J. Acworth, LL.D.	... ..	Rev. S. S. Pugh.
Henrietta Street .....	... ..	... ..
Highgate	Rev. T. Pottenger...	... ..	Rev. T. Pottenger.
Hoxton, Buttesland Street.....	... ..	... ..
Islington, Cross Street	Rev. H. Dowson. ...	... ..	Rev. A. C. Thomas.
John Street, Bedford Row.....	Rev. W. Landels ...	... ..	Hon. and Rev. B. W. Noel, M.A.
Kennington, Charles Street ...	Rev. E. Whimper...	... ..	Rev. T. Atwood.
Kingsgate St. (late Eagle St.)	Rev. R. Bailey .....	... ..	Rev. F. Wills.
Kensal Green	Rev. E. Harris .....	... ..	Rev. E. Harris.
Kensington, Silver Street	Rev. S. S. Pugh ...	... ..	Rev. A. Tilly.
Lee.....	Rev. J. Webb	Rev. R. H. Marten, B.A.*	Rev. J. J. Brown.
Maze Pond	Rev. F. W. Gotch, M.A.	... ..	Rev. J. P. Chown.
New Park Street.....	Rev. C. H. Spurgeon	... ..	Rev. C. H. Spurgeon.
Norwood, Upper	Rev. B. C. Young...	... ..	Rev. B. C. Young.
Poplar, Cotton Street	Rev. A. M. Stalker	... ..	Rev. A. M. Stalker.
Regent Street, Lambeth.....	Rev. J. Burton .....	... ..	Rev. W. Walters.
†Regent's Park (Diorama).....	Hon. and Rev. B. W. Noel, M.A.	... ..	Rev. W. Landels.
Romford	Rev. S. Pearce .....	... ..	Rev. S. Pearce.
Romney Street.....	... ..	... ..
Salter's Hall.....	Rev. J. Hobson .....	... ..	Rev. J. Hobson. ¹
Shacklewell .....	... ..	Rev. W. Coomber ^o	
Shouldham Street, Paddington	Rev. W. A. Blake...	... ..	Rev. R. Bailey.
Spencer Place .....	... ..	... ..	Rev. T. Winter.
Stepney College Chapel	Rev. J. Stock.....	... ..	Rev. W. Barker.
Stratford Grove	Rev. J. P. Chown...	... ..	Rev. G. W. Fishbourn. ^o

PLACES.	MORNING.	AFTERNOON.	EVENING.
Sydenham	Rev. W. Barker ...	... ..	Rev. J. W. Todd.
Tottenham .....	... ..	... ..	Rev. W. F. Burchell.
Unicorn Yard	Rev. C. W. Banks..	... ..	Rev. C. W. Banks.
Vernon Chapel	Rev. J. C. Middleditch	Rev. O. Clarke* ...	Rev. B. Evans.
Waltham Abbey.....	... ..	... ..
Walworth, Lion Street	Rev. C. Vince .....	... ..	Rev. Dr. Paterson.
Walworth, Arthur Street	Rev. J. George .....	... ..	Rev. F. Bosworth, M.A.
Wild Street, Little	Rev. W. P. Balfern	... ..	Rev. C. Woollacott.
Westbourne Grove.....	Rev. N. Haycroft, M.A.	... ..	Rev. I. Lord.
Woolwich, Queen Street	Rev. C. Hawson ...	... ..	Rev. C. H. Spurgeon.

N.B. Collections will be made after these services.

On the same day, Sermons will be preached in the General Baptist Chapels of the metropolis by the Rev. J. Carey Pike, the Rev. W. Bailey, and other ministers, for the ORISSA Mission of the General Baptist Missionary Society.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,
APRIL 27TH, 1856.

CHAPEL.	PRESIDENT.	SPEAKERS.	
Borough Road	Rev. C. T. Keen, jun.	Rev. W. Walters ...	Mr. B. L. Green.
Camberwell (Denmark Place)	Rev. E. Steane, D.D.	Rev. W. Rosevear...	Mr. S. Jennings.
Commercial Street	Rev. C. Stovel	Rev. Isaac New.....	Mr. W. B. Carr.
Cross Street, Islington	Rev. A. C. Thomas	Rev. Henry Dowson	Mr. Charles Reed.
Lion Street, Walworth	Rev. W. Howieson	Rev. Charles Vince	Rev. W. Upton.
New Park Street	T. Thompson, Esq. .	Rev. J. P. Chown...	Mr. J. Tillotson.
New Church Street, Paddington	Rev. J. Burns, D.D.	Rev. T. J. Cole.....	Mr. Henry Keen.
Poplar (Cotton Street)	Rev. B. Presce	Rev. A. M. Stalker	Mr. F. Olding.
Queen's Road, Dalston	Rev. W. Miall	Rev. W. W. Evans.	Mr. J. A. Meen.
Salters' Hall, Cannon Street...	Rev. Jesse Hobson..	Rev. E. T. Gibson.	Mr. J. E. Tresidder.

TUESDAY, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

THE MISSIONARY HERALD

WEDNESDAY, APRIL 30TH.

ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. CHARLES STOVEL, of Commercial Street (late Little Prescott Street) Chapel, London, will preach the Annual Morning Sermon on behalf of the Society, at BLOOMSBURY CHAPEL. Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. NATHANIEL HAYCROFT, M.A., of Bristol, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, MAY 1st.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Honourable ARTHUR KINNAIRD, M.P., has kindly consented to preside.

The Rev. J. ALLEN, from Ceylon; EDWARD CORDEROY, Esq.; the Rev. W. G. LEWIS, jun., of Westbourne Grove; the Rev. JOHN STOUGHTON, of Kensington and the Rev. ISAAC LORD, of Ipswich, have kindly consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weighhouse Chapel, by the Rev. J. P. CHOWN, of Bradford.

Service to commence at eight o'clock.

MEETING OF CORRESPONDING SECRETARIES.

The Secretary will be happy to meet those corresponding Secretaries who may be in town, at the Mission House, on Monday afternoon, the 28th inst., at three o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

FOREIGN INTELLIGENCE.

AGRA :—We subjoin a few particulars respecting the stations in the North West, and the arrangements made by Mr. Underhill during his visit there. His impressions of the work hitherto done, and its results, will be seen from the extracts from his correspondence. Considering how small were the

means at his disposal, it will be seen that the best has been made of them. At all events, all the stations hitherto occupied by the Society in these provinces, are now filled up, though with most inadequate agency.

“I have at last, by God's kind care, returned from my visits to all the stations in

these parts. I now sit down to give you some of the impressions I have received. We reached Delhi on the 27th November, and were most kindly entertained by Mr. Parry, who has recently removed thither from Agra. We left again on the 3rd December. The mission chapel is situated under the walls of the palace and between two roads. Close by it is the house of the native preacher, Walayat Ali. Until the bridge of boats was removed to the other side of the city, the lower road was an admirable place for missionary purposes. Great numbers of people daily passed; now, but few comparatively go by; and as the chapel is some distance from the city, it is not of so much value as formerly. At the Hindustani worship on Lord's day morning, at which Walayat Ali preached, the attendance was but small, perhaps a dozen natives, besides the families of Mrs. Thompson and Mr. Parry. The native church consists of but four or five members. Walayat Ali seems to be an active and devoted labourer. I went out with him, and was gratified at his manner and the numerous congregations which assembled to hear him. In the city itself he seldom preaches, unless accompanied by an European or a missionary. Being himself a converted Musselman, the bigoted followers of the false prophet, and in Delhi they constitute the chief part of the population, are greatly enraged with him, and often maltreat him if he attempts alone to preach the gospel. In the suburbs and villages around he meets with great attention. At a village called Pahagunga, about half a mile from Delhi, there is a number of Hindoos who hear the truth with pleasure, and give many tokens that it is producing saving results. One of the men is accustomed to come into Delhi frequently to take lessons in reading and writing from Walayat Ali. These lessons he repeats to five or six of his friends. On our visit, we were shown the boards which they use instead of slates, and on which their lessons were written. It gratified us much to see the kind welcome they gave to our native brother. Six of them came into Delhi to the worship on the Lord's day. There are, besides, a few other inquirers in the habit of visiting Walayat Ali; so that although labouring alone, he is not without some encouraging tokens of God's blessing.

Delhi is a most important place for missionary labour. It is large, very populous, and the centre of commerce to the north-west and the Punjab. Since our excellent brother Thompson's decease, there has been no European missionary to preach among the people. There are two missionaries of the Propagation Society resident, for the last two years, but they have not yet commenced preaching among the city. It is the stronghold of Mohammedanism in the north-west

provinces; but I was struck with the large number of people which congregated to hear the gospel, and the lively interest displayed. Our brother Williams tells me that when, a short time ago, he was in Delhi, he also obtained very large audiences. The same is the case in the vicinity. The villages are numerous, and the people show great readiness to hear the word. A mission in Delhi may tell on the districts to the far north, and even in the interior of Asia; for commercial relations exist throughout these immense regions, and representatives of almost all the nations between Delhi and Arabia may be found at different times in its bazaars. I was gratified in finding how deep an impression the long and active labours of our late brother Thompson have produced. In many places, and by every class of persons, his memory is revered, and his instructions referred to with affection. Mrs. Thompson continues to reside in Delhi with two daughters, and to show the liveliest interest in the missionary work. She has long waited and prayed to see the efforts of Mr. Thompson succeeded by another missionary. I trust her expectation will ere long be gratified.

In company with the brethren Smith and Evans, I set out the fifth inst. for Muttra. We made ourselves as comfortable as we could in the empty mission house, much assisted by the kind attentions of a Mr. Gartrey, who happened to be staying a few days with our native brother Bernard. He was baptized some years ago by Mr. Phillips. During our stay, we paid visits to the towns of Bindrabun and Goverdhum. These two towns, with Muttra, are the holy places of Hindooism—emphatically, where Satan's seat is. It stands forth here in all its vileness and obscenity. Without a very long description I can give you no idea of the temples, the worship, the brahmins, the faquires, and all the paraphernalia of Hindoo idolatry, with which their places abound. The followers of Krishna here keep carnival, and do their best to follow the example of this licentious deity. Every spot has some story of his amours or his pranks. The walls of houses, temples, and tanks, present them pictorially to the eye. In one spot is the arch on which he rested. It is now called the gate of heaven. We went through it, and were told it only wanted some present to the brahmins to secure for us the degrading recompence of admission to the dwelling-place of the god. At Goverdhum you are shown two low hills of sand-stone, some half a mile long, partially fused by volcanic fires. These were held by Krishna on his thumb as an umbrella to cover his friends from the destructive rain poured down by Indra, whom he had offended. In the same town is a circular platform, on which it is said he danced with thousands of milkmaids, each one of whom thought herself alone the favoured partner of

the dance. To these spots pilgrimage is made, and at certain seasons thousands of people from all parts of India come to make their offerings. Of course, such times are the harvest of the brahmins, who are the chief residents in these towns. The answers we sometimes received were singularly illustrative of the folly and blindness of the people. Thus, to our request to see one idol, we were informed that he was asleep, and could not be disturbed. At another, that the god was eating his mid-day meal. On one occasion I inquired the use of a bell which hung before the image of Mahader. The reply was, that "Mahader was a great drunkard, and was accustomed to indulge in bhang (an intoxicating preparation of hemp). This so affected him, that when a worshipper came, it was necessary to stir him up with the bell." The brahmin told us this without any apparent consciousness of the monstrous folly involved in worshipping such a being. He gave it as a sufficient reason for being himself addicted to the use of the drug.

At Bindrabun a new temple has lately been built by a rich banker of Muttra. It consists of three courts, one within the other. The outer court is surrounded by dwellings for the women whose services are requisite in the debasing worship carried on. We were permitted to mount one of the high towers which form the gateways, but could not gain access into the interior courts. At Muttra the temples are generally in fine condition, and the carved stone fronts of some of them were both elegant and admirably executed. Nevertheless, my impression was very strong that the system is losing its influence and power. It is gain only which actuates the priests, and they complain that pilgrims are neither so many, nor their gifts so precious, as in former years. The new buildings have not the strength and finish of the old. Plaster takes the place of stone in them, and the sculptures are poor and rude. The people everywhere listened attentively to the remarks addressed to them, and in Muttra we always had large congregations. The hostility which Mr. Phillips met with in the early days of the mission is passed away. At the most, some fat brahmin will interrupt with a long declamation on the glories of Krishna, but will end in quietly listening to the message of eternal life from the preacher's lips. Our native brother, Bernard, has diligently wrought since Mr. Phillips' departure, and appears to be much liked by the people. His medical skill adds much to his usefulness and influence. There is a school of about eighty boys carried on under his general superintendence. Instruction is given in Urduo and Hindi. I was pleased with the examination which we had of the senior classes. I shall be very glad to see Muttra again occupied. If Hindooism be shaken here, it will be felt throughout all Northern India.

* The last five or six days have been spent at Chitoura. The visit has been a most pleasant one. We were kindly entertained by our brethren Smith and Evans, and have enjoyed every opportunity to become acquainted with the people and the work of God going on. The houses of the Christians stand in rows, and number about forty. The entire population of the Christian village is about 130 souls. The old village of Chitoura, the residence of the zemindar, is about a quarter of a mile off, and has a population of a thousand. A large weaving shop has been erected close to the Christian village, chiefly by local subscription, in which the native Christians find profitable employment. Some of them also cultivate the surrounding land. About thirty looms are in constant work, and by degrees a good demand has risen up for the towellings and tent-cloths manufactured. After great exertions the people have been induced to work with an improved loom, and are able to earn nearly double the amount practicable on the old native machine. Everything in the village betokens an improvement in the moral and social condition of the people, when compared with that of their neighbours. On Lord's day last, we were the privileged witnesses of the baptism of four persons. It took place in the old village, in the compound of the house first occupied by the mission, and in the presence of a large concourse of people. One was a female, the teacher of the girls' school. She has long been a communicant, but being brought up amongst the Presbyterians, had not seen her duty with respect to baptism till now. The other three were young men, converts from among the heathen. It was a most interesting season. We sat under the shade of some large trees, a cluster of the native Christian women with their children sitting before us on the carpeted ground, and by their clean, nice clothing and happy faces, forming a bright contrast with the half-clothed and dirty forms of the many heathen spectators. Mr. Smith administered the rite. It took place after the morning service in the chapel, a small neat structure, but which was quite filled with an attentive auditory, about 130 in number. Some of those present were from adjacent heathen villages, who did not, however, scruple to mingle with the Christians, and to unite in their worship. In the evening, Bernard, from Muttra, preached to a smaller but equally interested audience.

During my stay I visited with Mr. Smith and the native preachers, several of the very numerous villages which are clustered about Chitoura. In them all we had good congregations; in some, large ones. In most we found persons strongly inclined to the reception of the gospel, and only deterred apparently by the persecution they fear will follow. The social system of their villages is

a great barrier to the profession of Christianity; nevertheless, the influence of caste is greatly weakened. By some it is broken without reproof, and it would seem that in many cases, a man may eat with Christians, and do what he pleases so long as he abstains from baptism. That severs him from caste for ever. At Shumshabad is a good boys' school of nearly eighty lads. They are instructed in Urdu and Hindi. The teachers are not heathen, yet are they not Christians. One of them has recently written a treatise on "The Being of God," which the Government has had printed for sale and use in its schools. Mr. Smith has gained the esteem of the people over a large area of country. His labours are both efficient and successful. His absence, though necessary and only temporary, is to be greatly regretted. I trust he will return to India with invigorated health.

As you are aware Mr. Williams has continued to labour in Agra since his departure from Cawnpore. It is a place scarcely second to Delhi and Muttra in importance from a missionary point of view. These three places constitute, indeed, the chief centres of influence in these provinces, and will, I trust, be fully and perseveringly occupied by our society. The native church here is still very small, and but little progress has been made in imbuing Agra itself with the knowledge of the gospel. The country about is a more inviting field, as the people listen to the Word with more attention than do the busy or bigoted crowds of the city. Every day, however, in one or another part of it, or in its immediate suburbs, do our brethren attempt to make known the glad tidings of peace. A shop for the sale of books and for conversation with inquirers has for some time been opened in the city. It is not in so good a situation as I could wish, and from this cause can scarcely be regarded as successful. The Benevolent Institution continues in operation under the superintendence of Mr. Williams, and contains upwards of 100 boys. Local funds provide for its support.

Such is a very brief compendium of my visits to these different fields of our missionary labours. In general I may remark that, with the exception of Chitoura, but little fruit has yet been gathered in any one of these important places. There can be no doubt that there has been widely diffused among the people a general knowledge of the gospel. Ignorance has more or less been dispelled, and it is certain that the false systems we oppose have lost much of their hold on the popular mind—Mohammedanism, however, less than Hindooism. Such result as there is, is probably equal to the amount of effort expended. Much was done at Delhi, and throughout the country, at *melas* and markets by the late Mr. Thompson. Mr. Williams has also laboured extensively. Mr. Phillips, too, has laid a good foundation

at Muttra; but all our labours have been much interrupted by sickness or death, and we have rarely been able to keep up continuously a supply of faithful men to sustain the Lord's cause in this important region. I am disposed, further, to think that the preaching has been too desultory, and not followed up by that appeal to individuals which should accompany the public preaching of the truth. In many cases the preacher has been content with the general impression produced on the mass, without singling out those persons in whom some interest appears awakened, and pursuing the advantage gained. Still, on the whole, the appearances of things are most hopeful, and great changes are imminent in the social condition of the people. It is for the church of Christ to secure, with God's blessing, for these changes a Christian direction and a saving result. I must not omit to say that our brethren Evans and Mackay seem to be making good progress in the study of the language. They not unfrequently go out with the other missionaries; but, of course, most of their time is spent at their books.

I have not referred to the plans I have to propose to the brethren when we meet, as we hope to do to-morrow, in conference. Perhaps I had better defer them to my next letter, when we shall have resolved upon them. As Mr. Smith will leave at the beginning of the new year, we must make some arrangement for Chitoura. This makes our plans difficult to fix with a view to permanence, and renders the necessity of at least two new men necessary as soon as possible. Generally, I may say, my wish is to occupy the whole ground at once, and to divide the brethren so as to occupy as far as we can these important posts. But I will give you in my next both arrangements and reasons for them.

CHITOURA.—The return of Mr. Smith to this country owing to ill health, has necessitated some measures respecting the church, hitherto under his care. The following extracts from a letter of Mr. Underhill, dated Benares, January the 8th, will show what are the steps which have been taken in this emergency. We confess to the enjoyment of sincere pleasure in the ordination of the native preacher, Bernard, over this church; especially as it is the *first* instance of a native being chosen to such an office, in the north-west provinces. May it be the harbinger of a very general resort to a similar practice.

We have not yet received any account of the conference proposed to be held at Monghyr. Perhaps the next mail may

bring it. Should it, as there is every reason to suppose, be characterized by the spirit which has marked all previous conferences, the committee will have before them, when its minutes reach them, the calm and deliberate opinion of all the baptist missionaries in India, on the important questions which they have submitted to their consideration.

On Saturday, the 29th, Mr. Williams took me over to Chitoura to be ready for the interesting service of the next day—the ordination of our native brother, John Bernard, to the pastorate of the church at Chitoura. Mr. Mackay also went: so that we had a full gathering of the missionary brethren for the occasion. The service commenced at 10 o'clock on Lord's day, the 30th, by Mr. Smith taking the initiatory parts of the worship. This, done Mr. Williams addressed the church requesting them to confirm by lifting up of hands, the act of invitation which had been agreed upon at a church meeting the evening before. A unanimous response was given, when Bernard in a few brief but most complete sentences, expressed his acceptance of the pastor's office, and his readiness, to his utmost ability, to serve the church for the Lord's sake. He was prepared to care for them in circumstances both of prosperity and adversity; to devote himself to their highest welfare; to give instruction to their families; and to suffer with them if so be it were the Lord's will. An affectionate address to him followed from Mr. Smith, who leaves with the utmost confidence these people to his care; and Mr. Williams next gave an earnest and practical exhortation to the church. We all then united together in the communion of the Lord's Supper, brother Bernard presiding, and the meeting closed with a few farewell words from myself.

It was a deeply affecting season to me and to us all. Hope and fear tempered each other on the occasion. Many circumstances concur, both in the character of the pastor and his people, to give us great hopefulness as to the success of this first attempt to establish a native church on an independent basis in the upper provinces; while we cannot but naturally have some fears lest immaturity of graces and knowledge may give rise to subsequent pain. Still we are cheered by the fact that in doing thus, we have but followed in the steps of the first messengers of the gospel, and with assured confidence that the spirit of God is able to sustain the feeble band, and to give strength to its weakness. May this infant church secure the prayers of the churches of the saints at home. I ought to add, that while the pastor will, for the present, be mainly depend-

ent on the funds of the society, yet his people propose to, do to the best of their ability for his support. I have also permitted him to occupy the small bungalow recently purchased, and which stands close by the chapel.

I have rejoiced greatly, my dear colleague, at this event, and pray fervently that God will preserve this little flock in peace. There is amongst them a very pleasing Christian feeling, and some of the members are doing all they can privately to extend the truth. The pastor himself proposes to give much time to the evangelization of the neighbouring villages, and in his measure to supply the absence of Mr. Smith.

We left Agra with some regret. Our visit on the whole has been very gratifying; and I trust the arrangements made will lead to the furtherance of the gospel.

MONGHYR.—The following extracts from Mr. Lawrence's last communication will present, in a very striking manner, the way in which our brethren's hopes are sometimes disappointed, and their minds discouraged, by the defection of those of whom they hoped well. Such things are very trying at home. They are particularly so in heathen lands, where there is so much to discourage and try the faith of the earnest labourer. Yet it is not all discouragement. Now and then good fruit is gathered, over which the missionary rejoices.

"A longer time than I could have wished has passed since I wrote last. I have been hoping for something of a cheering character to communicate, but I have been in a great degree disappointed. At the beginning of the year there were three or more persons who had applied for baptism, but at present neither of them have been baptized. One of the number was a Hindoo, who had given up caste, had lived for two or three years among our native Christians, and had married one of our Christian girls. The poor young woman died at the close of last year, and there was hope in her death; but her widowed husband did not profit, I am sorry to say, by the dispensation. Just before his wife's illness he appeared anxious to join the church; but after her death he grew careless and unconcerned about personal religion. He took offence at his wages being reduced (which by-the-by would have been made up to him in other ways), and resigned his employment as teacher in one of the bazaar schools. A short time after I was pained to hear that he had become a Mohammedan—had denied Christ and burned his Christian books. As I had taken considerable pains to instruct this young man,

I was greatly distressed on his account. Having had so many favourable opportunities of learning the way of life, it is sad, indeed, that he should have turned his back upon them all. But it is well he had not been baptized. In that case, his defection would have occasioned a greater scandal to the Christian cause.

"I regret also to say, that the young man whom Nainsukh brought with him from Gyor, about whom I wrote in my letter last January, has not turned out well; we have been obliged to discard him from our Christian community. This is another sad disappointment, especially to Nainsukh, who had bestowed much care upon him, hoping that he would turn out a useful character.

"Two of the aged female members of the church have been removed to another, and I hope, better world. One died in April last. She was the widow of a sergeant, a meek and quiet Christian; she lived in communion with God, and in peace with all around her; and her end was peace. In her last illness she often expressed her confidence in Christ: 'I have committed my soul and body and all I have,' said she, 'into the hands of my Redeemer. Let Him do with me as He pleases; if He keep me here I am willing to live; but if, by His grace, He has prepared me for Heaven, I am willing to go.' The other sister died in April, she was a very aged native woman, the widow of the first native Hindoo convert that put on Christ by baptism in Monghyr. His name was Hingan Misser; his death was the immediate occasion of his widow's conversion to Christianity. Till that event she had continued among her heathen relations; but she then began to think seriously about what would become of her after death, and she came to the conclusion that there is no safety but in Christ. Her decision was then fixed to become a Christian; she was soon after baptized and joined the church. I am not aware that she was ever under church censure, certainly not, since I have been at Monghyr. She was a sincere and consistent Christian herself, and appeared anxious that all her family should become Christians. A few years ago her eldest son died a heathen, and for some time she appeared almost inconsolable. Her reply to all who attempted to comfort her was: 'He is lost! He is lost! If he had died a Christian, I could have been comforted, but now there is no hope for him.' She was almost overwhelmed with grief at the thought of her son being for ever lost. A day or two before her death some one asked her whether she still put all her trust in Christ. She replied, with unusual animation: 'On whom besides can I trust? for Christ's sake I left my caste, my friends, my house, and my all in this world; He has been my trust for thirty years, and to whom besides shall I now look? Christ is with me.

He will never forsake me. I shall shortly go to be with Him.' Thus did this poor Hindoo woman finish her earthly course, in the lively hope of obtaining eternal life through our Lord Jesus Christ.

"I am glad to say that a native sister, who had been under church discipline for eight or nine months past, has been restored to the fellowship of the Church, having afforded us reason to hope that she is truly penitent. Two aged women, who, for a long time past, have been desirous of joining the church, have at length been proposed to the church for baptism, and, if their bodily infirmities do not prevent, I hope they will soon be baptized. We are glad to see any coming forward to declare themselves on the Lord's side; and we would magnify the grace, which, we trust, has brought these two humble individuals to a knowledge of the truth in their old age. One of them was for many years a bigoted Roman Catholic, and both of them were extremely ignorant; but I hope they have been taught by the Spirit to know that Jesus Christ is the *only*, and the all-sufficient Saviour for the guilty and the lost, as they now feel themselves to be.

"Our native brethren, Nainsukh and Luddin, accompanied by Mr. M'Cumby, a brother connected with Mr. Start, spent more than three months itinerating in the district of Purneah. They visited many large towns, a great many villages, and several large melas. From the journal which they kept, and the accounts which they have given since their return, at the close of April, it is evident they have preached the Gospel to many thousands of Hindoos and Mohammedans. They were received almost everywhere with respect, and in many places with great attention and kindness, and they were sometimes requested to repeat their visit very soon. Their journey was attended with much discomfort to themselves, but I am glad to say they returned in good health, and appeared greatly cheered and delighted with the attention which almost everywhere had been paid to their message. Oh, that the spirit of God may own His blessed Word and make it effectual to the conversion of very many! How greatly do we need more of the quickening power of the Holy Spirit. May the time to favour this barren spot soon come!"

WESTERN AFRICA.

FERNANDO PO.—The following particulars of the habits of the mountain tribes in this island will be read with mingled feelings of indignation and pity. Mr. Diboll, for our information, describes these practices plainly. We can only advert to them in general terms, otherwise our readers would be shocked. It is some comfort, amidst scenes

of such utter wickedness, to witness the power of the missionary's testimony. May we not hope that, in due time, his reward will be the total abandonment of these horrid and cruel rites? Mr. Diboll's letter is dated Nov. 15th, and while he cannot but turn away with deep disgust from these exhibitions of deep depravity, we rejoice that his love and pity for the people are prompting him to fresh efforts for their good.

¶ "In my last I said that 'I would at another time write more at large about certain horrid practices among the natives of the hill country.' I now sit down to do so.

"Every town in the mountain, has its own king, chiefs, laws, &c. So far they are distinct and separate from each other; but there are certain rites, ceremonies, and observances common to them all; and whatever enormity is practised in one town, is participated in by most of the others. Every town is divided into companies according to age; the old men not associating with the next in age, nor they with the next, &c., except in matters of public import. The married women are separate from the virgins, and these again from the younger girls. Every company is a bwalla. It is when they are making a new bwalla that their wickedness is discovered in its most dreadful forms.

"It was towards the close of the last month that I heard that Bannapa and Robola were each making a new bwalla. In doing this they select from among their youths as many as they think prudent to be initiated into the arts and mysteries of the brotherhood; they are then separated from the town, a long range of shed is built for their residence, and there they are kept, without work or intercourse with their friends, for about six weeks; THE DEVIL MEN instructing them in those arts of wickedness of which they were ignorant till then. At the end of the term they are released from their school, and return to their town. But, in the case of Bannapa, not till they had killed a man and eaten him. In the case of Robola, not till they had caught a woman and every one of the company had abused her.

"Matters were fast ripening in both the towns alluded to before I knew of it; I learned the secret by slow degree; but when I had learnt it I lost no time in sending a messenger to warn the parties of their sin and danger, and to persuade them to abandon their course. They thanked me and would consider. This was on the 1st inst. On the 4th I sent other messengers to both places. They thanked me and would obey. On the 5th I learnt that the people were deceiving me. On the 7th I took with me three interpreters, and went first to Bannapa; met the king and his chiefs, with whom I canvassed the whole

matter, and with them adjourned to the place of the young men, with whom we conversed a long time. But I demanded an immediate answer to the effect that they would abandon their wicked practice; at length they yielded, and I made the king a present, which was to be witness between God and ourselves that they would keep their promise.

"We then crossed the country, to Issupoo; met the king and chiefs at our own house. They seemed much intent on the movements of their neighbours. They expressed great sorrow for the past. In making their last bwalla they caught three women; two died, of the other they have not heard since, and perhaps she died also.

"And now they are sore in their conscience, and will do so no more.

"To Barsilla we went the same day. The king was sick; I could not see him, but I met his chiefs and people. They all seemed glad that we had taken this matter up; they are tired of this abominable chase after adultery and murder.

"On the next day we went to Robola, and there found the king and all his warriors met for palaver. It was a very large company, and every man under arms. A man, after whose wife they had hunted, was in the midst, and, but for our coming at the time, would have been killed. The Lord gave me unusual courage, so that I was able fearlessly to denounce their practice, explain to them God's mind upon the subject, and to warn them of their danger.

"The majority of the people thought with us; but the devil men and some conservatives were very violent. Nothing terrified, I stood and demanded of the king an immediate answer, as to whether they would or would not, abandon their original intention, when the king said that on this occasion no woman should be touched. Having received this promise, I returned, rejoicing at the success of my mission. The next morning I received a letter from Issupoo, stating that at the very time when the King of Robola gave me such promise, there were men in their town bringing one woman. The next morning they came to Issupoo to the head devil man to burn their sacrifice. This was known to my servant, who counted their number, 106! When the fire was lighted, he went and stamped the fire with his feet, and poured the ashes on the heads of some of them, and drove them all away, chasing them through the bush to the river, about half-a-mile. The next morning I went to Issupoo; met the king and chiefs, in order to inquire how far they were implicated in this affair. They expressed their abhorrence of such wickedness; and I went in search of the three devil men, who, being much afraid, had hidden themselves. When I found them and had them out, not one of them would stand upon

his feet, but all sat crouching while I read them a homily on the wickedness of their craft, God's hatred of their crimes, their danger if they persisted, and their obligation to repent and seek the Lord.

"I returned, much worn with travelling and anxiety. During the next three days we were much engaged at our own house in Clarence with the kings and chiefs from Issupoo, Bannapa, and Barsilla, who were ready to declare that for themselves they had done with the practices alluded to. On the third day the governor declared, 'Robola to be shut up; binding Clarence and all neighbouring towns to have no dealings with the people of that town under heavy penalties.'

"Peter Frazier is withdrawn and sent to Barsilla, much to the grief of a few persons who began to hear for themselves, one little girl especially, who made rapid progress in the school, and was beginning to pray in earnest. This child still keeps the school open, teaching others what she has so recently learned. May the Lord preserve her unto *that day!* At present we entirely agree with the governor in his views and treatment of Robola. As soon as the people give evidence of repentance, the trade is to open, and then we shall send a teacher. The king has already sent me a message full of entreaty, but I dare not hearken at present. A deputation has also been sent to the King of Barsilla praying *'him* to intercede with the governor on their behalf, but that king sent them away without an answer.

"On the 22nd I went again to the mountain. The king and the chiefs are steady in their adherence to my advice, and so far things are going on steadily at Issupoo.

"My late journeys to the different places in the hill have been always difficult and sometimes dangerous, on account of the great rains, and have therefore given me much bodily fatigue, but have not lessened my affection for the people or my desire to do them good.

"A kindly spirit towards the natives exists in the church at Clarence, and several of the members go every Lord's day to the nearest places, and do their best in imparting religious instruction.

"At the church at Clarence peace prevails; the prayer meetings are well attended, and on Lord's days the chapel is usually more than full at the afternoon service. Two persons stand accepted for baptism; they will be baptized on New Year's-day, and perhaps others with them.

Last Saturday we buried one of our female members; she died of sleepy sickness. Several others are sick. There is much sickness in our neighbourhood, and much want of medicines. Mrs. Diboll is returned from Cameroons; she is in tolerable health. Our daughter is still there, is in health, and we are happy to know that she is beloved by the people; she is anxious to spend a little time at Clarence with her parents, and hopes to do so as soon as our dear brother Saker arrives."

HOME PROCEEDINGS.

Mr. Allen has, during the past month, visited, on behalf of the Society, Cheltenham, Saffron Walden, and with the Secretary, Hammersmith, Loughton, and Hitchin, the latter also Wokingham and Dunstable. Besides these engagements, Mr. Allen has attended a meeting of young persons at New Park Street, delivered a lecture on Ceylon in the Mission House library, and is engaged to give a second on the 4th instant, as well as preached and attended a meeting at Luton.

Messrs. Oughton and Stent have been actively employed in Scotland, whence we have received an encouraging amount of receipts. Mr. Leechman has attended as a deputation, meetings at Newbury and Wokingham, and Mr. Hull at Harlow.

We are glad to announce the safe arrival of Mrs. Law at Trinidad, after a tedious

voyage. Intelligence arrived late last month of the safe arrival of Mr. and Mrs. Saker at Fernando Po, and Mr. and Mrs. Davey at Nassau. The accounts from all these stations are cheering.

We extract from the minutes of Committee the following resolution, which will be read with deep but mournful interest by those who knew our departed friend.

The secretary having announced the decease of John Ledyard Phillips, Esq., of Melksham, an honorary member of the Committee,

Resolved,—“That this Committee cannot receive this announcement without placing on record an expression of their admiration of the consistent course of their departed friend. They recal, with pleasure, to their remembrance, the blended courtesy and

firmness with which he maintained his principles as a Christian and a dissenter, qualities that won the respect of all who knew him, whether in commercial life, or as a magistrate on the bench. Especially would they acknowledge the wisdom, the cheerfulness, the devout feeling, with which he was accustomed to preside at the annual meeting of the members of the Society, and the deep interest

he took in its concerns. They desire also to assure the widow and family of their departed friend, and the church with which he was more immediately connected, of their sincere sympathy, and to express the hope that God would be pleased to multiply the number of such servants as was he, whose removal from amongst them, they now deplore.

NOTICE.

The committee of the Milton Club have most kindly intimated to us, that any of our brethren from the country will have the privilege of using it, during their stay in town, as if they were members. Tickets have been placed at our disposal for this purpose, and we shall be happy to supply

the brethren with them on application. We are quite sure they will find it a most pleasant accommodation, and we take this opportunity of expressing our thanks to the committee of the Milton Club for their kind consideration.

FOREIGN LETTERS RECEIVED.

AFRICA—CLARENCE, Saker, A., Feb. 4.
 FREETOWN, Carr, J. C., Jan. 29.
 ASIA—ALIPORE, Pearce, G., no date, received March 8.
 BENARES, Underhill, E. B., Jan. 21.
 CALCUTTA, Thomas, J., Jan. 23, Feb. 8 ;
 Wenger, J., Jan. 23, Feb. 8.
 CHITTAGONG, Johannes, J., Jan. 26.
 COLOMBO, Davis, J., Jan. 29, Feb. 16.
 CUTWA, Parry, J., Jan. 19.
 DACCA, Bion, R., Jan. 22.
 FOTTEHPORE, Edmonstone, G., Jan. 12.
 HOWRAH, Denham, W. H., Jan. 15.

JESSORE, Anderson, J. H., Feb. 6.
 KANDY, Carter, C., Feb. 6.
 PATNA, Kalberer, L. F., Jan. 29.
 POONAH, Cassidy, H. P., Jan. 30.
 RIVER HOOGLY, Smith, J., Feb. 6.
 BAHAMAS—NASSAU, Capern, H., Feb. 11
 and 18 ; Davey, J., Feb. 11 ; Little-
 wood, W., Jan. 26 and 30.
 HAITI—JACMEL, Webley, W. H., Feb. 27.
 JAMAICA—KETTERING, Knibb, M., Feb. 9.
 ST. THOMAS, Davey, J., Feb. 9.
 TRINIDAD, Law, J., Feb. 23 and 26.

ACKNOWLEDGMENTS.

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

Friends at George Street Chapel, Plymouth, for a box of clothing, value £35, including a valuable contribution from Hope Chapel, Devonport, for *Rev. A. Saker, West Africa* ;
 George Lowe, Esq., Finsbury Circus, for a parcel of magazines and tracts ;

Mrs. Walker, Saffron Walden, for twenty-three volumes of the Baptist Magazine ;
 A friend, for a parcel of magazines, for the *Bahamas* ;
 Mrs. Bousfield, Streatham, for a box of magazines, &c.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21 to March 20, 1856.

* N. P. denotes that the contribution is for Native Preachers.

Annual Subscriptions.		£ s. d.	£ s. d.	North-East Cambridge
Allen, J. H., Esq.....	2	2	0	Barton Mills—
Anderson, W., Esq.....	2	2	0	Collection
Benetank, S., Esq.....	1	1	0	Contributions
Blacket, Mrs.....	1	1	0	Burwell—
Burl, C., Esq.....	1	1	0	Collection
Burl, Miss.....	1	1	0	Isleham—
Burl, Miss J.....	1	1	0	Collection
Cartwright, R., Esq.....	5	5	0	Contributions
Cotens, Mrs.....	1	1	0	Soham—
Dallas, Mrs.....	2	2	0	Collection
Deane, Messrs. and Co.....	1	1	0	Contributions
Donham, Mrs.....	1	0	0	Do., Sunday Schools
Dyer, Miss.....	0	10	0	
Eames, Miss.....	1	1	0	
Edwards, Mr. Richard.....	2	2	0	
Fieldwick, Mr. T. A.....	0	10	6	
Francis, Mr. J.....	1	1	0	
Gibbs, S. N., Esq.....	1	1	0	
Gingell, J., Esq.....	1	1	0	
Grabam, T., Esq.....	1	1	0	
Gray, Miss.....	1	0	0	
Green, Stephen, Esq.....	4	4	0	
Gurney, Joseph, Esq.....	21	0	0	
Do., for India.....	10	10	0	
Gurney, Mrs. Joseph.....	5	5	0	
Gurney, Thomas, Esq.....	5	5	0	
Gurney, Mrs. Thomas.....	1	1	0	
Gurney, Henry, Esq.....	5	5	0	
Hancock and Rixon, Messrs.....	1	1	0	
Hanson, Jos., Esq.....	2	3	0	
Herriott, Jos., Esq.....	2	2	0	
Jackson, Hugh, Esq.....	1	1	0	
Jay, A. T., Esq.....	1	1	0	
Jay, Mrs.....	1	1	0	
Johnson, Mr. G.....	0	10	6	
Martin, T., Esq.....	1	1	0	
Olney, T., Esq.....	1	1	0	
Payne, Mrs., Leatherhead.....	1	1	0	
Peak, Brothers, and Co., Messrs.....	1	1	0	
Powtress, Thos., Esq.....	2	2	0	
Pottifer, Mr. R.....	1	1	0	
Potter, Mrs.....	1	1	0	
Russell, Miss.....	2	2	0	
Shaw, Mrs.....	1	1	0	
Smith, W. L., Esq.....	2	2	0	
Smith, Mrs. W. L.....	1	1	0	
Smith, Miss.....	1	1	0	
Steinkopf, Rev. Dr.....	1	1	0	
Stone, N., Esq.....	1	1	0	
Templeton, Mr. John.....	1	0	0	
Vines, Caleb, Esq.....	5	5	0	
Walkden, J., Esq.....	1	1	0	
Wheeler, D., Esq.....	1	1	0	
Woolley, G. B., Esq.....	4	4	0	
Donations.				
Axon, J. U. H.....	25	0	0	
Bible Translation Society, for Translations.....	200	0	0	
Gurney, Miss H., Collected by, for <i>Italy</i>	1	0	0	
J. I. H., for <i>N. P.</i>	0	4	0	
Luppatt, Mr.....	3	0	0	
Morley's, Messrs. J. and R., Wood Street, Young Men at.....	2	7	6	
Nelson, Mrs. Ann.....	0	15	0	
Postle, Mrs.....	1	0	0	
Sannders, Miss, box by Young Men's Missionary Association, Committee and Members (in full of £59 12s. 11d.), for <i>India</i>	0	15	6	
Legacy.				
Ward, Mr. John, late of Wollaston.....	200	0	0	
LONDON AND MIDDLESEX AUXILIARIES.				
Bloomsbury Chapel.....	50	1	1	
Brixton Hill, Salem Chapel, balance.....	11	11	5	
Camberwell—				
Rawlings, E., Esq.....	10	10	0	
Cromer Street, Sunday School, by Y. M. M. A., for <i>Weligama School, Ceylon</i>	3	5	0	
Higgate—				
Sunday School, for <i>N. P.</i>	3	0	0	
Regent Street, Lambeth—				
Farran, Major.....	3	0	0	
Regent's Park Chapel—				
Contributions, additional, for <i>N. P.</i>	0	6	6	
Walworth, Lion Street—				
Contributions, Female Auxiliary.....	24	8	3	
Do., Sunday School, for <i>Gahalaya School, Ceylon</i>	24	7	10	
BEDFORDSHIRE.				
Bedford, Rev. H. Killen's—				
Contributions, for <i>N. P.</i>	1	0	0	
Dunstable—				
Collections.....	9	4	5	
Contributions.....	11	15	5	
	20	19	10	
Less expenses.....	0	7	7	
	23	12	3	
Sharnbrook—				
Contributions, for <i>N. P.</i>	0	12	0	
Shefford—				
Contributions, for <i>N. P.</i>	1	8	0	
CAMBRIDGESHIRE.				
Cambridge—				
Lilley, W. E., Esq.....	50	0	0	
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.....	13	18	0	
Gamlingay—				
Collections.....	3	10	2	
Contributions.....	10	0	0	
	13	10	2	
Less expenses.....	1	4	0	
CORNWALL.				
CORNWALL, on account, by Rev. S. H. Booth.....	43	18	0	
CUMBERLAND.				
Maryport—				
Contributions.....	3	4	5	
DERBYSHIRE.				
Walton on Trent—				
Tomlinson, Mr. W.....	2	5	0	
DEVONSHIRE.				
Bevy Tracey—				
Collection.....	4	8	1	
Contributions.....	3	5	5	
	7	13	6	
Less expenses.....	0	3	0	
	7	10	0	
Devonport, Morice Square—				
Contributions.....	8	1	0	
Do., for <i>Africa</i>	3	13	0	
Kingsbridge—				
Collection.....	3	10	3	
Contributions.....	6	10	0	
Do., Sunday School.....	0	16	0	
	10	16	3	
Less expenses.....	1	5	2	
	9	11	1	
DURHAM.				
Monkswearmouth—				
Collection.....	1	10	0	
ESSEX.				
Loughton—				
Collections.....	15	0	11	
Contributions.....	8	9	4	
Do., for <i>N. P.</i>	6	9	9	
	30	0	0	
Acknowledged before.....	3	18	4	
	26	1	8	

GLOUCESTERSHIRE.		£	s.	d.
Chipping Sodbury—				
Collection	1	4	6	
Contributions	4	2	2	
Do., Sunday School	0	11	4	
Do., for N. P.	1	0	6	
Cirencester—				
Collection	6	0	4	
Contributions	16	11	3	
Do., for Schools.....	1	0	0	
	23	11	7	
Less expenses	0	11	0	
	23	0	7	

HANTS.		£	s.	d.
Andover—				
Collections	4	17	0	
Contributions	23	0	0	
Do., for India	4	0	0	
Do., Juvenile, for				
N. P., Bundeoh				
and Sooden,				
Monghir	11	19	8	
Proceeds of Tea Meet-				
ing	0	12	10	
	44	9	8	
Less expenses	2	5	8	
	42	4	0	

BERKSH.		£	s.	d.
Beaulieu—				
Hurt, Rev. J. B.	10	10	0	
Do., for Rev. G.				
Pearce's N. P.,				
Alpore	6	0	0	
Crookham—				
Contributions	1	0	0	
Ludgershall—				
Contributions, for N.P.	0	10	0	
Romey—				
Collection	3	12	6	
Contributions	6	1	10	
Do., for N. P.	0	18	9	
	10	13	1	
Less expenses	0	7	0	
	10	6	1	

SOUTHAMPTON, PORTLAND		£	s.	d.
Chapel	18	0	2	
Whitechurch—				
Collections	4	3	9	
Contributions	3	4	4	
	7	8	1	
Less district ex-				
penses	0	10	0	
	6	18	1	

HEREFORDSHIRE.		£	s.	d.
Kington—				
Contribution	0	10	0	
Peterchurch	7	0	0	

HERTFORDSHIRE.		£	s.	d.
Chipperfield—				
Collection	0	17	3	
Contributions, for N.P.	0	12	11	
Flauden—				
Collection	2	0	0	
Sarratt—				
Collection	0	11	4	
	4	1	6	
Less expenses	0	4	0	
	3	17	6	

St. Alban's—		£	s.	d.
Collections	13	2	6	
Contributions	13	15	8	
Do., for African				
Schools	3	3	0	
Do., Juvenile Soci-				
ety	3	10	8	
Do., for N. P.	1	8	4	
	34	18	2	

Acknowledged before	16	10	8
and expenses	18	7	6

HUNTINGDONSHIRE.		£	s.	d.
Offord Darcy—				
Contributions, for N.P.	0	18	6	
Yelling—				
Contributions, for N.P.	0	18	3	

KENT.		£	s.	d.
Kythorne—				
Contributions	2	17	10	
Margate—				
Contributions, for N.P.	3	9	0	

LANCASHIRE.		£	s.	d.
Liverpool, Pembroke Chapel—				
Contributions	60	0	0	
Do., Bible Class ...	1	0	0	
Do., Sunday School,				
for Intally	3	14	7	

LIVERPOOL, MYRTLE STREET—		£	s.	d.
Contributions	193	8	8	
Do., Juvenile, for				
Rev. W. K. Ry-				
croft's Schools,				
Bahamas	5	0	0	

NORTH LANCASHIRE AUXILIARY—		£	s.	d.
Accrington—				
Collections	11	9	6	
Contributions, Ju-				
venile	14	3	8	
Do., Sun. School	0	14	7	

BACUP, EBENEZER—		£	s.	d.
Collections	8	0	0	
Blackburn—				
Collection	3	11	0	
Contributions, Ju-				
venile	0	8	9	
Do., Sun. School	2	3	11	

BURNLEY—		£	s.	d.
Collections	5	5	0	
Cloughfold—				
Collections	10	0	0	
Goodshaw—				
Collection	2	1	2	

HAULINGDEN, EBENEZER—		£	s.	d.
Collection	5	17	7	
Contributions	17	3	8	
Haulingden, Pleasant St.—				
Collections	8	7	4	
Contributions	3	7	4	

SUNNYSIDE—		£	s.	d.
Collection	0	17	8	
	93	11	1	
Acknowledged before	91	7	7	
and expenses	2	3	6	

Rochdale—			
Contributions, for N.P.	0	10	10

SABDEN—		£	s.	d.
Foster, George, Esq.,				
for Jamaica Insti-				
tution	25	0	0	
Do., for Serampore				
College	25	0	0	
Tottlebank—				
Contributions, for N.P.	1	0	6	

LEICESTERSHIRE.		£	s.	d.
Leicester, Charles Street—				
Contributions, for N.P.	1	11	0	
Harris, R., Esq., for				
Rev. G. Peares's				
N. P.	15	0	0	

NORTHAMPTONSHIRE.		£	s.	d.
Grendon Hall—				
Collection	5	0	0	
Gretton—				
Contributions, for N.P.	1	0	0	
Haddon, West—				
Contributions	9	0	0	
Middleton Cheney—				
Contributions, for N.P.	0	10	8	
Spratton—				
Collection	0	16	0	

NORTHUMBERLAND.		£	s.	d.
Newcastle on Tyne—				
Angas, J. L., Esq. ...	50	0	0	

OXFORDSHIRE.		£	s.	d.
Banbury—				
Contributions	3	1	0	
Chipping Norton—				
Contributions, by Miss				
Smith, for Chitoura				
Schools	4	0	0	

COATS, &c.—		£	s.	d.
Collections, Coats and				
Standlake	4	2	11	
Contributions	5	11	8	
	9	14	7	
Less expenses	0	3	0	
	9	11	7	

Rollright, Great—			
Contributions, for N.P.	1	5	0

SOMERSETSHIRE.		£	s.	d.
Taunton, Octagon Chapel—				
Collection	2	4	5	

STAFFORDSHIRE.		£	s.	d.
Mining District Auxiliary—				
Bilston—				
Collections	6	0	8	
Contributions	0	12	8	
Do., Sun. School	1	6	0	
Coseley, Providence—				
Collections	4	15	7	
Coseley, Darkhouse—				
Collections	5	0	0	
Contributions	0	9	0	
Do., Sun. Schools	0	12	10	
Netherton—				
Collection	2	11	2	
Prince's End				
Collections (2 years)	14	15	0	
Contributions (do.)	14	8	4	
Stourbridge—				
Collection	1	8	2	
Contributions	2	10	10	

	£	s.	d.
West Bromwich—			
Collection	4	9	8
	58	16	7
Acknowledged before and expenses.....	47	1	0
	11	15	7
Walsall—			
Sunday School	3	4	6
SUFFOLK.			
Bardwell	1	0	0
Bildestone—			
Collection	2	12	0
Botesdale	0	15	0
Bury St. Edmund's—			
Collection	8	17	0
Contributions	10	16	0
Do., Juvenile Asso- ciation, molety... ..	1	9	0
Do., Sunday School ..	7	1	6
Do., Young Men's Bible Class.....	0	16	6
Cbarsfield—			
Collection	0	16	0
Contribution.....	1	0	0
Clare—			
Collection	2	2	0
Contributions	2	11	6
Earl Soham	1	0	8
Eye—			
Collection	2	0	0
Contributions	6	0	0
Do., Sunday School, for Schools	1	2	0
Fressingfield	4	2	6
Glameford—			
Collection	1	16	0
Grandsburgh—			
Collection	1	13	6
Contribution	1	0	0
Horham—			
Collection	2	16	11
Contributions	2	0	0
Ipswich—			
Stoke Green—			
Collection	12	0	0
Contributions	15	13	1
Do., Juvenile	7	16	5
Do., Infant School 0	3	1	
Turret Green—			
Collection	5	2	6
Contributions	8	6	4
Do., Sun. School, for African Schools.....	0	11	0
Laxfield—			
Contribution.....	1	0	0
Occold.....	1	0	0
Otley—			
Collection	2	5	0
Contributions	0	14	0
Rattlesden—			
Collection	2	7	6
Rishanges.....	3	0	0
Somersham	0	9	2
Stoke Ash	4	9	0
Stradbrook—			
Collection	3	1	2
Contributions	4	11	1
Buton	0	15	3
Waldringfield	0	10	0
Walton	3	10	0
Wattisham—			
Collection	4	10	6
Contribution	0	10	0
	143	13	2
Acknowledged before and expenses.....	78	10	6
	65	2	8

	£	s.	d.
SURREY.			
Kingston on Thames ...	19	18	2
Mitcham—			
Contributions, by Miss E. Ring	3	0	0
WILTSHIRE.			
Bratton—			
Collection	3	0	6
Contributions	8	1	10
Do., Juvenile.....	4	15	4
Bromham—			
Contributions	7	7	10
WORCESTERSHIRE.			
Bromsgrove—			
Collection	1	15	9
Contributions	5	4	6
	7	0	3
Less expenses	0	10	3
	6	10	0
Catshill—			
Contributions	1	2	0
Kidderminster—			
Contributions, for N.P.	2	2	0
Stourbridge—			
Sunday School	2	17	0
YORKSHIRE.			
Leeds—			
Contributions, ba- lance	10	13	2
Lockwood—			
Collection	7	16	11
Contributions, Juve- venile	2	8	5
Meltham—			
Collection	1	3	6
Contributions, Juve- venile	9	15	7
Rotherham—			
Sunday School, for N. P.	0	12	6
Saladine Nook—			
Contributions, for N.P.	1	5	6
WALES.			
"Addenda to my Mo- ther's Legacy"	35	0	0
NORTH WALES.			
CARNARVONSHIRE—			
Bangor—			
Collection	9	14	0
Contributions	2	3	0
	11	17	0
Less expenses	0	17	0
	11	0	0
DENBIGHSHIRE—			
Llansilin—			
Collection	0	14	0
Contribution	1	0	0
Llansilin, Moelfre—			
Collection	2	1	6
Contributions	2	8	7
MERIONETHSHIRE—			
Cynwyd—			
Collection	0	10	6
Contribution	0	2	6

	£	s.	d.
LLANSAINFFRAID—			
Collection	0	14	8
Contributions	0	12	6
Pandy'r Capel, &c.	19	0	0
Tre'r ddol—			
Contributions	0	9	0
MONTGOMERYSHIRE—			
Llanfair, Caer Einton—			
Collection	0	16	6
Contributions	0	9	0
Llanfyllin—			
Collection	0	8	0
Llanlligian—			
Collection	0	5	9
Rhydwen, Sion—			
Collection	0	12	0
Sunday School	0	7	0
Staylitle—			
Collection	0	7	7
Sunday School	0	5	4
Talywern—			
Collection	0	11	8
Contributions	0	5	0
Do., Sunday School ..	0	10	4
Tan-ylan—			
Collection	0	4	6
	5	2	8
Less expenses	0	12	8
	4	10	0
SOUTH WALES.			
BRECKNOCKSHIRE—			
Brecon, Kensington—			
Collection	2	10	0
Contributions	0	15	0
Do., Sunday School ..	1	15	0
	5	0	0
Less expenses	0	0	6
	4	19	6
BRECON, WATERGATE—			
Collection	2	17	0
Contributions	2	3	0
MAESYBERIAN—			
Collection	1	9	0
Contributions	1	0	0
NEWBRIDGE—			
Collection	2	0	0
Contributions	0	7	6
PANTYCEILIN AND SALM—			
Collection	3	3	6
Contributions	1	12	6
PIGAB—			
Collection	2	0	0
Contributions	0	12	6
SARNAU—			
Collection	0	11	6
SOAR AND SARDIS—			
Collections.....	0	15	0
Contributions	0	17	6
CARDIGANSHIRE—			
Cardigan, Bethany—			
Collections.....	5	17	0
Contributions	5	11	6
Do., Sunday School ..	6	1	8
CARMARTHENSHIRE—			
Bwlch-newydd—			
Collection	1	2	9
Bwlch-y-gwynt—			
Collection	0	10	6
CARMARTHEN, TABERNACLE—			
Contributions, for N.P.	2	8	8

		£ s. d.			£ s. d.			£ s. d.
Felinfoel—			Cwmavon—			Croesgoch and Trevine—		
Collections	3 1 0		Collection	2 1 6		Collections	2 0 4	
Contributions	3 3 0		Contributions	0 12 6		Contributions	6 0 11	
Do., Sunday School	2 1 3		Dinas, Noddia, Landore	0 8 6		Do., Sunday School	1 3 6	
St. Clear's, Sion—			Ewenny—			Less expenses		9 10 9
Collection	0 15 10		Contributions	0 16 5			0 1 1	
Contributions	2 0 0		Morrison	0 8 0		9 9 8		
Whitland, Nazareth—			Pontypridd—			Harmony—		
Collection	0 16 4		Collection	1 12 0		Collection	1 1 0	
Contributions	0 17 6		Contributions	8 4 0		Contributions	4 10 0	
	16 19 7		Swansea, Bethesda—			Honeyborough—		
Less expenses	0 6 11		Collection	6 15 4		Contributions, for N.P.	0 2 8	
	16 12 8		Contributions	7 4 8		Sunday School, for do.	0 4 6	
GLAMORGANSHIRE—			Tandu—			Jabez—		
Aberdare—			Sunday School	0 10 0		Collections	1 0 2	
Collection	2 12 5		Twynnyrdyn—			Contributions	3 13 6	
Contributions	3 9 9		Collection	1 0 4		Llanglofan—		
Do., Sunday School	0 10 0		MONMOUTHSHIRE—			Collection	1 12 0	
Aberdare, English Branch—			Blaenavon, Horeb—			Contributions	8 2 0	
Collection	0 11 6		Collection	0 18 0		Middlemill, Solva and Tretio—		
Contributions	0 15 0		Contributions	2 4 3		Collections, Middle-	1 7 6	
	11 17 6			3 2 3		mill and Solva	0 6 6	
Aberdare, Heolyfelin—			Less expenses	0 0 6		Do., Tretio	0 8 6	
Collections	4 2 10			3 1 9		Contributions	7 12 0	
Contributions	6 1 0		Chapstow—			SCOTLAND.		
Do., Sunday School	1 13 8		Collection	6 5 9		Edinburgh—		
	11 17 6		Contributions	4 0 9		Stuart, Mr. Gordon	1 0 0	
Less expenses	0 10 0		Do., for N. P.	2 4 6		Tabernacle—		
	11 7 6			12 11 0		Contributions, for		
Canton—			Less district expenses	1 11 0		N. P.	2 11 4	
Collection	0 11 4			11 0 0		Gilmerton, by Crieff—		
Contributions	1 9 10		Newbridge—			Menzies, Mr. James	1 0 0	
Cardiff, Bethany—			Contributions, by Miss			Leib, North—		
Collections	11 3 5		Jenkins, for N. P.	1 10 0		Collection	1 4 8	
Do., Public Meeting	5 13 9		Newport, Commercial Street—			SCOTLAND, on account,		
Contributions	25 17 2		Contributions, addi-			by Rev. S. Oughton	200 0 0	
Do., Sunday School	1 7 9		tional	0 16 10		IRELAND.		
Cardiff, Bethel, Bute Docks—			Pontypool—			Waterford—		
Collection	2 0 5		Phillips, W. W., Esq.,			Contributions, for N.P.	2 8 0	
Contribution	1 1 0		for Barisal expenses	1 1 0		FOREIGN.		
Do., Sunday School	0 12 9		Do., for Jamaica In-			INDIA—		
Cardiff, Tabernacle—			stitution	1 1 0		E., Mr. and Mrs.		50 0 0
Collection	3 11 5		Pembrokeshire—			VAN DIEMEN'S LAND—		
Contributions	9 9 11		Caerusalem—			Launceston, by Rev.		
Do., Sunday School	2 6 0		Collection	0 19 4		H. Dowling	8 8 6	
	65 4 9		Contributions	2 8 0				
Acknowledged before			Cilfowry—					
and district ex-			Collection	1 13 9				
penses	50 7 4		Contributions	0 15 10				
	14 17 5		Do., Ramoth	0 7 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

REPORT.

In completing the duties devolving upon them, the Committee of the Baptist Missionary Society have to present, in the sixty-fourth report of its proceedings, a faithful, though brief account of its operations during the past year. That period has been one of quiet, unostentatious labour, unmarked by any unusual or striking events. Nothing has transpired, either at home or abroad, to create great excitement, or attract much public observation. But the Committee recognize, with devout gratitude, tokens of the divine blessing, and have sincere pleasure in recording their deliberate conviction that its prospects are as encouraging, and its usefulness as great, as in any previously corresponding period of its history.

It is usual at the outset of a report, to advert to the changes which have taken place during the year.

At home the Committee have to lament the sudden decease of their honoured friend and coadjutor, the Rev. Eustace Carey. For ten years of his early life he was a missionary in India; and when broken health rendered his return to England necessary, he became the Society's advocate; and with continued earnestness, ability, and eloquence, he pressed its claims, in all parts of the country, with great acceptance for twenty-five years. When struck with the illness which suddenly terminated his valuable life, he was engaged in preparing for a public service; thus finishing a highly useful and honourable career, in the same work to which he was so early devoted. John Ledyard Phillips, Esq., of Melksham, for many years an active member of Committee, and latterly an honorary member, has also passed to his rest; a gentleman whose character in public and private life, and as a magistrate on the bench, won the esteem and regard of all who knew him. Mr. Jones, too, the owner of the "William Carey," whose generous aid the Committee has often had the pleasure of mentioning in previous reports, was suddenly called to a better life, in the early part of the year. His surviving widow and son, however, in reply to the resolution of condolence which the Committee sent to them, when they heard of their bereavement, expressed their desire to help the good cause in the same way as their departed relative had done. The feelings of the Committee in regard to these events, have been expressed in resolutions which will be found in the appendix to this report.

The Committee regret to record the decease of Mrs. Evans, wife of Mr. Evans now settled at Muttra, on the passage out, after a short, but severe illness. With one exception, the mission band has been untouched by the hand of death. Mr. Smylie, for many years the Society's indefatigable missionary at Dinagapore, attended the conference of brethren in Calcutta in August last. He retired for a few days to Serampore, hoping that a short season of repose would recruit his health. But there fever supervened, and after a brief, though

severe illness, he finished his work on earth. His end was perfect peace; and those who were with him speak of it as a privilege, never to be forgotten, to witness his tranquil joy and perfect confidence in the prospect of eternity.

But while death has not been permitted any further to diminish the number of the Society's missionaries, sickness has removed several from their spheres of labour. Mr. and Mrs. Denham and family, Mr. and Mrs. Webley, Mr. and Mrs. Allen, and Mr. and Mrs. Smith, have been compelled to return to this country; and there seems little doubt of Mr. and Mrs. Capern's return ere long. On the other hand, Mr. and Mrs. Saker, and Mr. and Mrs. Law, after a lengthened residence in England, have returned to their respective spheres of labour, greatly recruited and refreshed by their temporary sojourn at home. These dispensations of providence are distressing to the brethren directly affected by them, while they also materially increase the annual expenditure, and in a way which cannot well be foreseen, or easily provided for.

The inability of Mr. Capern, through failing health, to meet the growing demands of his station, having been announced in the Herald, Mr. Davey, pastor of the Church in Hereford, was induced to avow a long cherished intention of devoting himself to mission service. His offer was accepted, and he and Mrs. Davey sailed in January for Nassau, where they arrived in the following month. Mr. Littlewood, in compliance with the earnest request of the Church at Inagua, Turk's Islands, and with the concurrence of the Committee, has removed thither from Grand Cay; and Mr. Rycroft, who, for some years, has been labouring at Puerto Plata, San Domingo, where his way has recently been almost hedged up, owing to the jealousy of the government, and the public commotions on that part of the island, has taken Mr. Littlewood's place, with the understanding that he is still to visit the scene of his more recent labours as often as circumstances will allow.

THE FINANCES.

The close of last year left the Society in debt to the amount of £734 7s. 6d. Some kind friends in the country thought it due to Sir Morton Peto, on his assuming the sole responsibilities of the Treasurership consequent on Mr. Gurney's decease, that this debt should be paid; and suggested that an appeal should be made privately to the more wealthy members of the Society, they themselves setting a generous example. This appeal was made, and the debt was soon removed. In common, however, with all religious institutions, this Society has felt the pressure of the times; and throughout the year considerable anxiety has been felt in regard to the finances. During most of that period, and contrary to expectation, the usual sources of income yielded an average supply, in some instances beyond the corresponding periods of the previous year. In January and February, however, there was a considerable falling off; and this gave ground for the apprehension of a serious defalcation. Under these circumstances, the Committee have felt it to be their duty to confine the expenditure to what was inevitable, and not to enter on any new sphere of labour. Only one missionary has been sent forth, viz., Mr. Davey, to the Bahamas. They have accepted the offer of Mr. Kerry, pastor of the Church in Dorchester, for India, subject to their ability to send him out;

and they hope when this fact is known, the funds will be readily supplied. Partly for the same reason they have postponed the consideration of an application from one who has, for some years, ardently wished to devote himself to mission work in India.

The entire income of the past year is £21,402 2s. 2d. Deducting the amount of the debt, which was made up by donations for a special purpose, and the funds appropriated in India, the real income is £18,667 14s. 8d. This is less than that of last year by £1,382 19s. 5d. But £3,094 17s. 6d. were received in legacies, in 1854-5—this year only £404 17s. 9d. Taking this difference into account the Society's income is in excess of the previous year by £1,307 0s. 4d, a fact which the Committee gratefully record as one evidence of the continued growth of the missionary spirit in the churches. It will it is hoped, be a farther encouragement to all its friends, that notwithstanding every difficulty, the year closes free from debt; leaving a balance of £301 19s. 9d. in the hands of the treasurer.

FRANCE.

MORLAIX.

In the previous report the difficulties which this mission had to encounter were detailed at length. Three law-suits for preaching the gospel were defended, and, though the teachers arraigned were condemned in fines, the work has gone on, and they have continued to labour with diligence and fidelity. It seems to be the policy of the Romanists in France to leave the established Protestant Church, which, for the most part, is unhappily sunk into formalism, undisturbed; but to seek, by every means, to crush the various evangelic organizations. The smallest and feeblest of them does not escape notice. But Mr. Jenkins states that the trials which the teachers had to endure, inflicted no injury on the cause. The teaching stands its ground. They labour well, and by their means a valuable amount of gospel truth, is daily communicated to several families, who were, but a short time since, wholly ignorant of it.

Political events in France have greatly curtailed the civil and religious liberties of Protestants. Preaching has been considerably restrained. It has been chiefly carried on in private houses. Should liberty be enlarged, greater extension would at once be given to this work, for there is a spirit of inquiry abroad, and the influence of the priests is on the decline. During the past year, seven have been added by baptism to the church. This small band of Breton believers are united to each other in Christ, and are zealous for His honour and the success of His gospel.

WEST INDIES.

BAHAMAS.

Notwithstanding the serious interruption to his labours, owing to impaired health, and much domestic affliction, Mr. Capern has been able to forward an encouraging report. In his division of these islands there are forty-six churches, containing more than two thousand members, scattered over twelve different

islands. There are six day schools containing about three hundred, and thirty-three Sunday schools, having more than eighteen hundred scholars. These churches and schools, of which Mr. Capern speaks with great satisfaction, have been, for many years, until Mr. Davey's recent arrival, under the general superintendence of one European Missionary, and seven native preachers, who are aided in their work by one hundred and sixty other teachers. The people build their own places of worship, and keep them in repair; and on some of the out-islands they have built a residence for the native pastor. The great obstacle to their rendering sufficient support to their pastors, arises from the distances at which they live from each other. One hundred have been added by baptism, and the brethren are not left without other tokens of the divine approval.

Mr. Capern also communicates the following pleasing intelligence: "Within the last four months a remarkable change has come over the entire religious community at Nassau. There has been a desire to have a sort of Evangelical Alliance, and an exchange of pulpits between Baptists, Wesleyans, and Presbyterians has taken place. The tone and bearing of the Episcopalians are widely different from what they were formerly."

TURKS ISLANDS.

The changes which have been rendered necessary in this division of the Bahamas have been already indicated in a previous page. Ill health has obliged Mr. Littlewood to take a voyage to Nassau, but ere this he has returned to Inagua. As no residence can be obtained, the Committee have voted a grant towards the erection of a cottage contiguous to the new chapel, now nearly finished, the chief expence of this having been defrayed by local contributions. Here are seven churches containing four hundred and seventy-eight members. There are now two European missionaries, assisted by six native preachers, one school-master, and fifty-seven Sabbath school teachers. Fifteen have been baptized during the past year; and it is to the honour of these poor people, that towards the expences of the station, amounting to about £600, nearly £400 have been raised by themselves.

Mr. Rycroft, on his return to Grand Cay, has been received with the greatest kindness by his former friends. "The congregations," he remarks, "have been all we could wish. At times we have been crowded out. We consider ourselves pledged still to regard San Domingo, and, as opportunity offers to make known the gospel. There, enquiry has been excited, doubts created, and the people are found willing to listen. We shall have to be watchful in discipline, and careful in admissions. May the Lord impart to us much of His gracious influence."

HAITI.

Considering the political condition of the island, the mission has prospered beyond expectation. The church has been kept in peace, and several have been added to it. The schools have their usual attendance, and the teachers have diligently and successfully prosecuted their work.

Early in the year, Mr. Webley, in common with other missionaries on the

island, received instructions from the Minister of the Interior to confine his labours to Jacmel, and the sea ports. Journies into the country could only be undertaken rarely, and in secret. Great circumspection was needed in carrying on the work at all.

Ill health having compelled Mr. and Mrs. Webley to return to this country, the services of Mr. Lillevoix, formerly connected with an American mission on the other side of the island were happily secured, to supply the pulpit at Jacmel during Mr. Webley's absence. At first, a serious obstacle presented itself to this arrangement. Mr. Lillevoix was a soldier, as all men are in Haiti. The officer commanding his corps, refused to give him permission to reside in Jacmel, and this refusal was confirmed by the emperor. The British consul kindly interested himself in the matter, and the emperor acceded to his request, that Mr. Lillevoix be allowed to reside in Jacmel during the absence of the European Missionary. While, therefore, the Committee regret that this important station is deprived, for the present, of Mr. Webley's care, they are thankful that a kind providence has provided one to take his place, and labour among the people in word and doctrine.

TRINIDAD.

Mr. Law, on his return to his sphere of labour, found the state of the churches very satisfactory. During his absence, ministers of other sections of the Christian Church had kindly helped to supply his place. He reports, that "the native preachers have been active and faithful; that the gospel has been preached with the Holy Ghost sent down from heaven, so that sinners have been converted, and Christ glorified. The church in Port of Spain continues to prosper. During the past year, fifty-five persons have been baptized. The Sabbath school teachers abound in works of faith and labours of love. Money is given to the cause largely and freely. God is in our midst to make us holy and happy." The Committee feel that any comments on this striking and encouraging statement is needless, and would only weaken its effect on the mind of the reader. They will only add, that if a missionary can thus speak of a station on his return to it after some months absence, it is clear that the native preachers are worthy of their confidence and approbation.

AFRICA.

CLARENCE.

Mr. Diboll has prosecuted his labours at Clarence during the past year with a few occasional interruptions from sickness, partly occasioned by excessive labour. Mr. Saker writes on his arrival, that "Mr. Diboll is, in his health, not changed apparently since I left. The brethren Smith and Wilson are well, and still doing their accustomed work."

The tribes who live up in the mountain at Fernando Po have had much of Mr. Diboll's attention during the past year. He has established one or two stations in their towns, and opened two schools. He has also succeeded in gaining the assent of two chiefs to abolish some of their most abominable customs. Of these, a detailed account has already been presented to the

friends of the Society, and need not be repeated here. But the Committee rejoice in these self-denying labours, and the measure of success which has attended them.

BIMBIA.

This station, of which the Committee had to present so painful an account in a previous report, has not been neglected. Mr. Fuller has visited it occasionally, and though it has not recovered from the effect of the afflictive events which well nigh broke it up as a mission station altogether, there are some signs of a revival, and of a disposition in the people to return to their former habits of attendance on the means of grace.

CAMEROONS.

Mr. Saker's arrival at this station, has been too recent to allow of any details being sent home by him for this report. He landed on the 2nd of February at Clarence, and he states that "the brethren welcomed us with much affection, second only to that on our return in 1850, when they had been bereaved of all their teachers. Since my arrival I have seen and heard much. Many things are painful ; others afford joy."

On his arrival at Cameroons he found the brethren Fuller and Johnson, and all the young men well ; and enjoyed once more the privilege of bowing with them at a mercy seat in thankful prayer. Brief as this statement is, the Committee present it with satisfaction, as this interesting and important mission has all its stations once more occupied. May a gracious providence watch over and preserve the lives of these honoured brethren, to prosecute their labours with success, for many years to come !

TRANSLATIONS.

Mr. Wenger informs the Committee, at the close of the year, that the Sanskrit Old Testament has advanced in the printing to the end of the Psalms ; and considerable progress has been made in preparing Proverbs and Ecclesiastes for the press. The new edition of the Bengali bible has advanced rather beyond the middle of the 32nd chapter of Deuteronomy ; and the preparatory version to the 17th Judges. In Hindi, a revised edition of Matthew, prepared by Mr. Parsons of Monghyr, is passing through the press, under the superintendence of Mr. Leslie.

It may seem strange to those not practically acquainted with such subjects, that there should be any necessity for revising translations afresh, whenever a new edition is to be printed, and it is difficult for them to form any estimate of the time and labour which it requires. But the Bengali language is undergoing a rapid progress of improvement. It is becoming more and more flexible, and is constantly enriched ; this makes it indispensable to improve the translations so as to keep pace with the general progress of the language. Ten years ago the Bengali bible was far ahead, in point of elegant simplicity, of the vast majority of Bengali books. Now it is equalled by several, and perhaps surpassed by a few. The changes, however, required in this department are not very numerous.

Up to the period of his departure from Ceylon, Mr. Allen had devoted a considerable portion of his time, as one of a committee, to the revision of the Singhalese scriptures. His absence in this country will somewhat delay the progress of the work; but if permitted to return thither in improved health, he will give himself to it with renewed ardour.

On his return from Africa, Mr. Saker presented to the Committee a copy of his translation of the Gospels and the Acts of the Apostles into the Dualla, and also of the elements of the grammar of the language which he had compiled. This language is now, for the first time, reduced to a written form, a work of great toil, and one which requires the utmost skill and care, inasmuch as there are none of the aids usual to the acquisition of a language possessing a literature. These books are well printed and bound. When asked by whom the work was done, he replied by lads belonging to the Mission establishment, themselves the fruit of missionary labour, members of the church, not long ago ignorant barbarians; and who are now not only employed in these useful works, having acquired a knowledge of more trades than printing and book-binding, but go out on the week evenings to the suburbs of Cameroons, and on the Lord's days to the neighbouring villages, to preach the gospel of Christ! Surely this alone is a rich reward for the expense and toil bestowed on the Mission to Western Africa; and no pious mind can reflect on a fact so striking and important without rejoicing in the success of which it is so signal a proof.

EDUCATIONAL INSTITUTIONS.

SERAMPORE COLLEGE.

The return of Mr. Marshman to this country required a fresh consideration of the relations sustained by the Society to this important institution. Hitherto that gentleman, with his accustomed liberality, had supplied the deficiency in the college funds. No longer a resident in India, actively engaged in remunerative pursuits, a continuance of this support could not be expected. Unless therefore the Committee was prepared to supply the funds necessary to sustain the college, there appeared no alternative but to surrender the charter, and with it the institution, to government, by whom it would doubtless have been carried on with great efficiency, but without any evangelical object. The Committee felt confident that no members of the Society, who retained any recollection of the hallowed associations of Serampore, would consent to the secularization of an institution, which had been created by missionaries of their own denomination for the diffusion of divine knowledge through India. The Committee, therefore, passed the following resolution:—

“That this Committee approve of the suggestion made by Mr. Underhill in reference to Serampore College, viz., that it be regarded as a part of the Society's operations, and that they are willing to exert their best efforts to supply the funds necessary to carry that suggestion out.”

The whole subject was submitted by circular to influential friends through the country, and their replies appeared to the Committee to justify the proposed step. Thus, after many years of partial estrangement, this institution is

again brought into close connexion with the Society, and all traces of a disagreement, which has always been deplored, have, it is hoped, completely disappeared. To put the college into a thoroughly efficient state, will probably require an additional income of £500 a year. It only remains for the Committee to devise the plan by which the necessary funds can but be raised.

CALABAR.

The Committee continue to receive gratifying accounts of the state and progress of this institution. Those who have gone forth from it, and have been ordained as pastors of churches, labour with advantage to their flocks, and credit to themselves. The report of the last examination was very satisfactory. During the year, one student of great promise, Mr. Pinnock, offered himself for mission service in Africa. This offer was at first accepted, provided the Committee could find a suitable opening. It was with regret that the Committee did not see their way clear to enlarge the expenditure on this mission; and the result has been a severe disappointment to the candidate for mission labour, as well as to those churches to whom he is known, and who feel an intense desire to have one of their own race sent forth to Africa. Recently, however, the Committee have received from the churches in the Jamaica Association, an offer of £100 per annum towards Mr. Pinnock's support; and wishing to show their sympathy with them in this matter, they have invited him to meet them, in the hope that they may then be able to send him out. Since the establishment of this institution in 1843 nineteen students have been educated there, eleven of whom are now pastors of churches in Jamaica, and the remainder teachers or assistant preachers, or otherwise usefully employed. The number of students in the college during the year just closed, was seven. In the Normal School there are nine pupils, and the committee of brethren managing it, report favourably of its progress. Mr. East is unremitting in the discharge of his duties, and enjoys most deservedly the full confidence of the brethren and churches in Jamaica.

SCHOOLS.

Great diversity of opinion prevails respecting the value of schools as an instrument, in the missionary's hands, for the evangelization of a country. By some they have been unduly exalted as a means for good, by others their value has been much understated. In the original prospectus of the Baptist Missionary Society, drawn up in 1792 under the eye of Fuller and Carey, schools were described as one of the three agencies to be employed in the dissemination of evangelical truth, the two others being the preaching of the word, and the translation of the scriptures. Not only are the pupils in the schools brought directly under Christian instruction, but in many parts of the mission field they supply almost the only means of gaining access to the parents. The Committee, therefore, desire to improve their character—not to give them up; the more so, as the missionaries attend to them, not simply to teach secular knowledge, but as preachers of the gospel. Attempts are being made to introduce the system of payment as at the Intally Institution, and in all the other schools where English is taught The Committee intend, as far as possible, that the schools, in India especially,

should be vernacular ; and while they would throw no unnecessary impediment in the way of learning English—a great advantage generally to the scholars—they concur in the opinion which most of the missionaries have expressed, that payment should be made for such instruction.

The Christian boarding schools are, without exception, very useful. That at Colombo, recently under the care of Mrs. Allen, and now conducted by Mrs. Davis, has been the means of training up young girls for useful situations in families, and some have become teachers, while many have given good evidence of a change of heart, and are consistent members of the church. The school at Alipore, under Mr. and Mrs. Pearce's superintendence, and conducted by Miss Packer, promises well. In his last report respecting it, Mr. Pearce says "the girls' school goes on bravely." Mr. Page in Barisal has endeavoured to establish adult schools, and with much success ; and he speaks with pleasure of five for women, and some for men. Seventy in the latter, and one hundred and ten in the former, have learned to read, almost all of whom learned after they were married ; many coming to the school with two or three children. The general impression among the Bengal missionaries seems to be, that schools afford excellent opportunities of preaching to adults, that they contribute to secure the attention and confidence of the natives, that they render the comprehension of the gospel more easy, and increase the number of those actually acquainted with it. Moreover to the missionary himself, they furnish profitable employment when he is not engaged in the more public preaching of the Word of Life.

CEYLON.

Early in the past year Mr. Underhill visited all the stations in this island, and a conference was subsequently held at Colombo, attended by the two European missionaries, and the native pastors. Resolutions were submitted, bearing on the work, and indicating the plans to be adopted for the future conduct of the mission. As these resolutions not only comprehended a better distribution of the agency, but also the principles of self-government and self-support, as far as practicable ; the adoption of means to raise up a ministry on the spot, and the improvement of the schools, by rendering them for the most part vernacular, English being taught only to the upper classes, and on payment of a fee,—the Committee had no difficulty in giving a cordial assent to them.

The Committee learn, with satisfaction, that good fruits are being already gathered. Mr. Davis reports that there are signs of improvement. Several members of churches in the villages are at work heartily. One pays a schoolmaster to provide instruction to his own family and the children of his neighbours. In eight of the schools the teachers labour gratuitously. Two young men who have been labouring at Mattakaliya, have stirred up two others to occupy a similar district. The two infant churches at Kaluwalgoda are going on well with their newly appointed pastors, and one of the members of Gonawella church has commenced preaching. Sixteen have recently been baptized in the Colombo district, and it is hoped that during the present year a native church will be formed in Colombo itself, which will be an offshoot of the Singhalese church in the Pettah.

While Mr. Davis has thus been prosecuting his work in the Colombo district, Mr. Carter has been diligently labouring at Kandy, and has given much attention to the formation of a class of native preachers. Two had been selected and placed under his care, and he was for a time greatly encouraged; but his hopes were severely disappointed in reference to one of these young men. Mr. Carter also assists Mr. Perera, the pastor, in his work. He preaches in Singhalese once a month, and in English every Lord's day; and has made considerable progress in the acquisition of the Tamil language. The English congregation is very encouraging; the native varies considerably. Eight have been added to the church, one a Buddhist priest, whose conversion, as was then thought, excited great interest. But ere long he turned out to be a dishonest, worthless man, and the heart of the missionary was much cast down. On the whole, the work proceeds slowly yet hopefully at Kandy, as well as in the several out-stations connected with it.

INDIA.

Throughout the year the Committee have received most satisfactory accounts from Mr. Underhill, who has been enabled uninterruptedly to prosecute the objects of his mission. Up to February of the present year, he had visited every station, and seen every missionary, and nearly all the native preachers and teachers in connexion with the Society in Bengal, Central India, and the North-west Provinces. Recently he has received instructions to visit Burmah, in order to greet the American brethren, and examine the working of that most successful mission; and on his way home to call at Poonah, and convey to Mr. Cassidy the cordial good wishes of the Committee, as well as to see the work he is carrying on. Mr. Cassidy still continues to provide for his support by his own labour, devoting all the pecuniary supplies he receives from England to the erection of a meeting-house, and other suitable mission premises at his station.

Conferences of the missionaries and native brethren have been held in Calcutta, Monghyr, and Agra. The plans for the future conduct of the Mission in these districts, as sketched out in Mr. Underhill's instructions, were prayerfully considered, and such as appeared suitable to the wants of the several stations, cheerfully adopted. In every case efforts have been made to reduce the expenditure, and at the same time increase the efficiency of the agency employed, by concentrating effort, and giving up any which seemed unfruitful.

In all these meetings, attended by brethren from distant localities, each bringing his own experience for the benefit of the rest, a devout and loving spirit prevailed. Difference of opinion occasioned no strife, but rather tended, by healthy discussion, to elicit truth, and indicate the course best to be taken for the future. Reports of some of these conferences, which are full of most valuable information, have been forwarded from time to time for the judgment of the Committee at home; and the remainder may be expected soon. In reference to his visit generally, Mr. Underhill remarks in the last communication received from him, "I have been most cordially and affectionately received by all the brethren; and all my communications most kindly regarded. Peace,

harmony, and love have reigned over all our deliberations. The God of peace and love has smiled upon us. I owe a large debt of gratitude to our brethren for their unwearied kindness, care, and attention."

One of the most pleasing, and in many respects most important, events connected with Mr. Underhill's visit, was the gathering, in Calcutta, of a large number of brethren from all parts of Bengal. Advantage was taken of the assemblage of Baptist missionaries by brethren residing in that city to invite a more general conference; and the sittings of the Society's missionaries were suspended for four days. There were present at this conference forty-eight missionaries, eighteen of whom were Baptists, four of the London Mission, twelve of the Church, four of the Kirk of Scotland, nine of the Free Church, together with seven others, six of whom were laymen, office-bearers of different religious organizations in Calcutta.

These meetings are described as peculiarly interesting. They lasted four days, and the greatest harmony prevailed throughout the discussions, though marked, as might have been expected, by great diversity of opinion. As the attention of all parties was directed to missionary subjects, no allusion was made to those ecclesiastical differences which have so much divided the churches of Christendom. It is believed that nowhere will be found a more complete evangelical alliance than has been practically maintained, for many years, among the Bengal missionaries.

At these meetings various papers were read on the most important topics relating to mission work, followed by discussions, in which brethren, who felt disposed, delivered their sentiments on them. Resolutions were passed, embodying the opinions of the conference on the subjects treated of in the papers. The proceedings were subsequently printed, and a considerable number of copies has been sent home, that those who take an interest in such questions, may know what is said and felt by the missionaries themselves. The volume closes with an impressive and powerful appeal to the committees of missionary societies in Europe and America. Rarely has missionary literature been enriched with a volume of such varied interest and practical value. It opens to the thoughtful mind a view of the inner life, so to speak, of missions to the East. It exhibits the peculiar and formidable obstacles with which the missionary has there to do battle, in their true colour and dimensions; and no one can peruse the work without feeling the deepest sympathy with the honoured men who have toiled and struggled with them for more than half a century, nor fail to recognise the divine hand in the preservation of the enterprise, and the remarkable success which has attended it. It is only by a distinct perception of the enormous difficulties which rise up before the messenger of mercy, on every side, that any true estimate can be formed, either of his work, or the effect it has produced on the spiritual condition of the people.

The distribution of the Indian agency in such a manner as to render it most effectual, has engaged the attention of the brethren at the various conferences. By the return of Messrs. Makepeace and Phillips to this country, Agra and Muttra had been left without agency, while Mr. Supper's removal to the charge of the Comillah district rendered Cutwa destitute. Provision also was needed for Serampore College, owing to the temporary retirement of Mr. Denham. Mr. PARRY has removed from Birbhoom to

Cutwa, and Mr. Sampson from Alipore to Serampore. Mr. Mackay has been stationed at Delhi, where no missionary has resided since Mr. Thompson's decease, and Mr. Evans has taken charge of Muttra, while Mr. Williams remains at Agra in charge of the native church. By these arrangements *all* the stations formerly occupied by the Society in the north-west, and which, from the causes referred to, have been, for some time, destitute, are again supplied, but most inadequately to their wants.

The brethren Gregson, Martin, and Anderson, who went out in 1854, are now fully engaged in their work, while those who followed them have entered with great vigour on the acquisition of the languages spoken in their several districts, and are waiting with an ardour difficult to restrain, for the time when they too may proclaim the gospel to the perishing heathen around them. The Committee have peculiar satisfaction in stating, that, with scarcely an exception, the Society's missionaries preach the gospel to the people in their own tongue.

The reports from the Indian churches are varied. Some are hopeful, others very encouraging; but in regard to a few the accounts are far otherwise; the losses by death and exclusion being greater than the additions. In such cases it can be no matter of surprise that the missionary writes in tones of sorrow and distress; and makes a very earnest appeal to Christian friends at home for their sympathy in his disappointments and trials. The entreaties to be remembered in prayer before God are often urgent and touching. The Committee hope this statement will excite that sympathy, and provoke that devout intercession with God, necessary, on the one hand, to preserve in our own hearts a lively interest in the work itself, and on the other, to secure success in its performance.

The more general employment of native agency, particularly with the view of throwing the churches more on their own resources, has engaged the attention of the brethren in all their conferences. The Committee hope that the course they have suggested on these matters, on many previous occasions, may be generally adopted. A good beginning has been made in Bengal. Two native brethren have been sent out into the district of Baraset, which lies between Calcutta and Jessore, with instructions to preach there for two months, and to report on their return. Should that report appear to justify the step, they will be set apart as *missionaries* to that district. The Committee have also heard, with great satisfaction, that the church at Chitoura, in consequence of Mr. Smith's departure for England, invited Mr. Bernard, a native preacher at Muttra, to become their pastor. With this request Mr. Bernard felt it to be his duty to comply; and he was publicly ordained to that office on Lord's day, Dec. 31; the brethren from Agra, Muttra, and Delhi, with Mr. Underhill, taking part in the service, which is described as one of great interest and importance; as the *first* instance, in the north-west, of a native being called to such an office. May this proceeding receive the divine sanction and blessing; and may others of a like kind speedily follow!

The questions thus adverted to are becoming more important and pressing every day. The incomes of all missionary societies have been, for the past few years, nearly stationary. The demand for labourers has been by no means adequately met. The notion, which, practically at least, has so long pre-

ailed, that the agency for evangelizing the world must be found at home may now be fairly questioned. Recent facts and experience seem rather to justify the opinions and practice of the first missionaries, who considered they were pioneers in the great work ; and that where churches were formed, the agency for maintaining the truth in the districts around them, should be sought for among themselves. This seems also to have been the principle in apostolic times. If this be the case, the sooner missionary societies fully adopt it, and firmly act upon it, notwithstanding every difficulty attending its application, and the disappointments which may arise, the better will it be for the cause of missions.

The native Christian communities in the northern part of the district of Barisaul have recently been subjected to severe persecution. A full account of their sufferings, and the tyrannical conduct of the zemindars, on whose property they rented their little farms, was published in the *Herald* for January, which renders any detailed statement here unnecessary. A few sentences from a recent communication from Mrs. Martin will present the main facts of this painful case : "In July last, twelve of these houses were entered by a band of armed men, and fourteen of the inmates, men, women, and children, were carried off. All their little property was taken possession of, and the poor things were forcibly driven from their home and their friends, put into boats, often crushed beneath the decks for concealment, and were thus for *six weeks* hurried about the country in separate parties, subject all the time to cruelties and indignities too shameful to be described. Mr. Page and the authorities took every possible means for their recovery ; and after considerable search, they were all found, and brought into Barisaul before the magistrate ; but in a wretched condition, and their persons terribly abused. Five of the ringleaders were convicted ; but they appealed to the Judges' Court."

It was impossible when the facts of this case were fully laid before the Committee for them to be indifferent to them, more particularly as these poor oppressed people never once wavered during their trials, and even the youngest of them, in the presence of their powerful oppressors, firmly, nay, almost exultingly, avowed their faith in Jesus. The Committee passed a resolution of sympathy with their suffering brethren, and instructed Mr. Page and Mr. Underhill to prosecute the case before the court, and to use every effort to bring it to a successful issue. The Committee regret to state that after these people had been kept, for six months, in daily attendance on the court, at a distance from their homes, without any means of gaining their livelihood, a burden on the missionary for daily support, the judge reversed the magistrate's decision, released the prisoners, and declared that the charges were fraudulent.

The matter cannot, however rest here. The whole zemindary system in most districts of Bengal is so oppressive, that means must be taken to exhibit its character, and excite public attention to it. The subject is too extensive and complicated to be dwelt on here. The Committee can only refer to the admirable paper upon it presented to the Conference of Missionaries, for its full portraiture. But one thing is plain. Christianity and it can no more exist together than Christianity and slavery. As tenants of a zemindar receive

the truth, they will no longer submit to exactions for the support of Hindoo festivals and idolatries. When they become Christians an element of firmness is introduced into their character, which supplants the servile submissiveness natural to the Bengali. All just demands they willingly pay, and they declare they could pay a much larger rent, and live comfortably; but the frequent and excessive demands which are made, over and above what is legal and just, ruin them. These mainly consist of expenses incurred by the zemindar personally, and many of them in connexion with idol festivals which he supports. These they refuse to pay. Hence the cruelties to which these poor people are subject; and any one can at once perceive the reason why such strenuous endeavours are made to get rid of them. But surely British Christians will support the oppressed ryots in their determination to throw no incense on the shrine of a heathen god. And if they see that the missionary does not desert them in the hour of trial, and that those who sent him to preach the gospel to them, offer their sympathy, and are prepared to help them as far as they can, their confidence and fidelity will be sustained; and their patience and faith under their sufferings will tend to the furtherance of the gospel and redound to the glory of God. The obstacle which this system presents to the spread of Christianity may be most formidable, but none will quail before it who remember the victories which have attended missionary enterprise. The power which delivered the African from bondage, and smote the fetters of the slave in the West,—which mainly extinguished the Suttee fires, and terminated infanticide in the East, will triumph over this new foe. May wisdom and grace be given from on high to direct our efforts!

CONCLUSION.

The Committee cannot close this Report without adverting to the progress which has been made in the plan for extending and consolidating the Mission in India. Although seven brethren, during the past three years, have been sent into that field, yet owing to the resignation of some from shattered health, and the death of others, the increase in the number labouring there is only four. These are either occupying stations which had been left wholly destitute, or are associated with brethren who require additional help. No part of Bengal Proper, the spiritual destitution of which mainly gave rise to the project, has yet been touched.

The Committee feel bound frankly to state, that the appeal made four years ago has not been met with the response they expected. They have not received the funds requisite to carry out the proposed scheme, nor have the men been found willing to give themselves to the work. It may be premature, if not unjust, to conclude that this arises from a low state of piety in the churches, or from the absence of missionary ardour in the rising ministry, but in the judgment of the Committee the facts themselves demand the gravest consideration.

It may be suggested to the members of our missionary societies, as a subject for serious and thoughtful inquiry, whether they cherish a sufficiently deep sense of their individual responsibility. The organization of a society presents a ready and advantageous means of uniting in the great work of evangelizing

the world; but it is to be feared, that when the annual, or other contribution has been given, this feeling of responsibility is, for a time, extinguished or transferred to the organization itself. To guard against this danger how needful is it that each one should habitually inquire, "Am I doing all I ought, or all I can, to help this great enterprise?" The prevalence of such a spirit would bring forth some of the richest fruits of the Christian life. There would be a larger and more spontaneous liberality, and more earnest and importunate prayer.

And ministers of the gospel need not shrink from this work from an undue apprehension of its perils. In this respect it is a different thing to be a missionary from what it was in the days of Carey, Marshman, and Ward. When they went forth they could hardly even conjecture what might befall them. They went to a land almost unknown; to climates of which they had no experience; to a people universally opposed to them and their errand; without friends to greet them on their arrival; in the face of a hostile government, and scarcely knowing where they might lay their head. How entirely changed is the whole scene! Missionaries, on landing in India, to use the language of Mr. Mullens, "find airy houses, and kind friends to give them wise advice on the proper care of their health, books to aid them in learning the language, and in studying the habits, notions, and religion of the people. There are native churches where they may commence preaching, and bazar chapels where that preaching may be carried on in its most perfect forms. They have books for the Christians, tracts and gospels for the heathen, school-books for schools, hymn-books for worship. In a word, they find every element of a material agency ready to their hand; and if a new missionary were to bring with him a knowledge of the language and of the people, he would begin to labour here just as well as he would have begun in England." Great and marvellous is the change which these facts indicate to have been wrought in Bengal by missionary enterprise; and the remembrance of them ought to fill every Christian heart with gratitude to God. Is it too much to expect that when seriously pondered, they will stir up His people to renewed liberality and fervent prayer, and induce many, whom He has called to preach His word, to say, "Here are we, send us?" Most merciful God, we beseech Thee to inspire thy servants with a deeper love of Thee, and pity for dying men! Pour out on Thy church the quickening influence of thine Almighty Spirit! Influence the hearts of the ministers of Thy holy word with an unquenchable desire to go forth to make Thy name and mercy known to the benighted heathen; and hasten on the day when the idols shall be abolished, and all nations be blessed in Christ our Lord!

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to March 31, 1856.

£ s. d.	£ s. d.	£ s. d.
Annual Subscriptions.		
Allen, J. S., Esq.	2 0 0	Bloomsbury Chapel—
Angus, Rev. Dr.	2 2 0	Senior Bible Class, by
Baker, Mr. T. N.	0 10 0	Y.M.M.A., for De-
Barker, Mr. W., Enfield	1 1 0	scapotoga School,
Carey, Mrs. E.	0 10 6	Ceylon.....
Collins, W., Esq.	10 0 0	10 0 0
Crispin, Mr.	0 10 6	How—
David, Mr. E.	0 10 6	Contributions
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		10 0 0
		Sunday School, for
		N. P.
		0 13 0
		Homerton Row—
		Sunday School, by
		Y. M. M. A.
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		Islington, Cross Street—
		Contributions
		12 18 1
		John Street—
		Contributions
		52 0 3
		Do., for India
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		Kennington, Charles Street—
		Sunday School, by
		Y. M. M. A., for
		Wellington School,
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		Kensal Green—
		Collection
		1 13 6
		Keppel Street—
		Contributions, Juve-
		nile, for Grand Pass
		School, Ceylon
		18 2 9
		Kingsgate Chapel—
		Contributions
		11 0 0
		Do., Sunday School,
		by Y.M.M.A., for
		Schools
		3 10 0
		Maze Pond—
		Contributions
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		Do., Sunday School,
		by Y.M.M.A., for
		Buaries Schools... 10 0 0
		New Park Street—
		Collection
		19 8 1
		Contributions, 2 years 14 3 6
		Do., Juvenile, by
		Y. M. M. A., for
		Mrs. Allen's Girls'
		Boarding School,
		Colombo
		45 0 0
		Harvey, James, Esq.,
		for do.....
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		5 18 1
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		Regent's Park—
		Collections.....
		50 1 6
		Contributions
		45 3 0
		Salter's Hall—
		Sunday School, by
		Y. M. M. A., for
		African School
		10 0 0
		Shacklewell—
		Collections.....
		6 12 9
		Contributions
		17 5 4
		Do., Juvenile
		8 13 2
		32 11 3
		Less expenses 0 13 0
		31 18 3
		Shouldham Street—
		Collection, &c.
		5 15 0
		Do., Sunday School 2 19 6
		Spencer Place
		3 1 0
		Tottenham—
		Collection
		4 10 0
		Contributions
		17 9 6
		Do., Sunday School,
		Girls
		0 14 0
		22 13 6
		Less expenses 0 11 0
		22 2 6
		Westbourne Grove—
		Collections.....
		15 13 0
		Contributions
		4 2 10
		Do., Sunday School,
		by Y.M.M.A., for
		Caineroons School 10 0 0

The acknowledgment of the remainder of the Contributions is unavoidably postponed.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

ANNUAL MEETING, THURSDAY, MAY 1.

The sixty-fourth annual meeting was held on Thursday, in the large room, Exeter Hall; the Hon. A. KINNAIRD, M.P., in the chair. The great room was well filled.

The proceedings were commenced with singing, and prayer was offered by Rev. B. Evans of Scarborough.

The CHAIRMAN then said,—My Christian friends, the importance of the subject which draws us together this day is of a magnitude which cannot be over-estimated. We are called to consider eternity, and those who are to spend, as we trust, a never-ending eternity with Christ; and surely that should impress us with the value of souls, if we consider the value only of one soul, rescued from Satan and reclaimed for God, and we learn that there is joy in the presence of angels over that soul. This is not an exaggerated statement; it is not even an inference from Scripture; it is positively and plainly proclaimed in the Word of the living God. And then if we think of the eight hundred millions of souls in whose behalf we are met together, and remember that perhaps some two hundred millions of these souls are our fellow-subjects, surely we may have our hearts drawn towards them. We can scarcely conceive the importance of the subject of missions when we consider these perishing millions; and I say that if the very angels were struck with amazement at the love of God in sending His son to die for us, what must they think of the dreadful apathy of those who, knowing that they had been redeemed, and having even some experimental knowledge of the love of God for them, are so slow to communicate the blessed message of salvation to others? It is on account of this apathy that it is necessary for Christians to gather together, as we do on this day, to stir up one another, and to try and quicken our zeal and warm our hearts in this most blessed cause. Now, it is the privilege of the chairman to have access to the report before it is read to you, and I have often noticed that chairmen have availed themselves of that privilege to cull almost all its interesting parts; so that if I were to adopt that plan, the report of our excellent friend near me might fall with less interest on our ears. I think that our time is far too precious; and I would infinitely prefer being as one of you, listening and learning, and I trust deriving profit from that report. But

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I may congratulate you, and I do most earnestly, that your society was the very earliest organised in the field of missions. That is an inestimable honour put upon you; and I take this opportunity of expressing my gratitude to the members of this society, that they made India a noble dependency, the brightest jewel, I may say, in the British crown. I am sure no reflecting mind can look upon that vast empire, without seeing that the hand of God has been visible, in giving a small, associated body of gentlemen, to win so important a territory; and we may believe that it was given to us, not merely to add to the wealth of our country, but as a great trust, that we may occupy the field, and through the blessing of God be the means of overspreading it with Christianity. And thank God we can now see the progress of the gospel manifestly in that country. May we not then,—may you not, especially,—look back with gratitude to the fact, that from your society emanated such noble-minded missionaries as Carey, and Marshman, and Ward—who have gained for themselves imperishable renown, and have, if I may use the expression, smoothed the way for the missionary of the present day. I do earnestly hope that your early labours in India will be vigorously followed up. Our Christian brethren there tell us that the harvest, indeed, 'is plenteous, but that the labourers are few; and I trust at this time, when we are approaching a day in which we shall unite together in special thanksgiving to Almighty God, we will earnestly pray that it may please Him to send labourers, especially to that vast field of India. I am thankful to say, with reference to that distinguished nobleman who is about to leave the government of India, that it will ever be to his honour, that his last act was for ever to disconnect the government of India from the abomination of connection with idolatry. I do, also, most cordially congratulate you on the large Christian spirit which has animated your missionaries in India and elsewhere. Whatever may be our little divisions at home, they are not known there. It is a very blessed thing to reflect, that there, at all events, there is a large-hearted brotherly love, which leaps over all the narrow distinctions about mere secondary points, and that there our missionaries, be they of whatever denomination, are acting together as

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one man; and I trust that here, and there, and everywhere, that large-hearted spirit will become still more general; for I believe that it will be a blessed day for the mighty cause when these divisions are no longer thought of, and all act as one united phalanx against the great enemy of mankind.

The Rev. F. TRESTRAIL, the Secretary, read the report, which appeared in the previous *Herald*.

The Rev. ISAAC LORD, of Ipswich, spoke to the following sentiment:—

“That this meeting has heard with thankfulness, from the report now read, of the general prosperity of the Baptist Mission; and would urge on all its friends the need of greater effort to extend its operations, especially in India, where missionaries are so much needed to carry to its benighted tribes and nations the glad tidings of salvation.”

The note which this sentiment calls upon me to strike is not the note of regret, on account of disappointment and failure; it is not the note of sorrow, on account of disasters or calamities that might have fallen upon our missionary field; it is not the note of lamentation, on account of the present position and prospects of our society; but it is the note of praise and of thanksgiving to God, on account of general prosperity. If God has been pleased to give us prosperity, it is most meet and befitting that at the very commencement of a meeting like this we should with lowliest feelings of prostration and liveliest feelings of gratitude render to Him a tribute of praise. Nor should the losses we have sustained at home during the past year diminish that gratitude. We mourn over the loss of their presence and their help; but the manner in which they lived and died should create elements of still deeper thankfulness. They have taught us the inherent goodness of our cause, by their deliberate and intelligent choice of it, and by their persevering attachment to it; they have taught us how to serve it, by their examples of labour and of benevolence; they have taught us the blessedness of so doing, by their peaceful deaths; and being dead they still speak, and the voice comes to us as a voice of mingled admonition and consolation, telling us that whatever our hands may find to do, we must do it with our might, and that “blessed are the dead that die in the Lord, for they rest from their labours, and their works do follow them.” There is another point in the report, of a very painful kind. It presents an aspect that is dark and distressing; but there is a bright side even to that question. I refer to the lapse of many of our professors in native churches into ungodliness and sin. We must mourn over their lapse into ungodliness; but we rejoice in their expulsion from those churches; it bears testimony to their inherent life and spiritual power; it argues, on their part, a deep reverence to the authority of Jesus Christ and His laws, and a salutary concern for their own moral reputation, when churches are

found flinging away the companionship of the unworthy and unclean; and when they do this in native societies, rather than throw the shield of protection over the heads of those who deserve scriptural and just censure, this certainly ought to establish our confidence and call forth our praise. But this may seem something like extorting matter for praise out of the report, in spite of itself almost; and, therefore, I will go to matters for thankfulness, in reference to which there will not be the appearance either of ingenuity or torture in turning them to this account. Take the single fact, that during the past year, with one solitary exception, the society has not lost by death one of its agents. Now, when we remember the dangers to which our missionaries are exposed, the various liabilities which surround them, the journeys which they have to take, the unhealthy climes in which they have to breathe, and the wearing and exhausting nature of their toils, I think we can see in that single fact a striking illustration of the kindness and the care of the providence of Him in whom we live and move and have our being. Many of our missionaries have been sick, some of them have changed their localities, some have come home in order to recruit their energies; but not one, with the exception named, has been permitted to fall beneath the shaft of the great destroyer. May the same providence preserve them through the present year! Or, if any of them should fall, may they fall with their armour on, shouting victory even in death! Then, again, sir, there is another thing which calls for praise I think, from this assembly, and I refer to the wonderful spirit of unity which has been manifested between missionaries of all societies during the past year. How those differences by which we are distinguished at home must dwindle in the estimate of these missionaries when they confront together the dark and dread realities of paganism! And to discuss those differences how much more like trifling and wasting time it must seem to them than it can to us, when they have to present the simple gospel of Jesus Christ to men and women in moral and spiritual circumstances like those. I have sometimes thought if the spirit of bigotry were not itself a disqualification for the work, that the best thing we could do with a bigoted Christian would be to make a missionary of him, and he would have to be tightly laced, and strongly laced indeed, if the work did not cure him. Many are the benefits which the churches at home have received from the churches abroad; and I believe that it will not be one of the least of those benefits, if these missionaries teach us, among other things, the great lesson that it is possible to come together and consult and co-operate in forming and carrying out plans for missionary purposes, without either being hindered

by or giving up the distinctive principles by which we are distinguished. And, sir, let us therefore see that we have grace enough and charity enough to rejoice in the prosperity of every society, and in the fact that strongholds are demolished, by whatever division of the great army of God's church these strongholds may be overthrown. And then think of the fact, which you have just heard, of brother Saker coming home from Africa, and bringing in his hands a translation of the Gospels and the Acts of the Apostles, beautifully printed and neatly bound; and when we ask by whom the work is done, we are told, by lads in connexion with the missionary establishment. The missionary goes to the country, and reduces the language for the first time into a written form; he makes a grammar, and a dictionary, and a book; and, sir, I think in doing all this he is doing a greater work than the conquest of an empire, and a work that will immortalize his name, while some other names are forgotten. These books are bound by lads in connexion with the establishment, who were a little time since ignorant barbarians. But what are they now? Members of the church of Christ, intelligent artisans, itinerants for preaching the gospel amongst their fellow-countrymen. From my heart, I say, heaven bless the lads, and find them plenty of employment in printing the gospel, and give them abundant success in proclaiming its truths to their fellow-countrymen. Then, sir, there was a reference made to the educational operations of the society. I know this is a ticklish question; I know that great doctors and great men differ about this matter; but, whatever I may say, of course you understand that I am personally responsible for it and not the society. Well, you have been abundantly blessed in your educational operations during the year. Schools have been multiplied, operations have been extended, delightful results have been already brought to pass. I am not surprised to hear that your missionaries find it one of the best ways of getting at the hearts of Indian mothers by beginning with the young ones; it is so in England, and human nature is the same all the world over; if it were not, I should really begin to think that there was some truth in those bold speculations which will have it that God has *not* made of one blood all nations for to dwell upon the face of the earth. And if God has given his smile to educational work, what right have we to draw back from using that machinery? I think, sir, that we have plenty of ground for gratitude to God in connexion with our society during the past year. But my sentiment speaks likewise of a claim, or a call, for more extended effort, in order to enlarge our operations, more especially in the east. Gratitude is a noble passion; but it is a poor thing when it evaporates in words. If, therefore, you feel gratitude on account of what

has been done by the society during the past year, we ask you as a matter of consistency to give a practical illustration of that gratitude by your present and future efforts in its behalf. Look, sir, at the facts of the case. I am told that in Bengal, in the north-west provinces, in Bombay,—the missionaries connected with all the societies will not be found more abundant than would be one missionary for a place like Liverpool, or Manchester, or Glasgow. I am told again that there is a population within the places I have specified, amongst which not a single missionary of any society is found, equal to about the entire population of the British Isles. In the presence of an overwhelming fact like this, I feel as if it would be a grand impertinence to introduce terms of rhetoric, flights of fancy, or figures of speech,—as no more able to help us to an idea of the morally grand, sublime fact itself, than are the shifting shadows to help us to an idea of the everlasting mountains upon which they play. And, sir, in the presence of this fact, what are we doing for India? If the cry of these millions could be articulated and uttered in a tone commensurate with the nature and demand of the case, that cry would pierce and thrill every church in Britain. If the moral condition of these millions could be adequately conceived, the pure conception would horrify our thoughts by day, and trouble our dreams by night; and in the sight of these millions, darkened, sinking, suffering, dying eternally, what are we doing as an expression of our gratitude to apply the remedy,—the *only* remedy that can reach and save them? We be unto us, and we be unto Britain, if we give not to these millions the gospel of Jesus Christ! Why is it that, with all the contributions of the various societies, not £20,000 a-year are subscribed by all our denomination? It is no disgrace, but an honour, that the poor of this world abound in our churches, and that those churches are doing a great deal to support a self-clected and permanent pastorate; but after we have made every fair allowance on these grounds, I think the discrepancy between our contributions and those of our brethren is greater than ought to exist. Think of the antecedents of our society; call to mind the names of Carey, Marshman, and Ward, in the east; of Knibb and Burchell, in the west; of Fuller, Pearce, Sutcliffe, and Ryland, at home; call to mind our numerical strength as baptists of all grades and parties, and recollect that we have been foremost and most strenuous in the advocacy of the principle by which all missionary operations have been mainly carried on—the principle of voluntarism,—and I am amazed that amongst all classes of baptists we cannot reach £20,000 a-year. How is this? I am not here as an accuser of my brethren; it is not because our people are less thoughtful,

or affectionate, or sympathetic, naturally, than others. I believe we are injured and affected by the various peculiarities into which we are divided. I can respect the consciences from which these differences come, and honour them; but look at the consequences. These differences give rise to diversified organizations; these organizations come to look with shyness upon one another; and instead of our all pulling together for the accomplishment of this grand object, we find it impossible to pull together at all in some cases. It would be a glorious thing if every section, if baptists of all grades, in the presence of the one great, commanding, sublime claim of the heathen world, would just make up their minds to leave their differences down below, and unite in one simple, uniform, and grand organization for the purpose of securing the evangelization of the world. And, sir, there is another thing, and I hope I shall not vex anybody,—I really do not mean to do it,—but I believe many of our churches are poisoned and paralyzed by the influence of hyper-Calvinism. They may not deny the claims of the heathen in so many words, but practically it comes to the same thing. Speculating upon the decrees of God, upon the *modus operandi* of the Eternal Spirit, upon the nature and extent of the atonement of Christ, their intellects are bewildered, their judgments are warped, their consciences are damaged, their feelings are deadened; and many of those churches that do contribute, in consequence of these things, do it half-heartedly, and many never do it all. Now, sir, I could find you churches whose members, if a minister were to go from this platform and preach to them the simple truth on this question of responsibility with regard to the people that have not the gospel of Christ, would look at this brother with a sort of puzzled, bewildered expression, as much as to say, "Pray, sir, what new gospel is this?" I should say to such a brother, "No new gospel at all, it is as old as the New Testament, as old as that statement of Jesus, 'Go into all the world, and preach the gospel to every creature.'" And I would like to say to those brethren affectionately, and not censoriously at all, speculate on the decrees of God if you please, upon the work of the Spirit if you please, upon the nature and extent of the atonement if you please, keeping within the bounds of sobriety and of scripture, but your speculations are not merely useless, they are awfully pernicious, if they weaken your sense of the duty which Christ has himself laid upon your conscience to give the gospel to others, and if they deaden your sympathies with the condition of a lost and ruined world. Then, sir, so far as my observation is concerned, I think that these other societies generally excel us in securing efficient deputations. "Well," some people say, "let us have done with deputations altogether; let

the churches work, let them be independent of foreign aid and of all these periodical excitements;" but I say, in answer to that, "All very beautiful and very good, as the Scotch people would say, in the abstract; but, sir, we must just work with people as we find them." We may be inclined to adopt some such plan as that, if it be necessary, in the millennium; but now we must, like practical folks, bring business habits and practical business sense, into alliance with our religious organization; and we must adopt and carry out that mode of operation which will bring the best and largest results. I do hope, from what we heard yesterday, and from what we shall hear this morning, that we shall be sent away to our respective spheres of life and of labour, with the solemn, earnest and noble resolve, formed in each heart, that during this year, if God shall spare us, we will work more and pray more and give more, in order to support and to extend the operations of a cause which is founded in the blood of the Son of God, and which involves hereafter the destiny of millions and the glory of the Eternal.

The Rev. JAMES ALLEN, missionary from Ceylon, spoke to the next sentiment, which was as follows:—

"That the results which have already followed missionary labours are such as to encourage their further and more diligent prosecution."

He said:—You have already heard that this has been responded to in various parts of the world, and I have to say it is even so in reference to the island of Ceylon, from which I lately came. When the British took possession of that island, not many years ago, they found there none save an insignificant people, without arts, without learning, without commerce, deriving a mere scanty provision from a few rice fields, and given over to superstition and idolatry, debasing in their nature, and destructive in their tendency; but we hope, sir, that Ceylon will rise in the scale of nations under the genial rule of the British, and especially under the exalting and ennobling influence of a pure Christianity. Nay, I may say, she is rising now; for the gospel has found an entrance into that lovely island, and is exerting its influence over a wide extent, and will exert that influence over the whole island eventually, and bring those interesting, yet degraded people up to a level with other nations that have embraced our common Christianity. As yet, however the island is not evangelized; the masses of the people are Buddhists, or, in other words, they are atheists; they are far down in the dark abyss of unbelief, and I sometimes think of them as the very orphans of the universe, for they have no God connected with their system, no father guiding them through this cold and selfish world, to whom they are amenable, and who will one day be their judge; they live emphatically without God

and without hope in the world, and it is utterly in vain that they seek deliverance from the sorrow of successive births. How can they do it, so long as they know not Jesus and his great salvation? There are precepts to be found in the books of Buddhism not much inferior to the precepts of Christianity itself, and those books are preached from at times by the priests of that system; but there is no response from the audience, none go away from such preaching smiting upon their breasts, or broken in their hearts, or deeply humbled in their spirits. None ever ask that mighty question, "Sir, what must I do to be saved?" There are no results; the precepts are in the book, but they are not seen in the lives of the people, nor in the lives of the priests. Buddhism, sir, has not much hold on the minds of the people now; there is no element of religion in it, and no foundation even to build morals upon; we need not wonder, therefore, if immorality abound among them; and it is so. Paul has spoken of the heathen in some passages of the New Testament, and in describing them he has described the Singhalese, save where they have come under the saving influence of the gospel: "Darkness hath covered the land, and gross darkness the people." But amid that darkness we can rest upon some bright and brilliant spots; there are oases, amid that moral desert, that are beautiful and lovely to look upon; and amid all the pollution that there abounds, we can point to some,—it may be, hundreds,—who have been recovered from it. The poor Buddhist knows no atonement, and finds no Saviour; he groans, absolutely groans, beneath the burden of his sin, and yet finds no deliverance; and, cleaving to his system, he becomes a silent being, full of abstract thought, that seeks its own annihilation; and yet it is a fact, that where our missionaries and others have preached the gospel of the grace of God, the people have responded to it,—it has found an echo in their hearts, and in some instances in the hearts even of the priests themselves. That old system now totters to its base, and will soon be swept away by a power that is absolutely irresistible; and temples to the Lord of Hosts will arise, and the regenerated people shall offer praise therein, and worship in spirit and in truth at the divine footstool. But there is a superstition, sir, that has an awful hold upon those people: I mean demon-worship. Demon-worship was known in Ceylon long before Buddhism was proclaimed there, and still sways its awful power over their dark and benighted souls. The Portuguese went there a long time ago, and tried in vain to convert the people from their superstition. They found it absolutely an invincible barrier. The people experienced no difficulty themselves in exchanging the doctrines of Buddhism for those of Christianity, as presented by the priests of the Roman Catholic Church;

or rather, I may say, they found no difficulty in tacking them on to Christianity, just as you stick on the outrigger to a boat with a view to safety. The Dutch, again, came after them, and utterly failed in the conversion of the people; and all that remains of Dutch Christianity, as introduced into that island, is to be found in one little church at Colombo, and in another at Matura, in the south of the island; and even modern protestant missionaries, like ourselves, have had to record from time to time a similar experience, that old superstition has maintained its power over the minds of the people, and the devil-priest has been sent for in the time of distress and calamity. The spell has been too potent, the charm too powerful, to resist; the influence still prevails, and still the devil-priest is summoned when sorrow, or calamity, or distress, invades the dwellings of the people. I think these are powerful obstacles to have to contend against. Again, you must add to these Hindoo idolatry, Mohammedism, and Roman Catholicism in its grossest form, not a whit better than idolatry itself, and only wanting, it may be, a change of name in some places to render it precisely the same. We have ceased to wonder almost at the old cry, "The attempt is useless." We hear it often, but we heed it not. God speaks to us, and we will hearken to his voice and do his bidding, and I think I may say we dare stare all these difficulties in the face, especially if we hear his voice, and feel ourselves moved by that Spirit that none can resist. We can then utter the bold, defiant note, "Who art thou, oh great mountain? before Zerubbabel thou shalt become a plain." We dare oppose these obstacles in this way; we have opposed them many a time; and our firm conviction is, and we feel it to be founded on eternal truth, that the thing will be done, that Buddhism, Hindoo idolatry, Mohammedism, demon-worship, and all the other abominations, will be utterly swept away before the influence of our own pure and heaven-born Christianity. The time is coming, sir, we believe, when that island will be no longer, as it has been deservedly called, "a pearl-drop from the brow of India," but a pearl in the diadem of the Redeemer-king. It is not half a century yet since the first of modern missionaries took there the gospel which is proclaimed to you. And here I may say that I think the baptists have the honour again of introducing the gospel into that lovely island. They were the pioneers, and they have been followed by the Wesleyans, the Church missionaries, and by the Americans; and the various bodies of these missionaries, working in that island with a view to extend the Redeemer's kingdom, have sought to do it in various ways. They have used the press, and they have taught the young, and preached the gospel publicly and from house to house. We have the press, sir, and we have had it

long; we rejoice in the press, and we hope we shall ever have it. It has been useful to us there; it has given to the people the scriptures in their own mother-tongue, so that they can read now for themselves of the wonderful works of God. It has sent out religious tracts in thousands and tens of thousands through the land, and it has furnished us with school-books for the young; so you see that the press has been useful, and has done a great work in creating a literature, in laying the foundation for intelligent piety, and in creating, I may say, a taste for reading; for the Singhalese are becoming a reading people now, and I hope they will go on in that direction. I suppose I must not say much about the education of the young, as we have just heard that that is a ticklish subject. But whatever I may say, remember again that I am responsible, and nobody else. Of the two, of course I give the preference to the preaching of the gospel, for that is God's great ordinance for the conversion of the sinner to himself; and I believe that whatever may be said about education, and civilization as a consequence, it will always remain true, as recorded upon the pages of that blessed book, "it pleased God by the foolishness of preaching to save them that believe." When the people are ignorant, sir, they must be educated; and we say, educate them as fast as you can; pour a flood of light into the mind, and make them intelligent. I may add, that it is not impossible to educate the Singhalese. I could cite, if it were necessary, living examples, in confirmation of their ability to rise intellectually, and to scale even the heights of learning and science; and as for the children, they are lovely children, they are so intelligent, they look right through you when you look at them. They are quicker and more apt than your fairer children, up to a certain age, and then they seem to sink; but let us bring them out from these depressing influences, and they will rise, as I have said, and contest the prize for intellectual superiority even with yourselves; they have done it before, and they will do it again. But after all, education, and I mean merely secular education here, about which so much is said now-a-days, will fail, and must ever fail, to meet the case of these interesting and degraded people. They are ignorant, and they must be taught; but we look at them and remember especially that they are ignorant of God, and Jesus, and his great salvation; and our impression is, that the education must be one that will aim at their conversion, before we can meet their case, before they can be brought up to the position they must occupy in order to fulfil rightly the relationship in which they stand to God and to the eternal world. But after all, the preaching of the gospel has been most effectual in rousing the attention of this people, and in

directing their inquiries; and the missionaries you have sent out there have been aware of this, and have regarded the preaching of the gospel as their first and great work; and believing, as they do, that the gospel, in the hands of the Eternal Spirit, is destined to rescue the world from the ruins of the fall, and bring back man to his right position, the position in which God would have him stand, they have proclaimed the gospel, even the unsearchable riches of Christ, and have been instrumental in winning many "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of their sins, and inheritance amongst them that are sanctified by faith in Christ." Now, sir, I can tell you that the poor, benighted, besotted, and dark idolator has had his mind enlightened and has been recovered. "God, who commanded the light to shine out of darkness, has shined into his heart, and given him the light of the knowledge of the glory of God in the face of Jesus Christ." With a mind enlightened, and that dark, profound ignorance chased all away, he has seen that an idol is nothing in the world, has cast it "to the moles and to the bats," and has learnt to loathe and absolutely to abhor the thing he did the most revere, before which he bowed himself down, and to which he prayed and said, "Deliver me, for thou art my god." He knows now that spiritual worship alone is acceptable to God, and has yielded the affections of his heart and the obedience of his life to him; he now lives to God and lives to glory, and shall never taste the second death. The Buddhist, sir, has learnt, too, that there is an eternal, self-existent Being, a great Creator, who "made heaven and earth, the sea, and all that in them is;" and he has learnt beside this that there is the only Saviour Jesus Christ, whom he now loves, and in whom, though now he sees him not, yet believing, he rejoices "with joy unspeakable and full of glory." And I may say that the very demons have heard his voice as in days of yore, and have fled from him; they have exclaimed, "We know thee whom thou art, the Holy One of God. Art thou come to torment us before the time?" Their votaries have ceased to dance around their altars. Those altars have been thrown down, and sacrifices are not offered thereupon. They have been brought into the liberty of God's children. And lepers, as in days of old, have come to him and made believing application, and been cleansed from their spiritual leprosy; and, as we believe, some of them are even now before the bright and burning throne, and are raising their voices in the song that shall peal along the vaults of heaven for ever, and others are still left behind to speak of all his wondrous works, and of his great mercy and unbounded goodness to them. Nay, the very outcasts have not been passed by; the shunned of all men,

the offscouring of society, those to whom all men pointed, as it were, the finger of scorn, have heard the gospel from the lips of your missionaries, and through grace have believed, and some of them even are amongst the saved. Your missionaries, the servants of the Most High God, have thus shown unto these men the way of salvation; they have done the Lord's work, they have done it in the Lord's way, and the Lord has blessed them. God has wrought with them, and confirmed his word; and the effects are visible. Oh, sir, if you could but see that lovely island, your eye would rest upon some beautiful spots, some little green enclosures, gardens of the Lord, Christian churches, in the towns and in the villages, in the lovely valleys and on the mountain tops, and ministers of Jesus Christ going in and out, and crying everywhere, "Behold, behold the Lamb!" Their words are powerful; they are accompanied with a power that comes right down from heaven. They plant and water; God gives the increase; and the people of the Lord are gathered in. It would be a lovely sight, again, for your eye to rest on some of those schools to which allusion has been made. We do not despise them, we do not put them first; but we have the schools, and we mean to have them, if it may be so. We cannot do without them. We are not schoolmasters, sir; we do not teach in schools; that is not our work; but there are the schools. And when we look at those interesting children, and see them rolling about in the dust and mud, with nothing to do, and think of all their wretchedness and misery, and the depressing influences to which they are subjected, and get these things daguerreotyped, as it were, upon our minds, they must come out again. We cannot keep them there. We speak of them, and the hearts of others respond, filled with compassion and benevolence, and up rise the schools; and God forbid that they should ever be abandoned. But, after all, our great resource is the preaching of the gospel. Now, will you bear with me if I say a word or two about the men you have sent out to that land? We have heard of Ward, and Carey, and others,—God-honoured men. I think we have some in Ceylon, or have had, whom God has honoured, too; and I feel their names ought to be mentioned at times. Forty years ago, or thereabouts, the first of modern missionaries landed on the island, and opened his commission to preach the gospel through the grace of God. I mean Mr. Chater, one of your own missionaries. He went out to Sciamore, and thence to Burmah, and finding no place there for rest, repaired, in the providence of God, to Ceylon, there to unfold the unsearchable riches of Christ to that degraded but interesting people. God honoured that man, and honoured him highly; and his name has come down to us connected

with the planting of the first Christian churches in that island, and the translation of the scriptures into the native tongue, and the first grammar of the language, so that all who have gone after him have had,—as has already been said,—things ready to their hand. Then, after him, came Ebenezer Daniel, known in Ceylon as "the Apostle of Ceylon," sometimes as "the holy man." We hear a great deal now-a-days of the successors of the apostles, and I think if ever there was on this earth a legitimate successor of those fine, noble old apostles, Ebenezer Daniel was the man. Ay, a right apostolic man was he. No ordinary preacher of the gospel, but a man influenced, as I think from all I know about him, by the very principles that nerved those fine old men of old to such deeds of daring and enterprise as they wrought in this world of ours. He preached on all ordinary occasions just as you do here, and sometimes, on most extraordinary occasions, such as you would not, I think, have embraced. Perhaps if I tell you one or two of these extraordinary occasions it may prove interesting to you. One day, when the old man was going to one of our little stations, not far out of Colombo, his road lying between two fine lakes, mindful of his Master's work, and heedless, perhaps, of the steps he took, he fell into the water, and was well nigh drowned. But God's eye was upon him, his care was over him. He got out, and instead of going home as we should have done, perhaps, to change his clothes, seeing a crowd of people there, he took occasion to preach to them the gospel of Jesus Christ. Very likely he pointed to that God in whose hands are all our lives; at all events he "improved the occasion," as your ministers in England are wont to say. Then, again, in Ceylon we have experienced great annoyance sometimes from beggars; but our Ceylon apostle was a wise man; he knew how to get rid of difficulties better than some of us do, and we have learnt a lesson or two from him. These beggars sometimes come in little troops of one, two, or a half-dozen, and stand before your door, and there is no getting them away without giving them alms. But the old gentleman hit on this method: he told them to come on a certain morning of the week, and at the same hour, and to come all together; and when he got them together in his verandah, he "improved the occasion" again, and preached a short sermon to them before distributing his alms. But sometimes, again, you might see his character coming out in a striking light. I remember one occasion, when he and a great functionary of the church of England met together at a bridge of boats, one Sunday, where they were obliged to stay half-an-hour before they could get across. Now Mr. Daniel was full of his missionary work; and finding his way to the old archdeacon, who had, you must

remember, abandoned his church for coffee-planting, considering coffee-planting to be preferable to planting Christian churches, he politely went up to him and said,—“Mr. Archdeacon, Mr. Archdeacon, we are getting into years; Mr. Archdeacon, eternity is before us; are you ready for the great account?” And to see that old man trying to edge away, and the apostle after him, pressing on him the importance of personal religion, and the necessity of preparation for the great tribunal, I say, that was apostolic; and, if any man deserved to be called a successor of the apostles, he was one. Then his benevolence was very great, and he was ever ready to dispense to the poor and the needy. In the time of flood, for instance, when the rice crops were swept away and the frail dwellings of the people, Daniel was the angel of mercy to relieve their wants. Away he went into the fort to collect a few pounds, and then went back to them to distribute to them the necessities of life, and to meet their pressing wants. And for deeds like these he got the name of “the holy man” amongst the natives: and he well deserved it. In this way he preached the gospel on the island for fourteen years, and then died, as was expressed just now, “with the harness on.” In the middle of his last sermon on the constraining love of Christ, he was taken from the pulpit to yield up his spirit to God who gave it; and he rests from his labours. Another man whom God greatly honoured was Jacob Davies. Aye, I loved that man. Five short years was he permitted to labour in that vineyard, and then we closed his eyes in death. Then Dawson, like the apostle John, if ever there was one like him on earth again,—so gentle, so winning, so amiable, so beloved by all! Just two months after we had closed the eyes of Jacob Davies, Dawson, his wife, and children, went on board a ship that has been missing ever since. We have never heard of them, and their bones, we suppose, now lie mouldering in the caverns of the deep. And then a man stood there alone in the missionary field, to bear the burden and heat, and sustain the conflict,—to stand in the high places of the field, sometimes thinking he would faint and die. But God was with him, and his grace sufficient, and his strength equal, to the day; the sun has not smitten him by day, nor the moon by night, and now he is here to plead the good old cause with you. He has left behind him two whites like himself, and twelve or fourteen brethren of a darker hue, all proclaiming the same gospel, everywhere calling on men to repent and turn to God, and believe in Jesus Christ that they may be saved. It is in this way that they work in that far-off land; and it is not without results, as that sentiment propounds: God has honoured their labours; and as the direct results of preaching the gospel, I may say, that congregations have been gathered in

various places, and chapels have been built, and churches formed, and the inhabitants have the means of grace, just as you have; they have the preaching of the gospel by their own native ministers and by the European missionaries, and the ordinances of the New Testament are observed just as we observe them here. And, as far as I know, those who are in the churches walk consistently,—they follow after holiness, and maintain consistency of conduct; and as far as they do this, they are the salt of the land, and amongst its greatest blessings. The preaching of the gospel in that land has not been without success; nor will it be. We never can believe it. As far as the unsearchable riches of Christ have been preached in dependence on God himself for the blessing, his servants have not laboured in vain, or spent their strength for nought. God has wrought with them, and there have been conversions,—not, perhaps, in every instance in which a profession of religion has been made, any more than is the case at home; but there have been sincere conversions to no small extent, and there has been growth in grace and in the knowledge of the Lord and Saviour Jesus Christ. In proportion to the means of grace they have, they are not behind their more favoured brethren. Give them equal means, and they will take their stand, side by side with British Christians; give them equal means, and they will exemplify a walk and conversation worthy of imitation to all around. This has been done to a considerable extent. There are three baptist churches in the city of Colombo itself, and there are nine more round about Colombo, planted by your missionaries. There is one in Kandy, one in Matelle, and one at Matura, and others, making altogether fifteen churches of the baptist denomination. These contain hundreds of members; and three of them, at all events two, are independent of your mission,—they cost you nothing—and the third will not be long before it is so. I hope to see that church independent, and not only so, but sending forth its own men to evangelize the island. We need such men, and I ask you, British Christians, to pray to the God of heaven with us, that he would raise them up, and thrust them out, for they are the men that must do the work after all. We cannot do it. They can get at the minds of their brethren; they speak to them in their own native tongue, even as we do, but much better than we ever can; they think as they think, and they can to some extent control their thoughts and win their confidence, as we never can. Therefore we feel that there must be native preachers; and we are glad to tell you that there are some in these churches who go out, as you have heard just now in reference to Africa, to preach the gospel to their fellow-creatures, and God owns their labours. In connexion with the churches there are thirty day-

schools; and about one thousand children are gathered daily, and instructed in those scriptures which are able to make them wise unto salvation, through faith that is in Christ Jesus, and in other things that are likely to make them intelligent and useful members of society. And then add to that the Christianizing, civilizing influence, if I may so speak, that makes itself felt all over these districts, and will spread and spread, until the whole land is imbued with it; and add to these things again a number of villages itinerated regularly by the native missionaries and by the European; and you will see at once that a great number of the people dwelling in these districts have the word of life addressed to them continually, and are exhorted to flee from the wrath to come, and lay hold on the hope set before them in the gospel. If you will look at these facts, and lay them to heart, I think you will see that we are bound to make strenuous exertions for the spread of the gospel there as well as in other nations of the earth, that we should never cease, that we must never rest nor grow tired or weary, until the kingdoms of this world are won for our Lord and for his Christ. Much has been done there that should encourage us and lead us to an entire and unreserved consecration of ourselves and of all we have to his service and to his glory; but much is yet to be done. There are lengths and breadths of land there, as well as in other heathen countries, where Jesus has not been heard, and where his great salvation is not known. Shall they remain thus? Shall they not have the preacher sent to them, that he may unfold to them the unsearchable riches of Christ, and bring them out of darkness into marvellous light? Will you not help on this good work? Go yourselves and do it, if God should call you from on high thus to do. For I hold we are bound to do his work, whatever it may be. Give your prayers in connexion with it, that his kingdom may come, and that his will may be done. And give, oh, give of your substance, for we need it yet. Nay, give, for God demands it. It is his, and he looks from heaven this morning to see you pour it into his treasury. I do believe, brethren, that in the British churches there is wealth enough to convert the world, if those who held it would only let it go,—if they would only pour it out into the treasury of the Lord. Remember, then, he looks down upon you, and he asks you to pour your gifts into his treasury; and I beseech you in his name to give liberally, not sparingly. Give, oh, give! Connect your riches with the glory of God, and with the advance and spread of his own kingdom!

The collection having been made, the Rev. J. H. Hinton gave out a hymn, and the Rev. Thomas Horton, of Devonport, offered prayer.

The Rev. W. G. LEWIS JUNR., of Westbourne Grove Chapel, spoke to the following sentiment:—

“That, while this meeting feels deep concern at the necessity which has compelled so many brethren to leave their work to seek a renovation of health by a return to this country, it desires to express the sincerest sympathy with them in their affliction, and would regard these events as a reason for renewed effort, and the cultivation of a spirit of more earnest and devout dependence on the guidance and blessing of the Great Head of the Church.”

Among the numerous illustrations of the horrors of war with which we have been recently made familiar, one which was deeply impressive, and sufficiently obvious to affect any mind was the return of our wounded soldiers to their native shores. Something like this, yet more unlike, was referred to in the sentiment to which he had been called upon to speak. The society had of late welcomed some homeward-bound invalids,—soldiers, but soldiers of the cross, their weapons not carnal, but spiritual, and mighty through God to the pulling down of strongholds. These men went not to slay, but to save; their work had peopled, not graves, but the church; their victories had been followed, not by the widow's shrieks and orphan's tears, but by sorrow over sin, and joy among the angels of God. And whatever the causes of the interruption of their labours, they came to them not with the various mutilations of the battle-field. It has been deputed to me to extend a welcome to these returning warriors. He could have wished the task had been consigned to more fluent lips though none could have undertaken it with a warmer heart. The meeting would, with one accord, join in the sentiments with which the Committee deplored the withdrawal of such labourers from the sphere of their employment. Yet their return was not altogether discouraging. They had been cast aside by affliction that they might become more skillful in the handling of God's Word; and there were some points connected with their return which were even pleasing to contemplate. Such men had oftentimes served to revive the flagging zeal of the churches at home, and oftentimes to publish from platforms the wrongs of persecuted humanity, and awaken British blood to new determinations for the protection of our race. They had come to remind them again and again of the incalculable worth of souls, and not unfrequently had one and another caught their spirit and followed in their steps. The earnest and convincing address of Mr. Allen would increase their attachment to the Society; and while his name was indelibly engraven upon their memories, and would be often repeated in their prayers and handed down to their children, there would be, in all their hearts, after what they had heard, an increased determination to main-

tain the cause in foreign lands. Besides these circumstances of encouragement, they were instructed by the occasional sicknesses of their brethren to look upon both themselves and their brethren abroad as mortal, and to feel that the ranks must be recruited, that they must ever be on the alert to seek men who should go forth to sustain their arms, and labour by their side. India now presented to its labourers an immunity from danger and from injury; these had been reduced to the lowest possible minimum; and the labour was scarcely prejudicial to health, and certainly not injurious to comfort, and peace of mind, and success. It was not, as when their fathers went there, a solitary, unaided, and unlikely enterprise, for the gospel had taken deep root. The Spirit of God had certainly rested not only upon missionaries and heathens, but upon multitudes of British residents. They were not dependent upon the testimony of missionaries for the success of missions in India. The Count Montalembert, precluded from writing upon the politics of his own country, had presented to the world a most beautiful and ingenious disquisition on England's future; and he stated that India presented to the world the most striking example which history afforded of the benefits resulting to the conquered from the conquest; that British rule had, by the aid of British missionaries, accomplished the extinction of idolatrous and savage practices, the abolition of sutteeism and infanticide; and that there was planted already in India the cradle of principles that would ultimately work the renovation of all Asia. I would impress upon the meeting the importance of entertaining a pious trust and confidence in God. It was this which had been the cause of success hitherto. When this enterprise was launched, it met with contempt from the world and lukewarmness from the church. It was not the calibre of the missionaries themselves, nor skilful combinations of their various qualities, their carefully considered policy, or their well advised prudence, nor even of itself their oft repeated prayer which was the secret of their success; but they trusted in God, and God was with them. Let them all seek again the outpouring of the Divine Spirit, that they might be worthy followers of them who through faith and patience inherit the promises, tiring not in their efforts, needing not unhealthy excitement and feverish agitation to call forth their zeal, but giving from principle,—acting upon sentiments,—clinging to promises,—confiding in God,—and working out their brief but honoured day until the Spirit should be poured forth from on high, the wilderness become a fruitful field, and the fruitful field be counted as a forest.

The Rev. JOHN STOURITON said:—Every man in his own order. I am quite sure I was not born to be a platform speaker.

Some years ago I made an attempt or two, and was by no means successful, and I very much fear you will witness a failure to-day. There are but two considerations which could have induced me to appear before you this morning. The one is, that for several years I have been requested to speak at the annual meeting of this society, and I now feel that it is a duty to come forward thus publicly and express my fraternal affection; and further, I am encouraged to appear before you because I feel that you will kindly give to a stranger a measure of courtesy which I could not secure perhaps from my own denomination. It appears that your committee have innovated somewhat on the practice of public meetings in providing sentiments instead of resolutions. I hope you will not allow this meeting to evaporate in mere sentimentalism. I suppose that sentiments I feel that you will instead of resolutions, from the very just idea of sentiments being the very roots of resolutions; and if Christian sentiments can but be awakened in the minds of those who come to these meetings, there will be no apprehension whatever but that Christian resolutions will be the result. Christian activity is what we aim at, and it is of the greatest importance that this activity should spring from right motives; and these sentiments, which are brought before you to-day, are just the motive powers by which we trust you will be impelled to Christian effort in connection with the missionary cause. Now, the sentiment put into my hands is as follows. I don't know whether your excellent secretary had any design upon me in supplying me with this sentiment; for if you will carefully notice the language you will see that it is of such a character that I can scarcely make any remarks upon it without touching on that "ticklish subject" to which reference has already been made. The sentiment is—

"That this meeting not only regards the gospel of Christ, especially as proclaimed by the voice of the preacher, as the divinely appointed means of bringing sinners to God, but is thoroughly convinced that it is both the duty and privilege of all Christians to extend it by every means in their power, and especially of British Christians, whose responsibilities are greater, inasmuch as divine providence has pre-eminently favoured this country with freedom, wealth, and commercial connection with all parts of the world."

So I have to say a few words with regard to preaching, and then a few words with regard to "other means" to be employed in connection with preaching. And as to preaching, I am sure we shall be all of one heart and of one mind in this respect, that the subject of Christian preaching is that which is mentioned in this resolution,—the gospel, the pure and simple gospel, as we have it from God,—that gospel which reveals to us the divine Saviour, the only mediator between God and man. And I would distinctly refer this morning to this gospel as

the subject of our ministry, because there have been inimitations in some quarters that both your own denomination and that to which I have the honour to belong, do not exhibit the gospel with all the fulness and freedom with which it ought to be exhibited. I am sure that I am but expressing the sentiments of my brethren when I say, that we do feel before God that we do not preach the gospel as it ought to be preached, but I am quite sure also that they feel with me an earnest determination to know nothing among men save Jesus Christ and Him crucified. The missionary whom we have heard this morning, is a man, I am sure, of this spirit; and all the missionaries whom you send forth, I doubt not, are men who are simply desirous to exhibit the gospel in all its purity, beauty, and power. There can be no question, whatever, that Jesus Christ assigned to preaching the first place in the order of means; and that position has been justified by the whole history of Christendom. Among the many voices which have been heard in this Babel world of ours, there is no voice that has come with such potency upon the ear of humanity as the voice of the Christian preacher. The voice of the poet, the voice of the statesman, the voice of the philosopher, have spoken, and each voice has awakened echoes in the hearts of men; but no such echoes have those voices awakened as have been produced by the voice of the Christian preacher. Why, sir, the voice of the Christian preacher is really the echo of the voice of Jesus Christ himself. There have been miracles wrought by the voice of the Christian preacher, which may be compared with the miracles of Jesus Christ; for when, in the name of Jesus, we say to the dead in trespasses and sins, "Come forth!" they obey the summons,—when we see the sorrowful, and speak to them in the name of Jesus, their tears are wiped away; and those physical miracles which Jesus Christ wrought when he was upon earth, are but the shadows and types of those spiritual wonders which are now being accomplished whenever the gospel of Jesus Christ is declared with earnestness, fidelity, and affection. The Christian preacher is one, the like of whom is not to be found in connexion with any other form of religion in the world. Pagan priests, Pagan philosophers, are very different from the Christian preacher; and even the Hebrew prophet was but a type of the Christian preacher. Christian preaching is a divine institute, and therefore we have faith in it. It is not in our own skill and power in preaching that we place any confidence; it is in the fact that Jesus Christ has appointed preaching as a means of bringing sinners unto God; and, whatever may be the difference of opinion among your missionaries as to the relation

of schools to preaching, there is, I believe, but one feeling among them as to the importance of adapting their ministry to those whom they address. So much for the preaching; and we are all of one mind respecting it. And now with respect to the school. It strikes me that after all there is a place for the school, inasmuch as our Lord Jesus Christ has commanded us to go into all the world and preach the gospel; and, further, to teach all things that he has commanded us. There is a clear distinction between preaching and teaching. Preaching, you know, is the going forth like a herald,—like the man who went to Temple-bar the other day to proclaim peace. We proclaim peace through Jesus Christ; we tell men that a treaty of peace has been ratified, ratified by God in heaven, and which must be ratified in believing souls on earth, and then there is peace between God and man, and between man and God. Preaching is the heralding, the "proclaiming" of the gospel; "teaching" is entering into the various doctrines and duties of Christianity, and carefully inculcating them upon the mind, and putting them in all possible forms, that in this way there may come up an atmosphere of Christian intelligence surrounding the individual, through which he may see things as he otherwise would not see them. We could not see the sun without an atmosphere; and we must have a Christian atmosphere of intelligence, or we shall not see the truths of the gospel as we ought to see them. Take a congregation composed of different classes of persons. I would suppose I am addressing one consisting of the sunny children of Africa, who had been accustomed to roam about the woods, and lounge on the beach, and gaze upon the sky and sea, but who have no religious notions in their minds, except, perhaps, a dim, mysterious notion of an irresistible power, an infinite supreme, somewhere beyond the clouds. I have a congregation of that kind to preach to,—or I have a congregation composed of Hindoos, sharp, clever people, people who have some philosophy in them, and are familiar with the idea of priests and sacrifices,—or I have a congregation composed of those who have been educated in Christian schools, who have been taught to read the holy scriptures, who have in their minds the idea of divine fatherhood, divine kingship, and divine mediation. I preach to all these congregations, suppose successively the same sermon, in the tongue of each, from those very beautiful words, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life;" and I maintain that that sermon will be a perfectly different thing to the third congregation from what it will be to the other two. That sermon, delivered to those who have

previously Christian ideas in their minds, will be the means of bringing out those ideas; whereas, when I preach to the other individuals and talk to them of God, and of his Son, of believing, and of eternal life, I am speaking to them of things which they do not understand, and which will require a great deal of explanation before they can understand them. It seems to me, therefore, that the pulpit and the school must go together. I would not for a moment place the one above the other: I would say that both together they are best. The school will prepare for the pulpit, and be the supplement of the pulpit. Why, I believe that in most cases conversion is wrought through a combination of instrumentalities. There are cases, beautiful cases, in which, by the simple preaching of the gospel, all at once the soul is renewed, and there comes as it were a lightning-flash from heaven that melts and subdues the soul, and then it is poured into the mould of sound doctrines, and transformed into the image of Christ; but more frequently, I apprehend, the process of conversion is of a somewhat different kind; that it is not so much like the casting of metal into a mould and thus producing a statue, as the production of a statue in marble, which is the work of a number of artificers, on which the chisel has to be employed again and again before every lineament and feature of the statue is brought out in all its perfection and beauty. Conversion work, I apprehend, is most commonly gradual, and that the school has a great deal to do with it, as well as the pulpit. From what you have heard this morning, I am sure you must feel that we are engaged in a work over which God brings a blessing. Great good has been done, and much more, we doubt not, will be accomplished. I do, from the bottom of my heart, rejoice in the success which has attended the efforts of this society. And I am sure that the London Missionary Society, which I represent here to-day, also rejoices in the honour which the Great Head of the church has put upon you. There is no jealousy or unholy rivalry between us, for we feel that we are all labouring for a common end. The sentiment which I hold in my hand refers to extending our efforts in the mission-field, and the responsibilities which rest upon us to do so. When we look at the wealth of England the wonder is that so little has been done for foreign missions. There are often very unfair comparisons drawn between what we do for home and for foreign objects. It is forgotten that there are ten times the instrumentalities at home for one that is at work abroad. I cannot judge of the wealth of your people, but I must say that £20,000 does not seem to be quite the sum that should be expected from a rich and respectable denomination like

yours,—and I trust that you will feel to-day the power of those appeals which have been made to you, and that you will greatly increase your efforts during this year. I trust that my brethren in the ministry will go back to their respective flocks with their hearts full of missionary love, zeal, and energy, and that they will do all they possibly can to rouse their people to greater diligence in the missionary cause. England has been raised by God to a high place, in every sense, among the nations of the earth; and this is only that she may be an instrument in his hand to make known the gospel throughout the world, that wherever her commerce goes, there may also go that merchandise which is better than silver, and the gain thereof than fine gold,—that wherever she plants a colony, there she may plant a church, and be a little sanctuary in the countries where she comes. I do trust and pray that every motive urged upon you this morning will find in your hearts a response. I am sure that we cannot spare any motives that are just, and true, and pure; we need to have them all brought to bear on our consciences and hearts; but, oh, let us remember, that amidst the multitude of minor Christian motives that crowd upon us, there is one which rises far, far above every other, which stands with crowned head and sceptred hand,—I mean that regal motive, which if we do not feel its power, we are not Christians; but which, if we do feel its power, will assuredly impel us this morning to do some great thing for Him who died for us:—"The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; that we who live should not henceforth live unto ourselves, but unto Him who died for us and rose again."

EDWARD CORDEROY, Esq., representing the Wesleyan Missionary Society, proposed:—

"That, while the cause of missions has yet to contend with many formidable difficulties, the effectual aid afforded by God in past seasons of anxiety and peril, confirms the hopes which scripture promises inspire, that, in answer to fervent believing prayer, He will ever continue to direct and sustain His servants while carrying on their great work."

Mr. Corderoy said: The sentiment placed in my hands this day asserts that "the cause of Missions has yet to contend with many formidable difficulties;" and no one having any acquaintance with the human heart—with the opposition which the selfishness of man and the malice of the Devil are sure to array against Divine Truth—will hesitate for a moment to acquiesce in this declaration of your Committee.

In whatever quarter we look, we find these difficulties in the way of the progress of the gospel.

In Europe, we find political power, and

the ecclesiastical influence of corrupt Christianity, arrayed against every form of evangelical religion—protestant states rival papal ones in their efforts to extinguish spiritual life! In Africa, we find the fatalism of the Mohammedan, the cruelties of the slave-trading chiefs, the numberless horrors and prejudices of heathendom, still opposing the reception of the gospel of Christ. In South America, we find the papacy and barbarism united against the introduction of a living biblical faith. In Asia, only a few spots are yet glowing with light from heaven—that continent on which man was formed; from the mountains of which God spake; the soil of which Christ trod; on the waters of which the Apostles pursued their early avocations; on which Christian churches were first formed;—yet, in Asia, from Syria to Japan, the masses are either professing a corrupt form of the Christian faith, are followers of the false prophet, disciples of Confucius, worshippers of the million gods of India, or otherwise estranged from the only true God—the Maker, the Monarch, the Saviour of the world. Difficulties formidable, indeed; a mere glance at which would require the whole scope of a discourse, and would be far beyond the limits of a layman's speech.

It has been privately hinted to me that in the field of some of your greatest triumphs as a Missionary Society—the Bengal presidency of British India—there are, at the present moment, great and peculiar difficulties yet to be overcome; and as the public at large are but imperfectly informed on the matter, it may be as well to refer to these this day.

Let me say, at the very outset of my remarks, that I may not be misunderstood, that I hold it to be the duty of every Christian missionary to maintain the authority of the government under which he lives, if he can without violating conscience. He is not sent out to remodel constitutions, but to preach the gospel; not to find fault with the books of civil law, if they to whom he preaches have any, but to give them the bible. If, however, the principles of the bible are found at variance with the government, he is still to preach these principles, not *because* they are opposed to the government, but *because* they are in the word of God.

Now in Bengal, not only your missionaries, but those of other protestant Missionary Societies, find that a power has been created by the East India Company which is prejudicial to its own interest, deeply injurious to the peasant population, and a great hindrance to the spread of true religion. I allude to the zemindary system, introduced by Lord Cornwallis as the permanent settlement in that presidency of the proprietorship of land, and the mode of raising the necessary government revenue.

Now while no Christian missionary should rebel against any system of government which the people amongst whom he labours choose

to adopt; yet when a most objectionable and oppressive system of administration has been formed by British authority, and is perpetuated by British power, it is not only right, but the bounden duty of the men who have witnessed its working, to come forth and tell the whole catalogue of its evils to the British people; to which they have done in various publications, of which I shall make use in the course of this address.

The proprietorship of the land in India had been, previously to the time of Lord Cornwallis, variously assigned:—

1st. To the reigning sovereign.

2nd. To the ryots, or immediate cultivators of the soil.

3rd. To an intermediate class, called zemindars; this last class were in olden time hereditary superintendents of the land.

When the Mohammedans conquered India, they exercised an indirect authority in the hills and poorer districts through tributary Hindoo chiefs—to them was applied the Persian term “zemindar,” or landholder—probably, as Campbell in his “Modern India” says, “to show they were not sovereign princes, but native subjects exercising a certain authority.”

These tributary chiefs were afterwards swept away, and with them disappeared the Hindoo hereditary district officers. The latter the Moguls were inclined to revive, and they did establish a class of hereditary officers—superintendents of lands—to whom they applied the old term, zemindars. The heir of a deceased zemindar, if well fitted, was generally confirmed as his successor, but was always liable to be deprived for misconduct or disfavour. None of the modern zemindars can boast ancient Hindoo rank.

Lord Cornwallis and many able men about him, felt great difficulty as to the best mode of raising the revenue for the support of the government in India; he introduced in Bengal certain arrangements which were called “the permanent settlement.” Sir John Shore, afterwards Lord Teignmouth, tried to trace the title of the zemindars to the land up to the time of Akbar, contemporary of Queen Elizabeth, but he and others finding, in the course of their inquiries, that there were other claimants to the proprietorship of the land, proposed to limit the settlement to the zemindars to ten years. Lord Cornwallis, however, was tired of difficulties, and viewing every English institution with the utmost partiality, thought that a landed aristocracy would be the best thing for India; he insisted that the zemindars either were the actual proprietors of the land, or should be made so forthwith by the creation of an absolute private property to do what they would with, that the government revenue should be fixed and limited in perpetuity, and that government should no more interfere, but should simply retain the right to sell the land for the nonpayment of revenue.

It is due to the directors of the East India Company to say they gave only a qualified assent; but their determined governor-general, immediately on receipt of his despatches, proclaimed the settlement which now holds.

The Honourable Company in their assent expressly reserved to themselves the "right to modify it by any regulations necessary for the protection of the ryots."

Campbell asserts, "that this settlement was really made in ignorance of the country. Even the very first step towards the roughest settlement of modern times—the definition of boundaries—was not taken."

A select committee of the House of Commons condemned the arrangement. High authorities even pronounced it illegal. Sir Thomas Munro, one of the most popular Englishmen who ever lived in India, was decidedly against it.

Now how has this zemindary system worked? What has been the result in Bengal? If good, its fruits should appear.

The Rev. William Arthur, once an Indian missionary, now secretary to the Wesleyan Missionary Society, says:—

"Bengal—our finest, our richest, our metropolitan province—is in such a state, as regards the material condition and moral character of the people, that men of candour and sense raise the question whether they have not deteriorated in our hands."

He adds, "The whole tenor of trustworthy information, and, indeed, of the evidence taken before the two Houses of Parliament, from the most favourable lips, is to the effect that Bengal is in a state of misery, insecurity, and demoralization, which are enough to dishonour the name of a power which has been for half a century its master."

Other authorities confirm this statement. Now how has this state of things been brought about?

The proceedings of a general conference of Bengal protestant missionaries, held in Calcutta last September (1855), afford the reason in two papers read at that conference by the Rev. F. Schurr, of the Church Mission, and the Rev. J. C. Page, of the Baptist Mission.

From these papers we learn that the ryots are entirely in the hands of the zemindar; who, if he be an oppressive landlord, as is most generally the case, reduces the poor peasants to a condition nearly as bad as slavery itself.

If he deals with the ryot direct, he exacts much more than the revenue required by government. The ryot does not object to pay what is lawfully demanded of him; on the contrary, he declares frequently that he is ready to pay two or three times the amount required, if he could pay it direct to a British officer, as under the ryotwary system in Madras, or under the village system in the north-west provinces.

But the zemindar frequently leases portions of his holding to others, who again, in their turn, sublet it, until the poor ryot is ground down by repeated exactions till he can scarcely get salt to his rice. The same sub-letting system prevails in Bengal which prevailed in Ireland a few years since, and inflicted such deep evils on the peasantry there.

Campbell says, "The zemindars prove an unthrifty, rack-renting set of people, and take the uttermost farthing from their under tenants."

The legal power of the zemindar is very great: he can compel the attendance of a ryot—no matter what time of year, or how ever urgent may be his business in relation to his crops—whenever he pleases for a fresh adjustment of rent, or for measuring any land within their respective estates which is liable to measurement. They have oppressive powers in the distraint for rent. The police are also nominated by the zemindars, who see this native force paid; and thus these men, frequently without consciences, became the agents of the zemindar.

But beyond the legal power, there is a *warae* exercised. The zemindar in many districts is magistrate, collector, judge and landlord. All claims are adjusted by him; all manner of charges decided or dismissed by him. The favourite mode of punishment is by *fine*, and this fine the zemindar not only exacts, but keeps. The zemindar strives to keep any transgression of the law secret from European officers, that he may profit by the punishment. But has the ryot not rights as a tenant? Alas! even here the value of his rights consists in his possessing documents to prove his claim; these, however, are rarely given, or so artfully worded that their value is deteriorated. Receipts for rent are difficult to obtain; money is taken on account; interest charged on the balance. Thus arrears of rent, augmented by interest, are constantly kept up, and the poor ryot, once behind hand, is constantly in the zemindar's power.

Then the zemindar claims another character beside that of landlord, magistrate, collector and judge: he claims to have a *religious interest* in the ryot; and this, like all the rest, is turned into a source of revenue. He assumes to be the father and guide of his people! He requires the ryot to profess the same faith as himself; the more his little ugly god is honoured, the more worshippers he can command,—the greater the influence he possesses with the priesthood, the more honour he gets to himself. The zemindar's religion is cheap to him, because he makes it dear to the ryot; the ryots have to pay the expense of any religious festival, for it is at their peril if they refuse or seem reluctant to do so; and if the zemindar in his zeal enters on a pilgrimage, the ryots must repay the money spent.

Then there are *social claims*. When a

birth takes place in the zemindar's house, the ryot must bring his present; when the young one is able to taste rice, the acceptable gift must be repeated. When a betrothal takes place—and this is pretty early in India—the ryot must again manifest his joy by a gift; and when the marriage is consummated, the poor fellow must make another contribution; and when Death at last visits the house of the zemindar—for it sometimes will visit even this great man's dwelling—the ryot must again testify his sorrow by the same means by which he proclaimed his joy—another contribution. In these and many other all but inconceivable ways, the zemindars manage to extort from their ryots the scanty profits of their farms; and all these things come upon the poor fellow till he is driven to the borders of despair, and resigns himself hopelessly to his lot. Even the very disasters that befall the poor ryot are turned to the advantage of the zemindar. When the floods overflow the rice fields, and these waters produce fish, the zemindar taxes the ryot for fishing on his own fields! Still further, for every tank that is dug by the ryot, for every tree he finds it useful or necessary to cut down, some moderate, but most unjust, sum is asked. Is not this oppressive enough! And yet there is more!

The indigo planters will frequently purchase zemindary rights, and make the poor ryot grow indigo on his best ground, to the neglect of his own interest; the planter offers him a certain amount for the cultivation, but this amount is soon exhausted in the bribes he must pay to the various agents of the zemindary planter. Those familiar with the fact say, that the ryot never makes anything of his crop; for if he has too many bundles of indigo, the siscar quietly puts some of them to his own credit.

Fines meet him at every turn: if a bullock strays into the indigo field, the ryot must pay. Once on the hooks of the factory, and his pace to ruin is accelerated. The season for sowing and reaping indigo and rice almost invariably coincide; the ryot will, therefore, frequently lose the proper season for his own crops, while he is forcibly kept in the indigo fields.

It is not meant to be affirmed that all zemindars are equally grasping, cruel, and oppressive, and that all indigo planters are equally unjust; the greatest oppressors of the poor ryot are the agents of these men, fellow-countrymen of the ryots; the most selfish of human hearts seem possessed by the Bengalee.

Yet such powers existing anywhere are sure to be fearfully abused.

What formidable difficulties in the way of Christian missions are presented here!

The constant, grinding, life-exhausting oppression of the poor ryot tends to fatalism. It shuts out hope, leads to indifference to everything above animal gratification, debases

and demoralizes the community. "They look," says Mr. Schurr, "on this life as their hell, and live in utter disregard of a future world."

The zemindary and planting system so impoverish the ryots, that they are unable to send their children even to a charity school; as soon as a boy is five or six years old, he is sent into the fields to tend cattle.

Ryots judge of all Europeans by the planters who come among them simply to make money, and leave the land (their object accomplished) with no more sympathy for it. It is, therefore, difficult to make them believe that the missionary can be disinterested.

As the zemindar profits so largely by fines exacted to conceal crime—by illegal and unjust requirements on other grounds—he may well dread the influence of Christianity on the ryot, for this would at once strike at the root of his ill-gotten gains. His opposition, therefore, is a formidable difficulty.

Now should this system be left alone? Is it right, morally and politically, that it should continue?

High authorities believe the settlement to be an illegal one; that the zemindars had no title to the land.

Campbell says the zemindars are no longer entitled to be considered as hereditary superintendents of the land, "for the proprietary rights have been sold over and over again, and are in no way derivable from any old hereditary source, but are simply transferable, and constantly transferred, properties, like any other chattel."

If, then, it be an illegal settlement, and the ryot, not the zemindar, the real proprietor, ought not the matter to be reviewed? But if it be pleaded, as it may very fairly be, that possession for nearly seventy years must give a legal right, yet, as Campbell has proved, there is no hereditary right, it simply becomes a money question; and shall money be urged against moral claims and religious obligation?

The East India Company, in sanctioning "the permanent settlement," expressly reserved to themselves "the right to modify it by any regulations necessary for the protection of the ryots." Let them be called on so to modify the zemindary system; for surely the ryots need protection.

We ask the Honourable Company to interfere in behalf of its people. Let the zemindars, if necessary, hold the land, but let restrictions be placed on the sub-letting system; let boundaries be defined, and some tenant-right security be furnished; distribute the varied offices held by the zemindar amongst honest men, and let magistrates be found who will administer justice, and let those peasants who embrace Christianity be released from those religious and social claims which the zemindar now makes on them.

Our country is pledged to care for the present population of India; in 1793 the House of Commons passed this resolution:

"That it is the peculiar and bounden duty of this legislature to promote by all just and prudent means the interest and happiness of the British dominions in India; and that for these ends such means ought to be adopted as may gradually tend to their advancement in useful knowledge and their religious and moral improvement."

If this resolution were properly carried out, the zemindary system would be changed.

Our country—rich in intelligence, moral influence, religious resources, and material wealth—is bound to care for India. Never was such a prize given to a nation before. California and Australia have most gold, but cannot equal India in the real elements of wealth. Vast in extent, inexhaustible in resources, teeming with population, and possessing all the materials of power all but the capability of using them, this magnificent country is handed over by Divine Providence to British rule.

It is not by chance that the British sceptre waves over 180 millions in India. The enterprising trader, 250 years ago, was but the pioneer of his race, who, as merchants, warriors, and rulers, have become the governors of the richest inheritance.

What is the end of our rule in India? As designed by Providence, it is the material and moral regeneration of the people; and British supremacy is the means. Our power commenced in trade, was confirmed by war, is sustained by opinion; but can only be made lasting by enlightened government and scriptural religion!

In this point of view, is it not humiliating to think that the East India Company are afraid of showing their religion? They spend £45,000 annually on schools for natives, where literature and science are taught, such as must and do shake the belief of the pupils in Hinduism, and yet from these schools the bible, which alone can give them the true faith, is strictly excluded.

One of the governors of India declared "that until our subjects there shall be assimilated with us by a community of faith, we shall never consider our dominion secure against the effect of external attack or internal commotion;" but the Honourable Company seem afraid of letting the bible be read in its schools, lest this assimilation should progress too rapidly.

The sentiment I have to propose not only speaks of "many formidable difficulties with which Christian missions have yet to contend," but of "the effectual aid afforded by God in past seasons of anxiety and peril," and states that this "confirms the hopes which scripture promises inspire, that in answer to fervent believing prayer He will ever continue to direct and sustain His

servants while carrying on their great work."

The history of the past is a history of difficulty; but of difficulty surmounted, of obstacles overcome; it tells of trial, but it tells of triumph too. The guns on the plateau of the Crimea are silenced, and peace is proclaimed between the nations of Europe; and yet throughout the world we are at war. There is a war of opinion—a contest raging between good and evil—between a biblical faith and a demoniacal superstition; happily there is not for one moment the slightest doubt as to the ultimate result. Warriors will fall in the conflict; and some feeble hands may dishonour the Christian name, and fall too; but the embattled hosts of God's elect will march on conquering and to conquer; "the Lord of hosts is with us; the God of Jacob is our refuge."

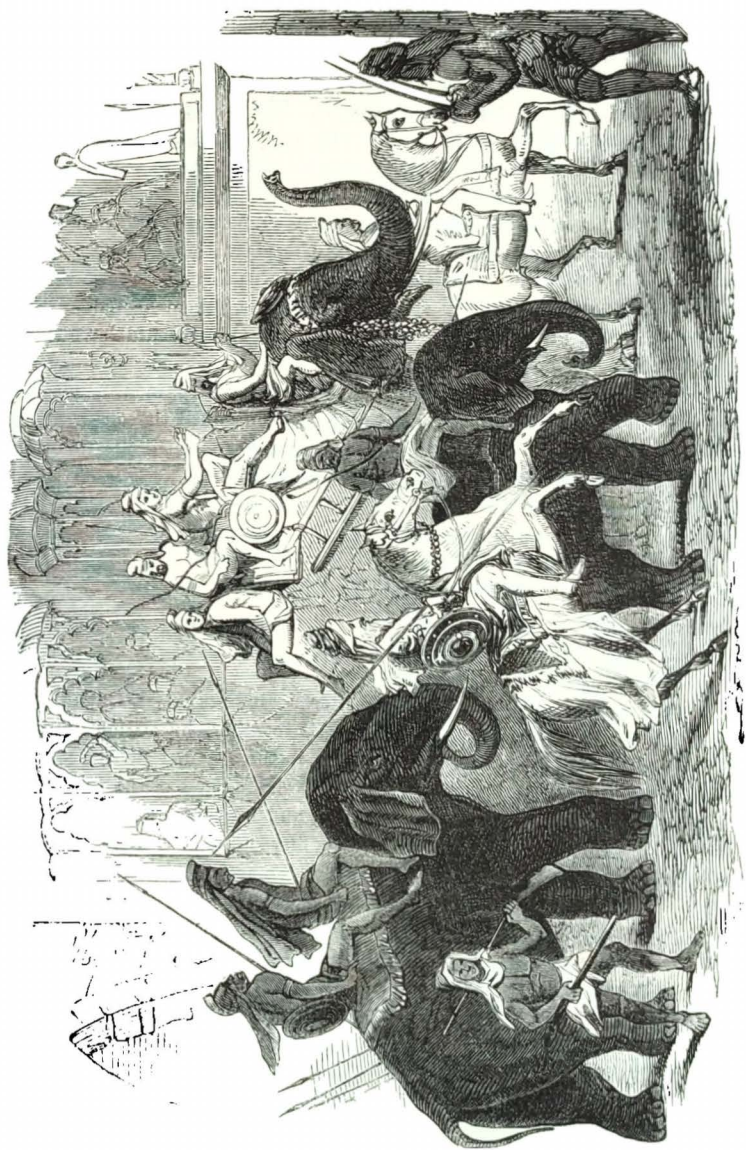
"Courage! your Captain cries,
Who all your toil foreknew;
Toil you shall have, yet toil despise,
He overcame for you.

"The world cannot withstand
Its ancient Conqueror;
The world must fall beneath the hand
Which arms us for the war."

When in Madeira, I rode early one morning, hoping to reach the summit of a certain mountain to gaze upon a magnificent scene, and enjoy the balmy air. I had a servant with me, and we had got up some 2,000 feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens, and I thought that we had no chance left but at once to retrace our steps. But as the cloud came nearer, my guide ran on, penetrating the mist, and calling to me ever and anon, and saying, "Press on, master, press on; there is light beyond." I did press on; in a few minutes the mist was passed, and I gazed upon a scene of transcendent beauty; all was bright and cloudless above; and below lay the almost level mist, concealing the world below, and glistening in the rays of the sun like a field of untrodden snow; there was nothing between us and heaven. I have often thought since there was nothing like "pressing on" in every trial of life, assured that, although the mists of earth may hang around us at certain stages of our journey, there is light beyond. You, the friends of India, have present difficulties, but I would ask you to listen to the voice, which on that occasion came from the untutored Madeira— "press on; there is light beyond," in this world; and by-and-bye there shall be the light, all unclouded, of heaven; and rejoicing in that light, we shall be constrained to exclaim, "Hallelujah, for the Lord God omnipotent reigneth, the kingdoms of this world have become the kingdoms of our God and of his Christ."

The Rev. Dr. PATERSON, of Glasgow, concluded the meeting with prayer.

THE MISSIONARY HERALD.



A STREET IN LAHORE.

A STREET IN LAHORE.

Surrounded by high walls and towers, Lahore is a compact mass of tall houses in a most deplorably ruinous condition, forming a dark and pestiferous abode. There, mounted on an elephant, one travels with difficulty the winding streets, so narrow that you rub against the wall all the way, with the prospect of being buried under the ruins of the falling houses, whose four or five stories seem to totter under the weight of the balconies and their inhabitants. The triumphal gateways under which one passes from one quarter of the town to another are no less tottering and alarming. All the buildings are of brick. The streets are like one disgusting sewer, and full of dangerous holes into which the elephants are likely to tread. Below are shops with disgusting eatables, and miserable or ferocious beings, clothed like the witches of Macbeth, or naked, having

long beards; hideous eunuchs; fakirs daubed with paint and ashes, the one clothed with tiger or leopard skins, and fanciful turbans with plumes of soiled feathers; the fakirs naked, howling through a brass trumpet of the height of a man, and fanatics in black costume, appearing to aim at you with bows and arrows, long guns, pikes, or swords. The balconies are filled with women and dancing girls sparkling with gold and precious stones, seeking to attract attention. In other windows are seen numerous cocks and hens, filling the air with their noise. Occasionally is seen a golden chariot, drawn by oxen: one of them has fallen; if it were not an ox, one would have ridden over it, chariot included; but an ox is sacred—the obstacle is insurmountable; so we back out until the elephant can find a street to turn out and take another road.

THE CLAIMS OF INDIA.

In recent *Heralds* we have inserted various reports of the Conference of our own missionaries held in Calcutta. We now insert a communication from the report of the General Conference of missionaries held in the same city, whose proceedings are published, and forms one of the most valuable contributions to missionary literature of modern times. Coming from such a body, the appeal has more than usual importance. May the perusal of it be attended with the result which it is so eminently calculated to produce.

“Appeal from the General Conference of Bengal Protestant Missionaries to the Committees and Boards of Ma-

nagement of the various Missionary Societies in Europe and America.

“DEAR BRETHREN,—Having been brought together, by various circumstances, in the city of Calcutta, some of us from remote parts of the province of Bengal, and making, united, a body of nearly fifty missionaries of different societies, we have held conference together for successive days upon some of the chief questions relating to the efficient conduct of our work, and have endeavoured, by comparing our varied experience, to ascertain the progress of our cause and the value of our plans.

“But we cannot separate without presenting to you, our respected brethren, an earnest appeal for additional efforts on behalf of this great country,

* May be had of Dalton and Co., Cockspur Street, and B. L. Green, Paternoster Row.

that shall make the labours of the church more worthy of its high position, and more commensurate with its heavy responsibilities to the nations brought within its influence.

"India is in every way the most striking field of Christian missions amongst all the countries in the world. In the extent of its territories, the variety of its nations, their ancient civilization, their great intelligence, their old superstitions, with their attendant priesthood, books, rites, and religious ordinances; in everything, in fact, connected with the physical aspect, or with the intellectual, social, and moral condition of its people, it excites and has excited the wonder of all civilized nations. To us, the most wondrous fact is, that this ancient country, with its venerable religion, the most powerful system of idolatry in the world, has been brought under the dominion of the most Christian nation, and lives in peace under its sway. We acknowledge with pleasure that the church of Christ has done much for India, and shows at present no disposition to diminish its efforts on its behalf. It maintains now within its domains one-third of its foreign missionaries, and annually spends on their efforts one-eighth of its benevolent income. Well does the country claim such regard: it is full of idolatry and false religion; it is almost entirely accessible to the gospel.

"We acknowledge also with thankfulness that the Lord has blessed his servants, and crowned their efforts with success. Various results of the greatest value have sprung from those efforts; some of a higher, others of a lower character. The accession of converts, the raising of churches, of native Christian preachers and school teachers, the preparation of a vast material agency available for the immediate use of every competent and willing labourer that arrives in the land; the extensive spread

of convictions respecting the folly of idolatry and the uselessness of so-called works of merit; new views of sin; the awakening of conscience; the diminution of the power once possessed by the priesthood, the shastras, the idolatrous system, and the system of caste; the spread of Christian doctrines, especially of the atonement of Jesus; the conviction that Christianity will ultimately prevail;—all these changes in the knowledge, views, and character of the people have sprung from the efforts made by the church of Christ to fulfil its duties, by preaching the gospel through Hindustan. We regard them with thankfulness; we feel greatly encouraged by them. But we are not content with things as they are.

"It is not that we find fault with efforts in the past, or with the results which they have produced. It is not that we are dissatisfied with what is being done, or with the modes in which missions are carried on. But we turn to the other side. We contemplate with profound awe the vast, the indescribable amount of labour yet to be accomplished. We know that the Lord has blessed us. We look on our converts, and on other fruits of missions with pleasure. But the more we know India, the more we are overwhelmed by the consideration, that millions upon millions never hear the gospel, and that millions upon millions die unconverted.

"Can you wonder, then, that we ask for larger agencies; that for this holy service we appeal to you for more men and more means; and that we ask the church to aid us by more repeated and more fervent prayers? The grounds of our appeal are numerous; the force of our claims is unanswerable. We believe that every kind of plea which can be fairly urged on behalf of other idolatrous lands, can be presented with greater force on behalf of India. Do

IGNORANCE of the true way of salvation

and manifest religious errors constitute a claim? Where can be found more real ignorance of it than here; where can we meet with men who have fallen into such gross, delusive, and destructive errors, as the people among whom we dwell? Do HINDRANCES to the gospel call for more strenuous exertion to advance it? Nowhere are such powerful obstacles presented, as those which spring from the caste, the priesthood, the shastras, and the philosophy of India. Does the EXTENT of error constitute an argument for the speedy proclamation of the gospel? In India there are 330 millions of gods; the modes of salvation trusted in are numerous, ancient, and influential. Many of the rites are cruel; all tend to the ruin of immortal souls. Is it desirable to Christianize nations that possess INFLUENCE OVER OTHERS? Few idolatrous nations can exercise upon their neighbours so powerful and sustained an influence as the tribes of India have exerted and still exert over theirs. Do NUMBERS create a claim? No country is more thickly peopled than India. Is ACCESSIBILITY an argument? India is far more accessible than any other heathen country in the whole world. Each of these motives of itself carries weight: what can the church say, where each appears in the strongest form, and where they are all combined?

"We do not dwell upon these arguments: they are well known to you: we need not add a word to enforce them; for by their soundness you are already convinced. It is not conviction that we aim at, but impression. As for ourselves, so for you, we desire that you should deeply feel how vast is the field untouched by the gospel, yet perfectly open to its influence; and that in consequence you should be stirred up to more earnest efforts to supply an agency commensurate with the work to

be performed. For this end, we will endeavour to lay before you a few facts concerning two of the arguments alluded to, the *claims of population*; and their *accessibility* to the gospel.

"The vast extent, to which India is spread out, can scarcely be felt by those who dwell in the small island of Great Britain. It is not a country, but a continent full of countries; it is not inhabited by one people, but is possessed by different nations; it does not contain one language, but in its territories many languages are spoken, as radically different from each other as English is from Hungarian. Indeed, it is half the size of all the territories of European Russia; is inhabited by more than twice the number of its entire population; and its annual revenue reaches a higher amount. Yet Russia is the third empire in Europe, and is maintaining a powerful resistance to England and France combined. It may, therefore, easily be shown that the four hundred missionaries labouring in India, though apparently many, are in reality few: that they only just touch the country, but find it impossible to go deep beneath the surface of society.

"The extent of the population may be shown, by exhibiting in detail the numbers contained in the various presidencies and states; in the districts into which they are divided; and the towns and villages spread over them in all directions.

"The following is the latest return of the population of the various Presidencies and States:—

Presidency of Bengal	45,160,000	103	Missionaries.
" Agra	30,250,000	00	"
" Bombay	10,000,000	33	"
" Madras	27,280,000	182	"
The Punjab	5,600,000	5	"
Scinde	1,500,000	1	"
Nagpore	4,850,000	2	"
Hyderabad	10,660,000	0	"
Oude	2,070,000	0	"
Other States	28,500,000	0	"

“This vast population is distributed into various provinces and districts, many of which contain from one to two millions each. The following are simply a specimen :—

Rajamundry...	887,000	has	3	Missionaries,
Cuddapah.....	1,228,000	.....	2	”
Salem.....	948,000	.....	1	”
Assam	1,500,000	.....	8	”
Burdwan	1,673,000	.....	3	”
Midnapore	1,360,000	.....	0	”
Purnea.....	1,961,000	.....	0	”

“These instances may be greatly multiplied, for there are more than a hundred such districts in the whole of Hindustan. But a list of towns would be more appalling still. Numerous cities and towns in India resemble the more important cities in Europe and America, and contain from 500,000 to 100,000 inhabitants each. A still larger number contain a population of 50, 40, or 30,000 each. And the list of towns and large villages, containing from 10,000 down to 2,000, would cover pages and pages of this appeal.

“The wants of India may be shown still more by the way in which missionaries are located. In the three chief-presidency towns there are no less than seventy. In Calcutta we have thirty missionaries to 500,000 people: but in many districts there is only ONE missionary to a million and a half. Is not such a position enough to produce a despairing sense of utter helplessness, when a missionary resides for years and years together in the midst of a population so vast?

“There are other districts in a worse condition. The northern and eastern districts of Bengal contain eighteen millions that never hear the gospel. Rajpootana, Gwalior, Hyderabad, and other states, contain fifty MILLIONS more in the same destitution. The great province of Mysore has but seven missionaries to its vast population. This has been going on for ages; and even since the modern era of missions,

sixty years ago, almost two generations of Hindus, numbering three hundred millions of immortal souls, have gone into eternity unprepared.

“All these nations are accessible to the church. One hundred millions are entirely under the government of the East India Company, and religious liberty is as perfect as in England. Missionaries are not situated like those in Madagascar, or those in Tahiti, or even like those in independent islands, or among the native kings in Southern Africa. There is no hindrance, but on the contrary, ample protection is afforded to a prudent and faithful missionary. We ask you to look at the mode in which other and more prosperous fields have been occupied. In the South Seas, one or two English missionaries have gone to an island with no more than 3,000 inhabitants; or from twelve to fifteen missionaries have been placed among a population of 60,000. In New Zealand, with 80,000 people, there are forty-six missionaries; thirty missionaries reside among 80,000 people in the Sandwich Islands. The whole of the Malay-speaking islanders of the South Seas amount to 800,000, and have 120 missionaries. The single district of Masulipatam possesses a population of nearly the same size, and has but *four* missionaries. The negro settlements in Western Africa, little known to the world at large, are taught by fifty-seven missionaries. The great presidency of Agra, full of flourishing towns, and inhabited by a spirited population of thirty millions, has but the same number. We might add numerous other illustrations of the same fact, all tending to impress deeply upon the church the immensity of people unreached by the truth.

“What then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing

impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India; and urge that, because of its vast population, and of its entire accessibility to the gospel, these claims surpass those of all others. Believing these claims to be undeniable, we urge you to try and do something special for India. We would suggest that every society should endeavour to send a few more men in proportion to its strength, and so to place them as to render them a real and powerful addition to the present agency. We remember with thankfulness that such additions during the last five and twenty years have been very large, and that the strength of Indian missions has been nearly trebled. We are aware also that the Church Missionary Society has, during the last few years, considerably increased the number of its missionaries, both in Southern and Northern India. With pleasure we acknowledge that the Baptist Missionary Society recently

resolved to send twenty new men, some of whom are to occupy well chosen stations in destitute districts of our own province; and that some of these brethren have arrived. We know too that the American Board, on recently reviewing the Madura mission, and marking new stations that were desirable, resolved to send three missionaries to occupy them. Such a plan is, we think, practicable for each society, and such a plan, acted on from time to time, will, under God's blessing, secure the most solid advance of the kingdom of Christ. If out of the twenty societies engaged in Indian missions, the larger send *ten* men, and others less, so as to secure an average addition of *five men each, during the next five years*, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unsaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the church himself prepare the harvest, and send forth more labourers to reap it for his praise."

INDIA.—JESSORE.—We insert the following brief letter from Mr. Anderson with great pleasure. Since his arrival at his station, we have only heard from him once, for the reason he assigns. He has now entered *fully* on his work, having devoted his time, with ardour and zeal, to mastering the language.

"It is a long time since you heard from me, but the reason is this, that, until I had proceedings of my own to relate, I did not feel satisfied to write to you.

"I am thankful to the Father of mercies that I have been in the enjoyment of excellent health since our arrival in India, and have every reason to conclude that my constitution is well adapted to the climate. I

cannot speak so favourably of my dear wife; for her health has been very delicate. We hope and trust, however, that it will please God to give her strength to endure the climate and to labour in his cause. I am glad to say that her health has recently somewhat improved.

"I am rejoiced to be able to tell you, that I have now fairly entered upon my missionary work. I have worked hard at the language, and God has graciously permitted me to realize the desire I had long cherished to preach to the heathen the 'gospel of the grace of God.' And now I have had some experience of the work, I am delighted to think that I have such a course before me. There is nothing I desire so much as to make known to these poor deluded people the glad

tidings of salvation, and if God spare me, I hope ere long to tell to tens of thousands of Hindoos and Mussulmans how vain are all their efforts to become righteous; but that the righteousness of God is unto all and upon all them that believe in Christ. I have taken charge of one of the churches in this district, that at Satheriya, where I have recently spent five weeks in the society of the natives, and apart from all European society. During this time I was visited by a great many natives, with whom I conversed on religious subjects. A great many people too applied to me for medicine, and in that short period I suppose I had not less than 100 cases to attend to. A few bottles of good medicines would be most valuable to me. In India they are very expensive.

"At Satheriya I made a practice of going out every day with two or three native preachers, and sometimes we visited two or three places in one afternoon. I occasionally addressed the audience assembled. I

have with me a native preacher, by name Ali Mahomet, a clever man, an eloquent preacher, and exceedingly well versed in the Mussulman and Hindoo religions. I hope to derive much assistance from him. There is a good deal of controversy going on as to the respective claims of the Christian and Mahommedan religions, and several seem inclined to embrace Christianity. It seems to me that it is the influence of the church, and the excellent character of its pastor Warish, which has in part brought about the favourable feelings with which the gospel is regarded in that locality. The peace of mind, the cheerfulness which our brethren at Satheriya enjoy, and their kindly deportment towards their Mussulman and heathen neighbours, must awaken reflection and call forth inquiry, and it is gratifying to know that in the immediate vicinity of their dwellings there are hopeful indications of a good many being prepared to receive the Saviour."

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Feb. 25, Mar. 26.
 CLARENCE, Diboll, J., Feb. 29; Wilson, J., Feb. 6.
 AMERICA—ANDOVER, Capron, W. B., May 26.
 BELVIDERE, Roe, C. H., Mar. 26.
 ASIA—AGRA, Williams, R., April 9.
 ALIPORE, Pearce, G., Feb. 19.
 BARISAL, Page, J. C., March 20.
 BENARES, Gregson, J., April 6; Heinig, H., March 26.
 CALCUTTA, Lewis, C. B., March 7; Thomas, J., Feb. 23, March 8 and 22, April 9 and 22, May 3; Underhill, E. B., March 20 and 21; Wenger, J., Feb. 22, Mar. 8.
 COLOMBO, Davis, J., Mar. 29, April 16.
 DACCA, Robinson, R., Feb. 23.
 INTALLY, Underhill, E. B., April 7.
 JESSORE, Sale, J., Feb. 20.
 MONGHIR, Parsons, J., March 15; Underhill, E. B., Feb. 15.
 MUTTRA, Evans, T., Feb. 23.
 POONAH, Cassidy, H. P., Feb. 16.
 SERAMPORE, Underhill, E. B., April 21, May 2.
 SEWRY, Williamson, J., Feb. 29.
 AUSTRALIA—MELBOURNE, Vaughan, C., March 5.

BAHAMAS—GRAND CAY, Rycroft, W. K., Jan. 25, April 17.
 INAGUA, Littlewood, W., April 29.
 NASSAU, Capern, H., March 13 and 15, April 14; Davey, J., March 12, April 14, May 13; Littlewood, W., Feb. 29.
 BRITTANY—MORLAIX, Jenkins, J., April 16 and 29, May 27.
 JAMAICA—BROWN'S TOWN, Clark, J., March 10, 20 and 24, May 24.
 CALABAR, East, D. J., March 24, April 5, May 7; East, M., April 24.
 FALMOUTH, Vine, J. A., March 24.
 LUCEA, Tenll, W., April 7.
 MONTEGO BAY, Gale, W. M., May 5.
 MOUNT CAREY, Hewett, E., March 24.
 PORT MARIA, Day, D., April 9.
 ST. ANN'S BAY, Millard, B., May 10.
 SALTER'S HILL, Dendy, W., March 22.
 SAVANNA-LA-MAR, Clarke, J., April 1 and 28.
 SPANISH TOWN, Harvey, C., May 24 (two letters).
 STEWART TOWN, Hodges, S., April 4.
 WALDENSTIA, Gould, T., May 9.
 TASMANIA—HOBART TOWN, Johnston, K., Feb. 21; Tinson, E. H., March 15.
 TRINIDAD—PORT OF SPAIN, Law, M. A., April 9.

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

Juvenile Association, Bervie, by Miss Small, for a box of clothing, &c., for Benares;
 Miss Jacobson, for three volumes of the Baptist Magazine;
 Rev. J. Pywell, for a parcel of magazines;
 Mrs. Lambert, for a parcel of magazines;
 Friends at Loughton, by Rev. S. Brawn,

for a package of clothing, Jamaica;
 Rev. D. J. East, Calabar, Jamaica;
 Family of the late Mrs. Sophia Cooke, of Stalham, for a series of the Baptist Magazine, bound;
 A friend (unknown), for a chest of Magazines;
 Friends at Wokingham, for a case of

clothing, value £14, for Mrs. Sale, Jessore ;
 Mr. J. O. Williams, Torquay, for a portable stove and cooking apparatus ;
 Mr. Silvester Pier, clerk of the first baptist church, New York, by Rev. W. Norton, for copies of the Funeral Sermon on the death of Rev. Dr. Cone, for the Missionaries ;
 Mr. ———, Woolwich, for a box of

clothing, value £5, for Mrs. Law, Trinidad ;
 Mrs. W. W. Nash, for a parcel of magazines ;
 A subscriber, for a parcel of magazines ;
 Mr. Coxeter, for a parcel of magazines ;
 Mrs. Cooke, for a parcel of magazines ;
 Miss Square, Plymouth, for a parcel, for Rev. A. Saker, West Africa ;
 A. B. Z., Hackney, for two years' Baptist Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21 to March 31, 1856.

Continued from Missionary Herald for May, 1856, p. 80.

* * * N. P. denotes that the contribution is for Native Preachers.

BEDFORDSHIRE.		BUCKINGHAMSHIRE.		SHEFFORD—	
£	s. d.	£	s. d.	£	s. d.
Amphill and Maulden (moiety)	5 0 0	Buckingham—		Collection	5 18 0
Bedford—		Contributions, by box	1 0 0	Swavesey—	
Rose, Mr. Thomas ...	1 10 0	Do., for N. P.	0 10 0	Collection	5 11 0
Colton End—		Chesham—		Waterbeach—	
Contributions(moiety)	6 0 0	Contributions	18 9 8	Collection, &c.	2 6 6
Luton—		Haddenham—		Contributions	1 12 6
Collections, Public		Contributions	8 7 6	Do., Sunday School	0 9 6
Meeting	6 3 0	Ickford—		Willingham—	
Contributions	13 2 6	Contributions	0 10 0	Collection	3 6 0
Old Meeting—		Waddesdon—			250 6 3
Collections.....	14 14 5	Contributions, for N.P.	0 15 6	Acknowledged before	
Contributions	17 11 6	Wycombe, High—		and expenses.....	247 16 3
Wellington Street—		1854-5.			9 10 0
Collections.....	5 15 6	Collections.....	6 3 0	Wisbeach—	
Contributions	1 9 0	Contributions	9 12 0	Contributions	1 19 0
		Do., Sunday School	0 11 8		
		1855-6.		CRESSHIRE.	
Less expenses	58 15 11	Collections.....	6 18 7	Birkenhead—	
	4 7 3	Contributions	9 12 0	Contributions, by Miss	
	54 8 8	Do., Sunday School	0 8 4	F. H. Renner, for	
				N. P.	0 5 0
				CORNWALL.	
				Camborne—	
				Anon.....	0 10 0
				Falmouth—	
				Contributions.....	33 7 10
				Contributions	21 6 6
				Do., for N. P.	2 0 0
				Do., for Chitoura ...	1 13 0
				Do., for Agra	
				Schools.....	0 5 0
				Do., Sunday School	0 18 2
				Grampound—	
				Collection	6 8 11
				Hayle—	
				Collection	4 4 2
				Helston—	
				Contributions.....	9 14 11
				Contributions	1 2 3
				Launceston—	
				Collection	7 3 8
				Contributions	1 11 6
				Padstow—	
				Contributions	2 1 0
				Penzance—	
				Contributions.....	36 16 4
				Contributions	8 16 4
				Redruth—	
				Contributions.....	15 15 6
				Contributions	12 12 0
				Do., Anon	1 15 6
				St. Austell—	
				Contributions.....	17 6 0
				Contributions	2 14 0

	£	s.	d.
Saltash—			
Collections.....	5	12	11
Contributions, Juvenile	0	9	1
Truro—			
Collections.....	19	9	2
Contributions	17	8	0
Do., Sunday School	0	8	9
	231	5	6
Acknowledged before and expenses.....	219	17	0
	11	8	0

CUMBERLAND.

Whitehaven—			
Collections.....	7	6	9
Contributions	6	15	0
	14	1	9
Less expenses	1	9	9
	12	12	0

DEVONSHIRE.

Devonport, Hope Chapel—			
Collections.....	8	0	0
Contributions	5	13	6
Do., Sunday School	1	12	0

North Devon Auxiliary, by Rev. D. Thompson	50	0	0
Less expenses	2	5	0
	47	15	0

Plymouth, George St., by Mr. Wm. Tucker	33	4	7
Tavistock—			
Contributions	2	0	0

Tiverton—			
Collection	7	13	7
Contributions	19	2	0
Do., for N. P.....	0	13	0
	20	11	4

Acknowledged before and expenses.....	14	11	4
	6	0	0

DORSETSHIRE.

Poole—			
Hodges, Mr.	1	0	0
Weymouth—			
Sunday School	1	18	4

DURHAM.

Darlington—			
Contributions, by Miss S. Foster, for Schools	15	14	8
Less expenses	1	0	0
	14	14	8

Shie'da, South, Barrington Street—			
Collections.....	3	16	6
Contributions	17	17	11
Do., Sabbath School	0	5	9
	22	0	2

Less expenses	0	14	0
	21	5	8

Stockton—			
Contributions, by Miss S. Foster, for Schools	8	0	0

	£	s.	d.
Sunderland—			
Collections—			
Bethany	4	5	0
Bethesda	10	4	9
Sans Street	3	11	6
Contributions	10	17	0
Do., Sans Street ..	0	12	6
Do., Sabbath School, do.	1	16	5

Acknowledged before	31	7	2
	28	0	0
	3	7	2

Essex.

Braintree—			
Collections.....	13	13	10
Contributions	6	10	0

Less expenses	20	4	7
	0	19	0
	19	5	7

Colchester—			
Contributions	6	13	11
Do., for India	2	11	0

Less expenses	9	4	11
	0	1	3
	9	3	8

Harlow—			
Collection	7	5	6
Contributions	11	3	6
Do., Sunday Schools ..	1	4	0

Ilford—			
Contributions, by Mrs. W. Rose.....	3	14	0

Rayleigh—			
Contributions	8	0	0

Saffron Walden—			
Collections.....	11	3	3
Contributions	14	8	5
Do., Sunday School ..	0	9	4

Less expenses	26	1	0
	1	11	6
	24	9	6

GLOUCESTERSHIRE.

Cheltenham, Salem Chapel—			
Collections, 1855	21	2	2
Do., 1856	27	9	11
Contributions	13	1	7
Do., Sunday School Society	10	11	1

Acknowledged before and expenses.....	71	17	9
	22	14	6
	49	3	3

Cinderford—			
Contributions, for N.P.	3	2	10

Coleford—			
Contributions	1	4	0
Do., Sunday School ..	3	18	6

Less expenses	5	2	6
	0	0	6
	5	2	0

EAST GLOUCESTERSHIRE			
Auxiliary—			
Arlington—			
Collection	2	0	4
Contributions	1	7	10
Do., Sun. School	0	15	0

	£	s.	d.
Bourton on the Water—			
Collection	3	2	0
Contributions	12	4	0
Burford—			
Collection	0	17	6
Contributions	3	9	2
Proceeds of Tea Meeting	1	2	0

Cutsdean—			
Collection	0	19	11
Contributions	0	15	11

Fairford—			
Collection	2	2	10
Contributions	3	16	8
Nannton and Guiting Stow on the Wold—			

Collection	2	8	9
Contributions	0	10	6
Do., for N. P.....	1	14	10
	44	2	9

Less expenses	1	2	9
	43	0	0

Lydney—			
Collection	7	0	0
Contributions	10	10	0

Winchcomb—			
Collection	1	9	8
Contributions	0	7	0

Wotton under Edge—			
Collections, &c.....	8	15	11
Contributions	12	7	6

Acknowledged before and expenses.....	21	3	5
	16	3	5
	5	0	0

HAMPSHIRE.

Emsworth—			
Collection	2	18	11
Contributions, &c.....	4	6	8

Portsmouth, Portsea, and Gosport Auxiliary—			
Collection, Public Meeting	4	17	1
Contributions	12	10	0

Ebenezzer—			
Collection	2	13	4
Contributions	2	7	8

Forton—			
Collection	3	0	8

Kent Street—			
Collection	12	2	5
Contributions	4	14	10
Do., Sun. School	1	0	9

Landport—			
Collection	5	13	1

Rev. C. Room's—			
Sunday School, Marie-la-bonne	1	14	0
	58	4	5

Acknowledged before and expenses.....	52	9	0
	5	15	5

Southampton—			
Collections.....	5	6	0
Contributions	2	1	0

Less error and expenses.....	7	7	0
	2	2	6
	5	4	6

£ s. d.		£ s. d.		£ s. d.	
HERTFORDSHIRE.		Canterbury—		Great George St., Salford—	
Bishop's Stortford—		Contributions	3 2 0	Collection	4 10 6
Contributions	1 16 9	Do., by Juvenile Association	29 1 3	Contributions, Juvenile	6 16 1
Hitchin—		Faversham—		Grosvenor Street—	
Collections.....	24 19 1	Contributions	2 18 2	Collection	4 1 0
Contributions	26 11 5	Lewisham Road—		Contributions	6 0 0
Do., for <i>Intally</i>	4 0 0	Collections.....	9 15 2	Union Chapel—	
Do., Sunday School	2 13 4	Contributions	15 1 6	Collection	184 4 4
Proceeds of Tea Meetings	13 3 0	Do., for <i>India</i>	20 0 0	Contributions	193 2 0
		Do., for <i>N. P.</i>	1 4 4	Do., Congregational and Juvenile Society	33 0 0
	71 6 10		46 1 0	Do., Sun. School, for <i>Intally</i>	10 0 0
Less expenses	0 10 0	Acknowledged before and expenses	10 16 2	Do., for <i>N. P.</i> ...	2 10 8
	70 16 10		35 4 16	Legacy	10 0 0
Markyate Street—		Maidstone—		York Street—	
Contributions, for <i>N. P.</i>	1 0 0	Contributions	25 10 11	Collection	7 13 7
Royston—		Do., for <i>Jamaica Institution</i>	0 10 0	Contributions	9 9 0
Contributions	6 0 0	Do., Juvenile Society	2 10 0		495 16 9
Tring, New Mill—		Less expenses	28 19 11	Acknowledged before and expenses.....	375 7 8
Contributions	9 13 8		0 1 6		120 9 1
Do., Sunday Schools	0 16 11		28 18 5	Oldham	25 1 0
Watford—		Margate—		NORFOLK.	
Collection	9 15 0	Collections.....	9 18 6	Attleborough—	
Contributions	18 2 2	Contributions	27 14 6	Collection	4 0 0
	27 17 2	Do., Sunday School	1 8 6	Aylham—	
Acknowledged before and expenses	13 16 2	Less expenses	1 4 1	Collection	2 0 7
	14 1 0		37 12 5	Burton—	
HUNTINGDONSHIRE.		Ramsgate—		Collection	4 10 9
Ramsay—		Collections.....	8 9 6	Carlton Road—	
Contribution.....	1 1 0	Contributions	23 17 8	Collection	2 10 6
Do., Sunday School	0 13 4	Do., Sunday School	3 7 4	Contribution	0 10 6
Woodhurst—		Proceeds of Tea Meeting	1 6 9	Dereham, East—	
Collections (moiety)...	2 10 10		37 1 3	Collection	3 9 0
Contributions (do.) ...	1 6 0	Acknowledged before, error, and expenses	19 8 0	Contributions	6 17 6
	5 11 2		17 18 3	Dies—	
Less district expenses	1 15 11	St. Peter's—		Collection	8 8 1
	3 15 3	Collections.....	3 13 6	Contributions	7 4 1
KENT.		Contributions	7 2 4	Do., Juvenile	0 19 0
Ashford—		Less expenses	0 4 0	Do., Sunday School	8 8 7
Contributions	6 4 6	Staplehurst—		Downham—	
Birchington—		Contributions	4 10 1	Collection	1 10 2
Collections.....	2 15 9	LANCASHIRE.		Contributions	5 6 3
Contributions	2 0 8	Ashton under Lyne—		Drayton—	
	4 16 5	Contributions	21 19 0	Collection	2 5 10
Less expenses	0 6 5	Bootle—		Do., Juvenile.....	1 0 0
	4 10 0	Contributions	4 17 2	Ellingham—	
Borough Green—		Do., Juvenile.....	3 1 11	Collection	3 14 6
Contributions, for Africa.....	2 3 0	Liverpool—		Do., Juvenile.....	0 0 6
Do., Sunday School, for do.....	0 9 0	Continental Evangelical Society, for <i>Itinerant Schools, Britany</i>	10 0 0	Contributions	2 0 0
Broadstairs—		Manchester—		Fakenham—	
Collections.....	4 2 0	Collection, Public Meeting	11 10 0	Collection	2 13 6
Contributions	9 15 2	Do., Juvenile ...	3 9 1	Contributions	16 19 0
Do., Bible Class, Girls	0 15 1	Contributions	6 7 0	Foulsbam—	
Do., Sunday School	0 10 0	Granby Row, Welch—		Collection	3 17 6
Proceeds of Tea Meeting	2 12 0	Collection	1 3 6	Ingham—	
	17 14 3			Collection	3 16 3
Less expenses	0 4 0			Contributions	21 18 9
	17 10 3			Do., for <i>F. E.</i>	0 10 6

	£	s.	d.
St. Clement's—			
Collection	9	7	8
Do., Public Meeting	0	6	11
Contributions	8	12	10
Do., Juvenile ...	0	19	5
Sprowston—			
Collection	1	2	1
Swaffham—			
Collections	8	5	9
Contributions	8	18	9
Do., Sunday School	1	6	2
Upwell—			
Collection	0	15	9
Worstead—			
Collection, &c.	15	13	5
Yarmouth—			
Collection	6	10	5
Contributions	6	12	0
	343	13	3
Acknowledged before and expenses.....	285	17	3
	57	16	0
NORTHAMPTONSHIRE.			
Aldwinklo—			
Contribution	0	10	0
Do., Sunday School, for N. P.	0	12	8
Kettering—			
Collections	21	8	11
Contributions	13	2	8
Do., Bible Classes	1	4	1
Do., Sunday Schools	2	1	9
Legacy	10	0	0
Ringstead—			
Collection	2	13	3
Contributions	5	13	4
Do., Sunday School	1	13	5
Rushden—			
Collection	2	4	5
Contributions	2	15	1
Do., Sunday Schools	0	10	6
Stanwick—			
Collection (part)	1	0	7
Contributions	3	4	5
Do., for N. P.	0	15	5
Thrapston—			
Collections (part)	9	6	11
Contributions	9	15	6
Do., Bible and Infant Class	0	7	1
Do., Sunday School	1	1	3
Woodford—			
Collection	0	15	11
	90	17	2
Less expenses	3	18	9
	86	18	5
NORTHUMBERLAND.			
NORTH OF ENGLAND AUXILIARY—			
Broomley and Broomhaugh—			
Collections	8	18	4
Contributions	1	6	2
Hamsterley	2	9	6
Newcastle on Tyne, Bewick Street—			
Collections	21	15	3
Contributions	19	17	5
Do., Juvenile ...	0	13	0
Do., for N. P.	1	0	0
Newcastle on Tyne, New Court—			
Collection	5	0	8
Contributions	3	13	4
Do., for Translations	1	0	0
Do., for Female Education	0	10	6

	£	s.	d.
Rowley and Sholley.....	3	5	1
Stockton	1	0	0
North Shields—			
Collections	5	13	3
Contributions	10	12	6
Do., Sunday School	2	6	6
	98	2	3
Acknowledged before and expenses	45	13	9
	53	8	6
NOTTINGHAMSHIRE.			
Sutton in Ashfield—			
Contributions	0	10	0
Do., for N. P.	0	5	0
Sutton on Trent—			
Collections	2	16	4
Contributions	2	13	9
Do., Juvenile.....	2	10	11
	8	1	0
Less expenses	0	11	0
	7	10	0
OXFORDSHIRE.			
Bicester—			
Contributions	1	0	0
Oxford—			
Warns, Joseph, Esq.	1	1	0
Oxford, New Road—			
Collections	8	4	4
Contributions	16	3	9
Do., for N. P.	1	16	8
Do., for E. I. Schools	1	0	0
Do., for W. I. Schools	5	0	0
Do., Sunday Schools	0	9	0
	32	13	6
Less error and expenses ...	0	18	0
	31	15	6
SHROPSHIRE.			
Ellesmere—			
Contributions	1	10	0
Maashbrook—			
Collection	1	10	0
Oswestry—			
Collections	5	2	0
Contributions	4	4	3
	12	6	3
Less expenses	0	10	0
	11	16	3
SOMERSETSHIRE.			
Bath—			
Collections	11	19	6
Do., Limpley Stoke	2	14	0
Do., Twerton	2	7	2
Contributions	23	5	0
Do., Juvenile.....	9	1	0
	51	6	8
Acknowledged before and expenses.....	16	4	2
	35	2	6

	£	s.	d.
Bristol, on account, by G. H. Leonard, Esq.	100	0	0
PAULTON—			
Contributions	4	1	7
Do., Juvenile	0	12	6
	4	14	1
Less expenses	0	0	7
	4	13	6
STAFFORDSHIRE.			
Hanley—			
Collection, &c.	7	17	5
Proceeds of Bazaar ...	5	2	7
SURREY.			
Norwood, Upper—			
Contributions	11	6	0
SUSSEX.			
Brighton—			
Collection, Public Meeting	2	17	9
Do., Salem Chapel	7	5	2
Contributions	13	18	11
Do., Sunday School	1	15	0
	25	16	3
Less for Baptist Irish Society ..	3	0	0
	22	16	3
Acknowledged before and expenses	20	19	0
	1	17	3
WARWICKSHIRE.			
Leamington, Warwick St.—			
Collections	14	10	0
Contributions	18	14	4
Do., Sunday Schools	1	7	3
Do., for N. P.	2	18	0
RUGBY—			
Contributions	5	12	0
Do., Sunday School	0	12	6
	6	4	6
Less expenses	0	3	0
	6	1	6
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	7	0	0
Do., for N. P.	1	0	0
SALISBURY—			
Collections	11	13	5
Do., Bowerhalk ...	0	8	4
Do., Lookerley	1	2	0
Contributions	8	11	4
Do., Sunday School	10	1	0
Do., for N. P.	0	16	5
	32	12	6
Less expenses	2	5	0
	30	7	6
Shrewton—			
Sunday School	5	0	0

WORCESTERSHIRE.		NORTH WALES.			
£	s. d.	£	s. d.	£	s. d.
Shipston on Stour—		ANGLESEA—		Eglwys-fach—	
Contributions	1 8 6	Bellan—		Collection	0 7 0
Do., Sunday School	0 7 0	Collection, &c.	1 2 4	Contributions	0 7 0
Stonbridge—		Bodedern—		Fron, Carmel—	
Contribution	1 1 0	Collection	0 14 0	Collection	0 8 1
Do., for India	1 1 0	Contribution	0 10 0	Garth—	
YORKSHIRE.		Bontyrypot—		Collection	
Baldersby, Boroughbridge,		Collection, &c.		0 3 4	
and Dishforth—		Bryniencyn—		Contributions	
Contributions	7 3 7	Collection, &c.		0 5 0	
Contributions	12 16 5	Capel Gwyn—		Contributions (2 years) ..	
Beverley—		Collection		1 2 0	
Collection	9 17 9	Capel Newydd—		Contributions (do.) ...	
Do., Skidby	1 7 0	Collection, &c.		0 5 0	
Contributions	6 1 3	Gacwen—		Llanfair—	
Do., Sunday School	1 1 11	Collection, &c.		Collection	
Bishop Burton—		0 7 0		Llangollen and Glyndyfrdwy—	
Collection	3 13 0	Garregfawr—		Glyndyfrdwy—	
Contributions	7 1 0	Collection		Collection	
Bradford, West Gate—		0 4 6		Contributions	
Contributions	16 18 6	Holyhead—		Do., Sun. School	
Do., for Schools.....	0 10 0	Collection		0 14 3	
Bradford, Zion—		Contributions		4 5 4	
Contributions	9 9 0	Llanfair—		Do., Sun. School	
Do., Juvenile	4 9 3	Collection, &c.		0 17 5	
Burlington—		1 15 9		Contributions	
Collection	7 17 5	Llanerchymedd—		Do., for N. P. ...	
Contributions	3 19 10	Collection, &c.		Do., for Brittany	
Driffield—		0 8 4		Do., Sun. School	
Collection	4 7 0	Pencarnedd—		0 10 0	
Contributions	0 8 0	Collection, &c.		Llanrwat and Llanddoget—	
Earby	1 18 3	0 5 11		Collection	
Huddersfield—		Pensarn—		Contributions	
Contributions	5 0 6	Collection		1 3 9	
Do., for Female Edu-		Collection		1 0 6	
cation	5 0 0	0 3 0		Llanisafraid—	
Hull—		Rhosybol—		Collection	
Contributions—		Collection, &c.		1 2 0	
George Street	15 5 2	1 1 3		Contribution	
Salthouse Lane.....	9 17 6	Rhydwyn—		0 2 6	
Public Meeting	10 0 0	Collection		Llanwydden—	
Contributions	23 10 6	1 8 7		Collection	
Do., Sunday School,		Sardis—		Contributions	
George Street.....	2 5 6	Collection, &c.		0 9 0	
Hunmanby—		0 9 0		0 7 6	
Collection	2 10 6	Soar—		Penycse—	
Contributions	9 16 2	Collection		Collection	
Kilham—		1 4 0		Contributions	
Collection	1 6 7	Traethoach—		0 9 9	
Contributions	1 1 8	Collection		0 5 0	
Malton—		0 5 9		Rhos—	
Collection	1 7 10	19 12 3		Collection	
Contributions	6 10 6	0 5 3		Contribution	
Rawden—		19 7 0		0 2 6	
Contribution.....	1 0 0	Less expenses		Ruthin—	
Scarborough—		-		Collection	
Contributions.....	23 9 6			Contributions	
Contributions	77 10 11			2 3 6	
Sheffield—		CARNARVONSHIRE—		FLINTSHIRE—	
Collection, Annual		Capel y Beird—		Bagillt—	
Meeting	6 0 0	Collection		Collection	
Do., United Com-		1 7 0		Contributions	
munion	3 4 1	0 15 0		0 5 0	
Portmahon—		Llandudno—		Bodffari—	
Contributions.....	7 16 2	Collection		Collection	
Contributions	5 4 0	1 12 1		0 9 0	
Do., Juvenile ...	2 3 5	Contributions		Flint—	
Townhead Street—		9 18 8		Collection	
Contributions.....	12 18 8	Llanllyfni—		0 7 6	
Contributions	19 19 4	Collection		Holywell—	
Do., Sun. Schools	2 0 11	Contributions		Collection	
Shipley—		1 2 6		Contributions	
Contributions	9 17 0	Nevin—		2 3 0	
Acknowledged before		Contributions		2 16 6	
and expenses.....	56 4 2	1 15 4		MERIONETHSHIRE—	
307 11 3		1 17 0		Pandy'r Capel and Llan-	
		Pwllhell—		ellidan—	
		Contributions		Collection	
		46 8 4		Contributions	
		0 3 0		Do., for N. P.	
		Tyddyn Slon—		Do., for Schools.....	
		Contributions		0 6 0	
		3 8 3		64 16 0	
		DENDIGHSHIRE—		Acknowledged before	
		Cefnhyehan—		and expenses.....	
		Collection		30 2 4	
		0 16 6		34 13 8	
		Contributions		MONTGOMERYSHIRE—	
		2 12 6		Newtown—	
		Do., Sunday School,		Collections.....	
		for Schools		Contributions	
		0 4 0		8 1 5	
		Cefnawr—		35 7 7	
		Collection		43 9 0	
		6 0 8		Less expenses.....	
		Contributions		2 7 0	
		3 2 6		41 2 0	
		Denbigh—			
		Collection			
		0 6 11			
		Contributions			
		0 7 1			

	£	s.	d.
SOUTH WALES.			
CARMARTHENSHIRE—			
Owmlin, Ramoth—			
Collection	0	16	5
Ferry-side—			
Collection	0	10	0
Llandybie, Baron—			
Collection	1	0	0
Llanely, Bethel—			
Collection	1	0	0
Contributions	2	10	0
Do., for N. P.	1	16	0
Llanfynydd—			
Collection	0	5	3
Llwynhendy—			
Collection	1	0	0
Contribution	0	5	0
Penrhwy-goch—			
Collection	1	13	0
Pontardulaie, Sardin—			
Collection	0	13	0
Contribution	0	5	0
Rhydgarnau—			
Collection	0	17	0
Contributions	0	5	0
Salem Mydrim—			
Collection	1	4	6
Contributions	1	15	6
	18	4	8
Less expenses	0	1	7
	16	3	1
GLAMORGANSHIRE—			
Caerphilly—			
Collection	1	8	5
Hirwaen—			
Collection	2	10	9
Contributions	5	12	3
Do., Sunday School	2	2	0
	10	5	0
Less expenses	0	13	0
	9	12	0
Morthyr Tydvil—			
Collections	4	14	9
Contributions	2	0	6
	6	15	3
Less expenses	0	3	7
	6	11	8
Neath—			
Contributions	1	0	0
Swansea—			
Contributions	2	11	6
Legacy	5	0	0
Mount Pleasant—			
Collection	0	8	4
Do., Public Meeting	5	0	7
Contributions	11	17	2
York Place—			
Collection	2	15	0
Contributions	2	0	0
	35	18	7
Less expenses (three years'	4	11	0
	31	1	1
MOWMOUTHSHIRE—			
Abercarn—			
Collection	0	16	11
Contributions	4	3	7

	£	s.	d.
Caerwent—			
Contribution	0	16	9
Risca—			
Collection	1	1	0
Contributions	3	15	6
	10	15	9
Less expenses	0	2	0
	10	13	9
PENBROKESHIRE—			
Bethabara—			
Contributions, for N.P.	1	0	0
Blaenyswan—			
Collections	1	13	2
Contributions	6	8	6
Do., box, Bethesda	2	3	2
Gerisim—			
Collections	1	15	10
Contributions	3	19	5
	15	18	1
Less for Home Mission and expenses	2	2	6
	13	15	7
SCOTLAND.			
Aberchirder—			
Collection	2	8	6
Contributions	1	5	0
Do., for N. P.	1	7	6
Aberdeen—			
Collections—			
John Street	9	14	0
George Street	1	11	0
Contributions	16	15	6
Anstruther—			
Collections—			
Baptist Church, Elie	1	14	0
United Presbyterian Chapel	3	0	6
Contributions	7	3	6
Do., for N. P.	2	2	1
Cupar—			
Collection	1	1	0
Contributions	19	7	11
Do, for N. P.	0	15	0
Do., Sunday School	0	12	0
Do., do., for N. P. ...	0	5	0
Dundee—			
Collections—			
Baptist Chapel, Meadowside	0	0	0
Do., Rattray's Court	2	8	0
Independent Chapel, Rev. Mr. Spence's	12	0	0
Do., Rev. Mr. Lang's	7	0	0
Public Meeting	2	0	6
Contributions	17	8	7
Do., for F. E., India	0	10	0
Dunfermline—			
Collection	7	2	7
Contributions	13	10	0
Edinburgh—			
Bristo Street—			
Collection, for Translations	8	8	3
Contributions	13	0	0
Do., for Rev. J. Clarke, Savanna la Mar	5	0	0
Charlotte Chapel—			
Collection	10	0	0
Do., Juvenile	0	14	5
Contributions	8	3	2

	£	s.	d.
Elder Street—			
Collection	59	10	0
Do., Public Meeting	5	4	3
Contributions	30	10	5
Do., for Trinidad Schools	0	5	0
Tabernacle—			
Collection	10	0	0
Elgin—			
Contributions (one-sixth)			
	2	8	3
Glasgow—			
Collections—			
Baronial Hall	8	4	6
Hope Street	9	10	0
Do., Public Meeting	5	0	1
Trades Hall	5	11	6
Contributions	24	17	6
Do., Hope Street	22	0	0
Do., John Street	10	14	3
Do., Trades' Hall, Sabbath Class ..	0	5	6
Greenock—			
Collections—			
Baptist Church	5	5	10
Michael Street	3	4	0
West Parish Church	3	9	0
Contributions	3	10	0
Huntley—			
Collection, Free Ch. ...	4	15	1
Contributions	2	0	0
Irvine—			
Collection	1	18	1
Contributions	0	2	0
Do., for Rev. J. Clarke's School, Savanna la Mar	1	0	0
Millport—			
Collection	1	10	0
Montrose—			
Collection	6	18	4
Contributions	1	10	0
Paisley—			
Collection	9	0	0
Contributions	51	9	4
Do., George Street	1	0	0
Do., Storie Street, for N. P.	3	13	3
Do., do., Sabbath School, for Schools	3	16	0
Perth—			
Collection	22	0	0
Contributions	2	0	0
Do., for Rev. John Clarke's School, Savanna la Mar	25	10	0
St. Andrew's—			
Collection	1	3	3
Contributions	4	18	0
Stirling—			
Collection	6	2	0
Contributions	0	11	0
	517	7	11
Acknowledged before and expenses	205	19	1
	341	8	10
IRELAND.			
Belfast—			
Contributions	3	0	0
Dublin—			
Contributions	6	11	0
Less expenses	0	0	0
	6	10	0
Moate—			
Contributions	0	7	0
Do., for N. P.	1	18	0

	£	s.	d.
DEVONSHIRE.			
Ashburton—			
Collection	2	6	7
Contribution	1	1	0
Bideford—			
Contributions, by Miss Angas	6	0	0
Cbudleigh—			
Collection	7	10	0
Contributions	12	9	2
Do., Juvenile	0	18	7
Columpton—			
Collection	2	0	0
Contributions	1	5	8
Do., Sunday School	1	0	0
Exeter—			
Bartholomew Street—			
Collections	3	17	5
Contributions	5	2	4
Do., Female Bible Class	1	2	0
Do., Sun. School	2	13	3
South Street—			
Collections	4	19	3
Do., Public Meeting	2	12	0
Contributions	3	0	0
Modbury—			
Contributions	1	3	2
Do., for N. P.	0	7	3
Newton Abbott—			
Collections	1	16	8
Contribution	1	1	0
Plymouth, George Street—			
Juvenile Association, for Orphan Girls, "Jane Nicholson and Elizabeth Square," Africa	5	10	0
Thorverton—			
Collection, 1854-5	0	15	0
Do., 1855-6	0	9	8
Tiverton—			
Contributions, on account	15	0	0
Do., Sunday School, for "Paul Kulton," Dinagpore	5	0	0
	69	8	8
Less expenses	3	14	4
	65	14	4
DORSETSHIRE.			
Lyme Regis	2	17	9
Weymouth—			
Collections	7	9	0
Contributions	3	12	8
Do., Sunday School	5	12	10
	16	14	6
Less expenses	0	8	0
	16	6	6
DURHAM.			
Darlington—			
Taylor, Mr. William, Middleborough ...	0	10	0
Middleten Teesdale—			
Collection	3	9	0
Contribution	0	10	0
	3	19	0
Less expenses	1	9	0
	2	10	0

	£	s.	d.
ESSEX.			
Romford—			
Collection	4	10	0
Contribution	1	0	0
Do., Sunday School	2	17	10
GLOUCESTERSHIRE.			
Chalford—			
Collection	1	10	0
Gloucester—			
Contributions	4	10	0
Do., Sunday School, for N. P.	5	10	0
HAMPSHIRE.			
Parley, East—			
Collection	0	14	0
Southampton—			
Contributions (remitted short, in error, for 1855-6)	0	19	0
KENT.			
Ashford—			
Gregory, G., Esq., for Schools, two years ..	2	2	0
Crayford—			
Collections	3	13	0
Contributions	3	7	11
Do., Sunday School	2	8	7
Daare Park, Blackheath—			
Collections	5	0	10
Do., Sunday School	0	14	9
Contribution	1	0	0
Deal, Zion Chapel	4	0	0
Gravesend—			
Collections	9	0	0
Contributions	6	1	10
Lee—			
Collections	7	11	9
Lewisham Road—			
Collections	9	8	2
Malling, Town—			
Collections	5	9	9
Contributions	3	10	0
Do., Rain-drop Association, for F. E., India	5	10	0
Do., Sunday School	0	16	3
	15	6	0
Less expenses	0	10	0
	14	16	0
Meopham—			
French, Mr. and Mrs., donation	2	2	0
Sydenham—			
Collections	8	14	0
Woolwich, Queen Street—			
Collection	10	2	4
Less expenses	1	16	0
	8	6	4
Woolwich, Lecture Hall—			
Collections	3	14	0
Contributions	2	11	0
	6	5	0
Less expenses	0	6	6
	5	19	6
LANCASHIRE.			
Liverpool—			
Ladies' Negroes' Friend Society, for Jamaica Do., for Jamaica Institution	40	0	0
	10	0	0

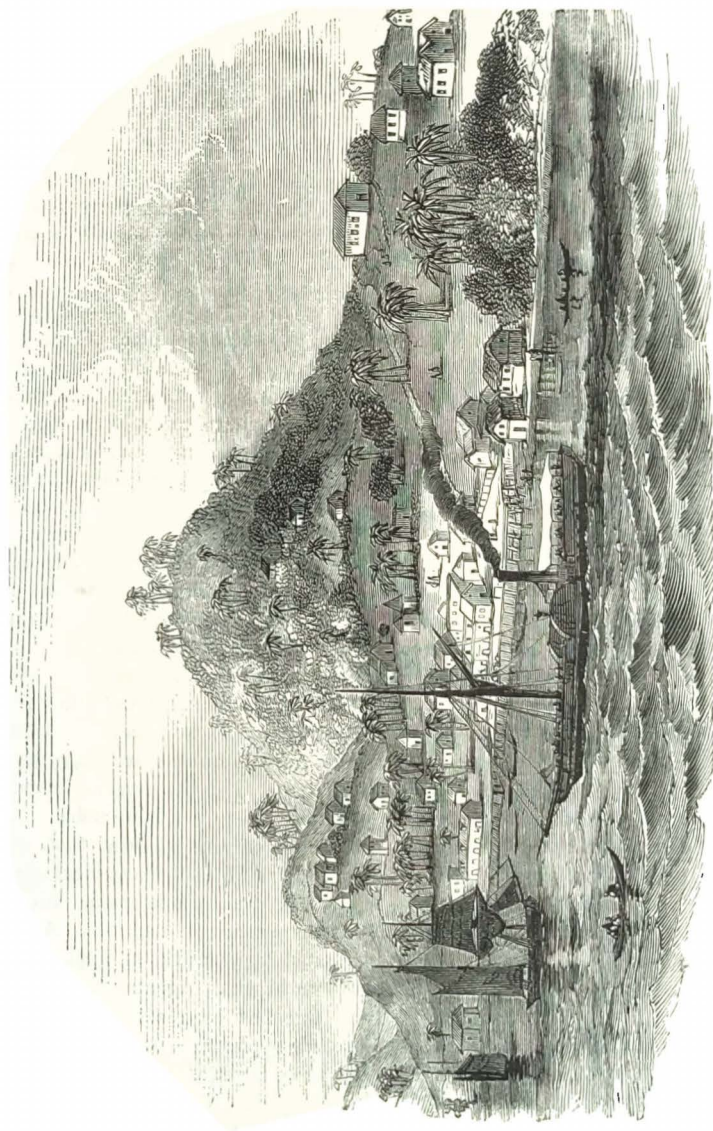
	£	s.	d.
LIVERPOOL, PEMBROKE CHAPEL—			
Sunday School, Walnut Street	2	4	0
Oldham—			
Contributions	4	6	0
Rochdale—			
Contributions, for Jamaica Institution	25	0	0
LEICESTERSHIRE.			
Foxton—			
Hackney, Mr. Samuel, Willton on the Hill	1	15	0
NORTHAMPTONSHIRE.			
Middleten Cheney—			
Contributions	1	12	6
NOTTINGHAMSHIRE.			
Nottingham—			
Contribution, for Salter's Hill Schools, Jamaica	5	0	0
Southwell—			
Contributions	0	10	6
Do., for N. P.	0	3	0
SOMERSETSHIRE.			
Bristol—			
Contributions, balance, 1855-6	176	18	7
Counterslip—			
Contributions, for N. P., Ceylon	10	0	0
Do., for Rev. C. B. Lewis's N. P., Calcutta	10	10	0
Do., Bible Class, for Rev. C. B. Lewis's Native School, Calcutta	6	14	0
Burnham—			
Collection, &c.	1	16	2
From, on account	55	0	0
Street—			
Contributions, for N. P.	0	15	0
WESTERN AUXILIARY—			
Burrowbridge—			
Collection	1	11	0
Contributions	0	6	1
Burton—			
Collection	2	12	0
Contributions	1	0	0
Chard—			
Collections	8	18	0
Contributions	16	12	10
Crewkerne—			
Collection	2	10	10
Minehead—			
Collection	4	3	0
Montacute—			
Collection	1	14	0
Contributions	10	1	0
Do., Sun. School	0	7	0
Stogumber—			
Collection	2	3	1
Contributions	4	11	8
Watchet and Williton—			
Collection, Watchet	2	0	0
Do., Williton	4	1	0
Contributions	3	0	0
	81	11	6
Less expenses	3	17	6
	77	14	0

STAFFORDSHIRE.		£ s. d.	Deviates—		£ s. d.	MONMOUTHSHIRE—		£ s. d.
Leek—			Collection	9 7 7	Blissard Gwent—		Collection	0 14 3
Contributions	3 0 0		Do., Public Meet- ing	9 6 4	Contributions		Do., Sunday School	4 18 3
			Do., Juvenile.....	5 13 1	Do., Sunday School		Less expenses	6 8 6
SUFFOLK.			Widbourne—		Do., Sunday School		0 0 0	
Ipwich—			Collection	1 17 8			0 5 0	
Webb, Rev. J., don.	1 10 0							
Mildenhall, West Row—			Less expenses	60 18 3	Nantyglo, Hermon—		Collection	2 7 0
Sunday School	0 12 0			3 1 1	Contributions		Do., Sunday School	2 17 6
			Wootton Bassett—	57 17 2	Ragland		0 15 0	
WARWICKSHIRE.			Mackness, Mr. J., A.S.	1 1 0	PENBROKESHIRE—			
Birmingham, on account,					Penybryn—			
by Mr. J. H. Hop-			YORKSHIRE.		1854-5.			
kings	30 11 1		Polemoor—		Collection		0 0 0	
Contributions by			A Friend	1 1 0	Contribution		0 8 0	
Young Ladies at			NORTH WALES.		Do., Sunday School		0 18 0	
Summer Hill			ANGLESEA—		1855-6.			
House School, by			A humble friend of		Collection		0 10 0	
Y. M. M. A., for			the Society for 31		Contribution		0 2 6	
Mahabalgama			years		Do., Sunday School		0 14 2	
School, Ceylon.....	5 0 0		Caegelliog—		Less expenses		2 12 2	
Graham Street—			Collection, &c.		0 0 0			
Christie, Jas., Esq.,			Holyhead—		0 2 0			
A.S.....	2 0 0		Contribution		0 11 11			
			Llandeusan—		0 11 11			
WILTSHIRE.			Collection, &c.		1 11 5	SCOTLAND.		
Corton—			Silo—		0 18 7	Dunfermline—		
Collection	0 17 8		SOUTH WALES.			Contributions		1 10 0
Crockerton—			BRECKNOCKSHIRE.			Greenock—		
Collection	0 18 10		Pontestyl—			Contributions		3 0 0
Contribution	1 0 0		Collection		1 2 0	Hawick—		
Melkham—			Contribution		1 15 0	Contribution		0 0 0
Contributions, Juve- nile	5 0 0							
Penknapp—						IRELAND.		
Collection	1 7 0					Patinstown—		
Contributions	2 6 0					Contributions, by Miss		
Do., Sunday School	2 15 0					Mathews, for N. P.		
Westbury—						0 10 0		
Collection	2 8 0					FOREIGN.		
						AMERICA—		
Westbury Leigh—						Montreal—		
Collection	5 4 6					Wenham, Jos., Esq.,		
Contributions	6 6 2					A.S.....		
Do., Sunday School	1 3 7					3 0 0		
						AUSTRALIA—		
	12 14 3					Melbourne—		
Less expenses	0 0 3					Collection, Collins St.		
	12 14 0					Contributions		
						Do., Sunday School		
						Albert Street.....		
						2 8 4		
						114 15 0		
WILTS AND EAST SOMER-						Less premium on bill		
SET Auxiliary—						of exchange		
Bradford—						2 4 10		
Contributions	12 4 4					112 10 2		
Calne—								
Collection	2 0 11							
Sunday School	1 6 7							
Corsham—								
Collection	2 14 6							
Contributions	4 0 0							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Missionary Herald (Aug. 1856).



PORT OF SPAIN, TRINIDAD.

FINANCIAL POSITION FOR 1856-7.

THE increase in the staff of agents in different parts of the mission field is just now beginning to be felt. Owing to the rate of exchange at Calcutta, Mr. Thomas's drafts for the past year were much smaller than usual, as he wished to avoid the heavy charges for discounts. It was necessary, therefore, to employ the surplus capital which had accrued, and to draw on the balance in the bankers' hands. As these resources are no longer available, and the exchanges have lately improved, the payments for India have already become very heavy, with a prospect of their continuance.

Help also has been sent to Mr. Capern, who for want of it was fast sinking beneath the toils of his station. For a similar reason Mr. Gamble has been appointed to Trinidad; and before Mr. Saker left, it was found necessary to enlarge the allowances to Africa, to enable him to carry on his operations, more especially the printing of the scriptures. Mr. Kerry, accepted some months ago, leaves shortly for India to supply a vacancy caused by the changes which have become necessary in the distribution of the agency there.

Seeing, then, that the income of the past few years would not suffice to sustain the present operations of the Society, we laid before the last Quarterly Meeting of the Committee an estimate of the liabilities for 1856-7. It was only right that the Committee should, at the earliest period after such a statement could be made up, be put into possession of the facts; and that having been done, the friends of the Society at large must be made acquainted with them. As far as we can judge, the expenditure will be as follows:—

India	£10,000
Bombay	100
Ceylon	1,048
Africa	2,000
Jamaica—Theological Institution	450
Bahamas	1,200
Trinidad	700
Haiti, South	800
Brittany	175
Widows and Orphans	862
Returned Missionaries	750
Loans and Annuities	420
Incidentals	180
Agency	£940
Publishing, Printing, Boxes, &c.	700
Travelling	400
Committee expenses	230
House	500
Carriage	150
	£2,920

And in order to place Serampore College in a state of efficiency, £500 per annum more will be required, which it is proposed to raise by a separate fund, and not to charge any of it on the annual income of the Society. Taking all these items together, £22,000 at least will be needed. An estimate can never be perfectly accurate, since contingencies may arise which no one can foresee; and in some cases, the charges for various stations abroad, and expenses at home, may exceed, in other instances may be under, the sum stated. But, on the whole, we believe if £22,000 be not raised from all sources, and for all purposes, during the current financial year, the Society will be in debt.

Now, in order to prevent that, it is clear that no further enlargement of our operations can be attempted. No new missionaries can be sent out. A deaf ear must be turned to all applications, however urgent. Agents are willing to go. One has been set aside already. Another application must be deferred. But there is yet another alternative to be looked to. If the funds at the disposal of the Committee cannot be in-

creased, and that very materially, it will be their painful duty, at the beginning of another year, to reduce their operations. Our present information warrants us in stating, that the aid reported in the balance sheet from the Calcutta Press, cannot be expected this year.

We have thus early put our readers in possession of the Society's financial position, so that the pastors and deacons of churches, treasurers and secretaries of auxiliaries, together with their committees, may at once take steps to meet these liabilities.

It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly, but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection, say the first Lord's day in January, the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to.

Again, it has long been found impracticable for the brethren who constitute our deputations to make personal applications for donations and subscriptions. The demands made upon them on the sabbaths, and every day in the week, except Saturday, together with travelling, render it impossible for them to give the time or the labour. Formerly, when the work was not so heavy, this was done. Now it is almost wholly done by local officers, and therefore altogether, or nearly so, confined to those belonging to our own denomination. Yet we are constantly assured that, in most districts, there are benevolent and pious persons, of other sections of the church, who would cheerfully help if they were applied to. In order to bring the claims of the Society before such, some additional help must be called into operation;

and if suitable brethren can be found, willing to undertake the work for one or two years—it need not be longer, as the ordinary agency will then reach them—the Committee will mark out districts, and give the work of canvassing them into their hands. By these methods it is hoped the annual income may be largely increased.

Some time must elapse ere these arrangements can be fully made. The result will not be soon known. It must be understood, therefore, that they are in nowise intended to supersede local efforts. They are additional and supplementary, designed to accomplish an object somewhat beyond the reach of our present organizations. So far then from repressing any local activities, we would beseech all, in the most urgent terms, to renew, nay to redouble their efforts.

It is now some six years since any very pressing demand was made on our friends. The Committee have carefully avoided special appeals. Even for the extinction of the debt which remained in 1850, no effort was made. It was thought best to try and economize the funds, so as gradually to extinguish it. This was accomplished in 1853, and the following year showed a balance in hand of £1200. Only once since then has a debt accrued, viz., that of 1855, of £734, which a few friends paid in a perfectly quiet way, and without any public appeal whatever. It cannot, therefore, be said that the executive have been reckless. It is to be hoped that the constituency feel they have been eminently careful and economic. Now, therefore, when they foresee that effort must be made, and they apprise their friends of the facts, and at the earliest practicable moment, it is surely not too much to expect that they will be generously and promptly sustained.

Moreover, it must not be forgotten that by far the largest portion of the

increased expenditure is for INDIA. That expenditure has been increased in carrying out a plan for enlarging and consolidating our mission there, approved and sanctioned by the constituency. It was not incurred without first consulting them. Every means was employed to ascertain their mind upon the subject. No dissentient voices were heard. Approval from all sides came to the Committee, and promises of help too. Brethren, in thus appealing to you, we are only asking you to redeem your own pledge. Let none of us forget that.

The present times are favourable. Peace has once more blessed our land. Rumours and threats of war from another quarter have happily passed away. Trade revives. New fields for enterprise and commerce are opening on every hand. The promise of a bountiful harvest has been, in part, already realized. While the people are joyful, thankful, hopeful, let us encourage each other to unite in testifying our grateful love to God for all His mercies, by a more vigorous, liberal, prayerful effort, to make His name and His saving health known to all nations.

REPORT PRESENTED TO THE CONFERENCE OF BAPTIST MISSIONARIES IN BENGAL, HELD IN CALCUTTA, AUGUST AND SEPTEMBER, 1855.

SCHOOLS.

In accordance with the plan recently adopted, we present our readers with another of the Reports presented to the Conference of Missionaries held in Calcutta. It is on a topic about which some difference of opinion prevails; and it is, therefore, the more necessary, as well as just to the brethren, that their deliberate opinion on it should be laid before our readers.

That the preaching of the gospel is the great primary duty of a Christian missionary, has been emphatically declared by this conference. They have now to express their opinions as to the value of schools as a means of evangelizing the heathen around them, and they feel that the subject is at once most important, and embarrassed by not a few difficulties. Not long ago the education of the young was extolled by many as the best, if not the only, way to overthrow heathen superstition, and establish the kingdom of Christ. Now, on the contrary, educational labours are frequently decried, and it is asserted that the great commission of

our Lord must be neglected or misunderstood by those who are chiefly engaged in them. There is danger, therefore, lest some should too eagerly contend for plans which formerly were regarded with general approbation, and lest others, unduly influenced by this reaction of opinion amongst missionary theorists, should reject means of usefulness upon which the blessing of God will ever abide. The brethren have not been forgetful of these dangers, but have earnestly endeavoured to discuss the subject committed to them without partiality. Perhaps the relation they occupy in regard to the question of missionary education, is eminently favourable to the candid consideration of it by them. Very much that has been said by the opponents of missionary schools does not in any way reflect upon their proceedings. Few baptist missionaries have ever been employed in giving a high English education to the children who have come under their care, and all their educational establishments have been sustained

by money collected expressly for the purpose upon the spot, or by the special contributions of individuals or churches in Europe; so that, with very few exceptions, the funds of the parent society have never hitherto been burdened with the cost of their maintenance.

Except in some special cases, the conference do not think it right that a missionary should employ himself in imparting secular knowledge. Such instruction must indeed be given in missionary schools, but it should be the work of persons employed for the purpose. Let it be the missionary's great business to bring home the truths of God's word to the consciences and hearts of his youthful charge. And the brethren are fully satisfied that, when thus engaged, he will be obeying the Lord's last command as truly as when preaching to a congregation of adults gathered in the bazar, or pressing the claims of the gospel upon the heathen from house to house. Indeed this method of preaching has many peculiar advantages, since it is possible thus to make the gospel fully known, as it cannot be made known to the busy or idle hearers who make up a congregation on the road side; and these young minds are generally unprejudiced, and more likely to receive good impressions than those who "have known the depths of Satan," like the masses of the adult population.

Of the results of missionary schools, and indeed of schools in general, the brethren, for the most part, think favourably. They certainly have not realized all that was expected from them; but perhaps many of those expectations were unreasonable. A very considerable number of conversions has taken place, amongst those who have been educated in the missionary institutions, and in the schools and colleges supported by government.

Amongst the converts thus brought to Christ are to be found men who have made large sacrifices for the gospel's sake, and whose Christian character is worthy of the highest esteem. Several such cases were mentioned by the brethren as having occurred in connexion with the Baptist Mission; and for these the conference would record their devout gratitude to God. In addition to these conversions the general elevation of character in those who have been taught in mission schools was spoken of as a valuable result of educational labours, and even where the instructions given have resulted, not in a belief of the scriptures of truth, but in the rejection of all religions, it was felt that this lamentable unbelief is rather to be regarded as the natural reaction of minds just loosened from the fetters of idolatrous superstition, than as a proof that education has been unwisely bestowed.

The conference unanimously think, that the first educational duty of the mission is to provide instruction for the children of the converts God has given to it. For the most part, the native brethren are wholly dependent upon the missionaries for the means of teaching their little ones, and if instruction be not given, the sad results of almost total ignorance will be perpetuated in the Christian community, to its deep disgrace. Schools established primarily for the benefit of Christian children will, however, generally be capable of receiving others, and the brethren recommend that in all such cases the blessings of scriptural knowledge be laid open as widely as possible.

Some of the schools now in connexion with the mission are far from being efficient; indeed, with better and more numerous school-books, and abler teachers, nearly all might be greatly improved. Almost all the day-schools are intended to impart gratuitously the

commonest elements of knowledge:—reading, writing, and a little arithmetic, in the vernacular language. Scarcely any books besides the scriptures are read in them, and the minds of the scholars are furnished with little truth apart from that revealed in the bible. The conference would rejoice to see a wider range of subjects of instruction introduced; and think that in some cases it may be found possible to improve the schools in this respect, and to render the instructions given more valuable in the eyes of the children and their parents, by requiring a tuition fee, however small, from each pupil in the more advanced classes.

Amongst the few English schools in connexion with the mission, the Native Christian Institution at Intally requires special notice. When the late Mr. Ellis removed to Intally, in 1838, he carried with him a class of about fifty Christian youths, who had been previously long under instruction at Chitpore. Through the munificent donation of £1000, by a friend in England, the Calcutta brethren were enabled to erect the present school-house and the adjoining chapel, and in February, 1840, the school was opened, not only for the Christian lads, but for Hindus and Mussulmans, and was soon attended by upwards of two hundred boys. It was Mr. Ellis's object to impart a very superior English education, and during the short time he was able to continue in India he appears to have been eminently successful. Since his departure, in June 1841, the Institution has not enjoyed the undivided attention of a missionary, and for several years there has not been even a European master employed in it. At present no separate class of Christian lads exists in connexion with it; but it is attended by nearly one hundred boys, who are taught by five Bengali masters. The funds for its support have been,

from the beginning, mainly collected by the Ladies' Auxiliary Missionary Society. The conference would recommend that, if possible, the Parent Society undertake the support of a competent European head master. They advise also that the plan of education be considerably modified, and that the pupils, in all but the highest classes, be taught through the medium of the Bengali language. Fees, too, should be paid by all the scholars. Such institutions have their peculiar advantages. They attract many children who cannot otherwise be brought under missionary influence, and thus that influence is extended to families which can be reached in no other way.

In reference to boarding schools for boys, very considerable difference of opinion exists. Some, who have had large experience of them, think them of great value, and adduce many pleasing instances of the good which has resulted from them; whilst others apprehend that difficulties must arise, except in cases which can rarely happen, where the resident missionary can take the immediate oversight and enforce necessary discipline. Even then vigilant precaution should be exercised, lest the lads become unfitted for their social position by the care and training bestowed upon them.

The importance of female education can hardly be overrated, although no part of Missionary work in India is beset with greater difficulties. The present degradation of the whole eastern world, and of the people of this land in particular, is, doubtless, in great measure, owing to the ancient and obstinate prejudices entertained with regard to the elevation of the female sex: and until such prejudices be undermined, the advance of the people in moral and social improvement must be looked upon as remote: for women must remain all but inaccessible

ble to the influence of the Christian missionary and the instructions of the Christian teacher.* The members of this conference revert with pleasure to what has been the result of some past efforts, and regard hopefully some present attempts to educate the daughters and wives of Native Christians. They refer especially to the boarding school recently revived at Allipore, and to others of a like nature at Serampore, Jessore, and Barisal, and feel peculiar pleasure in noticing the success that has attended the attempts of their brother Page to instruct, in reading, upwards of one hundred of the women connected with his churches and congregations. It is also a very pleasing fact, resulting from educational efforts in India, that many Hindus secretly desire the education of their wives and daughters, and are willing to receive, and even to pay for, instructors visiting them in their houses, while in numerous other cases, instruction is

imparted by themselves. All such signs of improvement in popular feeling should be cordially welcomed and encouraged. The system once generally adopted of gathering girls of all classes in bazar schools, and paying them for their attendance, has commonly disappointed expectation, and is thought likely to result in little that the friends of missions can contemplate with satisfaction.

The conference learn with pleasure, that there is reason to expect that the committee of the Baptist Missionary Society will be willing to co-operate with their agents, in the great work of giving a Christian education to the children connected with the several mission stations. May the blessing of God rest on such efforts, that the men and women of the Native Christian community may grow rapidly in intelligence, and in ability to spread around them the knowledge of that great salvation they have themselves received.

FOREIGN INTELLIGENCE.

ST. HELENA.

At the late annual meeting in Bristol, Mr. Allen gave a most interesting account of the origin and progress of the church in this island. He had put in there and stayed a few days. Mr. Denham did the same, and the following account is from his pen. We doubt not that the intelligence it contains will be new to our readers, and it cannot fail to awaken sympathy and interest with the church to which it relates. As we intend to open a communication with them, we shall insert what information may be given possessing features of general interest.

St. Helena is an island, familiarly known by name to every one whose eye rests on the title of this paper, from its later history, and it may be from the interest naturally felt

in the illustrious captive whose declining days were spent there, and whose neglected residence and unostentatious grave still attract visitors and pilgrims to Longwood, Dianna's Peak, and Sandy Bay.

Occasionally, "home-bound" voyagers, more thoughtfully disposed than their fellow-travellers, endeavour to relieve the tedium of a sea-voyage of a moiety of its monotony, and make an effort to enrich their portfolios with sketches of the romantic island-scenery, or jot from memory incidents of their travel to some, or all of the above-named spots, or their temporary sojourn on the island. The clean little town, landing place, and garrison; Ladder Hill and perilous ascent; quiet manners and peculiar appearance of the island-people, cannot fail to impress the stranger who visits the "Rock of the Ocean" for the first time; but, almost every one on returning to the vessel, and talking over the heads enumerated, will be found to concur in the opinion, that he would not willingly choose "St. Helena" as a place of lengthened residence, much less for a permanent abode.

The limits of this notice, and the purpose that we have in view in calling the attention of the readers of the Herald to St. Helena,

* One of the brethren mentioned, as a remarkable fact, that, in the district of Midnapore, he had found villages where the value of female education was freely admitted, and the girls were invariably taught to read and write.

and the course of the Redeemer there, alike forbid my lengthened description of the impregnable and sea-girt fortress rocky prison—and former tomb of Napoleon.

Works which treat of the last years of the French Emperor—Brookes's history of St. Helena, which is, we believe, considered the best history of the island, may be consulted by those curious in such matters; while the Life of the second Mrs. Judson, and "Incidents in the Missionary Life of Dr. Macgregor Bertram," the present evangelical minister at St. Helena, will amply repay perusal; the former fascinating memoir is known to all friends of missions, and the latter plain and touching narrative ought to be; from this little volume we should be glad to make an extract or two, add a word about our own recent visit to Knollcombe in company with Dr. Edward Röer, of Calcutta.

The island itself, is a dark pile of rocks rising out of the midst of the Atlantic Ocean, roughly jagged at the sides and peaked at the top, bare of verdure, with the exception of small patches of moss here and there; the vast mass looking like the summit of some lofty volcano, whose base is planted deep in the ocean, and rises abruptly from 500 to 2,700 feet above the level of the sea. It forms a girdle of inaccessible precipices of basaltic rocks, some of them rent to their bases, and presenting immense and frightful chasms of the most fantastic shapes that can be thought of.

It is 1800 miles from the Cape of Good Hope, 1200 from the nearest coast of Africa, 2000 from South America, and 600 from the Isle of Ascension, which is the nearest land. It lies 15° 15' S. latitude, and 5° 49' W., longitude from Greenwich; its extreme length is 10½ miles, and breadth 6¼, and its circumference 28 miles.

The island was discovered, May 21st, 1502, by the Portuguese navigator, Juan de Nova Castella, and received its name in honour of the day of its discovery, the festival of St. Helena. Not a human being, probably, had ever trodden its soil. An unbroken forest covered the island. Its shores abounded with seals, and sea-lions, and wild fowl. The intermediate history we must leave, and pass to our own time. Dr. Bertram's little book, —recommended and edited by Dr. George Cheever, the well-known lecturer on "Bunyan's Pilgrim," and Dr. Hatfield—contains much that will cheer and instruct our readers. If they will turn to the engraving of James Town, with Ladder Hill, Rupert's Hill, and pretty landing place, the town from the sea looks as if embosomed in green. The landing place is a narrow road, lined with tropical evergreens, and leads along the face of the perpendicular cliff towards the gate of the fortress and town, at the mouth of the valley or gorge, which is here crossed by a strong and lofty wall, pierced with embrasures, and

mounted with guns. Before reaching the gate of the town, a wide moat is crossed by a drawbridge. The houses are built along the three principal streets, and are generally of cut stone and slated, seldom more than two stories high. In two of the streets are found numerous shops; the principal street is macadamized. The scenery is unique; the bold crags on either hand, the hills far away up the winding road that leads to the interior; and the broad expanse of ocean—the wide waste of waters in front, form one of the most picturesque scenes on which the eye can rest.

About the year 1845, the present minister, then an entire stranger to the island, came there, and the hand of God was with him, guiding him and blessing his labours. A few people thirsting for the word of God, gathered round him: a few Christian men at the Cape guaranteed temporary support. The accounts given in the Cape magazines of Dr. Bertram's early residence and labours are touching; and though opposed by a high church party there, and greatly obstructed by the chaplains, who were indignant at any attempt made to awaken the poor, and up to this time, neglected islanders and others, Dr. Bertram's efforts were crowned with signal power and success. He is now the beloved pastor of a poor, but interesting people, and considering the fewness of the residents, a flourishing church, consisting of 200 members.

The majority of the people are members of the middle and humbler classes; to their honour we record it—*they support their pastor, and meet the expenses incidental to the various evangelistic operations carried on in the island, according to their ability.* Most earnestly do we hope that the present notice will be a means of exciting attention of benevolent and active members of Christian churches in England and in India, to the present state and some of the necessities of the St. Helena brethren. During the week of our stay, we saw much of the brethren, for having lost our top-masts, and had our sails blown away in a furious squall in the Mozambique Channel, we were obliged to remain awhile to repair the damages we had sustained, and to take in water. On the Wednesday before the vessel sailed, Mr. Denham preached to a goodly congregation, and the kindness and Christian hospitality experienced at St. Helena, will not be soon forgotten. In addition to the neat little building at James Town, the baptist church meeting there is anxious to erect one in the country, at one of the hill stations, Knollcombes. The ground for a chapel and grave-yard is secured already, and the people actively employed in raising the money—the expense of erection is estimated at £500. We copy the following from the "St. Helena Almanack and Directory:"—

JAMES TOWN BAPTIST MISSION CHURCH.

Rev. James Macgregor Bertram, D.D.

Mission Session. Messrs. J. Elliot, G. F. Millne, H. Janish, H. Commin.

Superintendent of the Day school. Dr. Bertram.

Superintendent of Sabbath schools. Mr. Thomas Dick.

Regular services at the Mission Church, James Town. In the country, at Sandy Bay, Knollcombes, Level Wood, and High Peak. In the schools, 220 children.

The treasurer and secretaries of the Baptist Missionary Society, in London, and the Rev. James Thomas, Calcutta, will take charge of, and thankfully acknowledge and forward donations for this object to Hudson Janisch, Esq., acting Queen's Counsel; or the Rev. Dr. Bertram, St. Helena.

Christian voyagers, and missionaries of the several societies, English and American, we are sure will add their testimony, and employ any influence they may possess in the aid of the interests of the mission on the "ROCK OF THE OCEAN."

INDIA.

MUTTRA.—Mr. Evans who has now for some months occupied this important post writes, at length, of his impressions respecting it. Some of his remarks possess a peculiar interest, as indicating his views of the nature of his work, the method of doing it, and the character of the obstacles to be overcome. They show that he is a keen and thoughtful observer; and they moreover clearly develop how truly his heart is imbued with the missionary spirit. May his ardent desires for success be speedily gratified.

"I arrived in Muttra on the 18th of last month, and as the mission premises here were fast falling to wreck and ruin, I had at once to make arrangements for repairs. I thought it best to be present and have all done under my own eye, so I have taken possession of one apartment of the house while the rest are under repair. Nothing more than needful shall be done, but even that I expect will cost some 600 or 700 rupees, as the chapel and school-room, as well as the bungalow, must be repaired, else another rainy season would level all with the ground.

"The bungalow is built on an eminence, two miles at least from any European residence; it is rather isolated, and in some respects very much out of the way, yet on the whole, I think the spot well chosen for the work.

"The chapel, however, is by no means in a convenient position for a congregation, un-

less all converts should be located on the mission compound, which I dare say was the original plan.

"Should the Lord be pleased to bless my efforts, and grant me any converts, I do not intend to have them *dependent*, either on me or on the mission. And while I would gladly aid them in their own exertions, I would not have them to flock around me, and to suppose that because they have become Christians, they are therefore to hang on Christianity for their livelihood.

"It is my deliberate conviction, that the practice of collecting converts together to mission compounds, and allowing them to depend on the missionary for support in some shape or other, is a rotten system from top to bottom, and the sooner it is done away with the better. For it engenders a servile disposition in those who are real converts; it encourages others to embrace the Christian name from sinister motives, and worse perhaps than all, it gives a handle to Hindoos and Mussulmans to ridicule the Christian religion as a system of emolument, to which unprincipled people adhere on account of the *temporal* advantages it holds out to them.

"I am fully aware that there has been a period when it was almost impossible for a Christian convert in India to remain among the heathen once if he had openly broken caste. But even then I presume it would have been better that they should suffer for the gospel's sake, than that the gospel should suffer for them; for their sufferings would at once awaken for them general sympathy, and the power of that religion which would thus enable them to make sacrifices for its sake, could not but tell mightily on the native mind in favour of Christianity.

"Happily, however, at present, heathen animosity to Christian converts is rapidly on the wane, and their stern prejudices are fast dying away. Muttra is considered the stronghold of Hindooism in Upper India, but even here, a native Christian may live unmolested among the Hindoos.

"Muttra is a most interesting field for mission labour; hundreds of people can be found at any hour of the day in the streets to hear the gospel.

"I go out with my native preachers every morning at six o'clock, and even at that hour, multitudes collect to listen to the preached word. We again go out at four p.m., when the streets are crammed with people, many of whom seem eager to hear of the way of salvation. The attention the people give to the gospel inspires me with hope.

"Sometimes we meet with stern opposition from the Brahmins; but it is no small comfort and encouragement to us, to find that we have almost always the mass of the *people* siding with us. This I look upon as a token for good.

"The other morning after preaching to a large audience, we went down by the side of the Jumna, and fell in with a number of Brahmins, with whom we had some *smart* talk, and the people who gathered round, seemed delighted with the defeat of the Brahmins. As we went on we met another group, among whom there was evidently a quarrel.

"One of the party came up to me, and sadly complained of the conduct of another of his class, who had wrested from him the stall at which he used to receive the offerings of the people at Bisram Ghât, the celebrated place where Krishna is said to have rested after crossing the river.

"I told him that I could not at all interfere in such a case, but I would advise you (I said), to abandon the whole of the mean concern, and seek for some honest way by which to obtain your livelihood. The people burst out in a fit of laughter, crying out, "*Feek, feek,*" viz., "Right, right," and some of them told the distressed Brahmin that he would do well to carry out the Sahib's advice.

"Muttra being the celebrated birth-place of Krishna, thousands of pilgrims resort thither from all parts of India to offer up their gifts at the shrines of idolatry.

"The city is *purely native*, and one may travel its streets for weeks without seeing a single white face.

"The greater portion of the inhabitants obtain their livelihood by their dealings with the pilgrims.

"The Brahmins of course get the largest share; they take care to fleece the poor infatuated wanderers well, by taking them about from one temple and idol to another, and at each shrine they have to offer so much. Then the shop-keepers supply them with idols of every shape and form. It is indeed a city of temples and idols. Could a religious movement be effected here, the shock would be felt far and wide, as a breach would be made in the very Sebastopol of heathenism in Upper India. But alas! who is sufficient to these things! To an eye of sense, it is but wasting time and money to make an attack upon them: but what are they all before the power of divine truth?

"The weapons of our warfare are *mighty* through God to the pulling down of *strongholds*."

"Here idolatry is to be seen in its awful grades, and some of the most disgusting scenes present themselves before us daily. Some of the temples are, outwardly, exquisitely beautiful, and no expense has been spared to render them objects of attraction and admiration. The worshippers approach them with the greatest reverence and veneration.

"When men's hearts are engaged in any cause, they are ready not only to give their

money, but to give *themselves* to support it.

"I have not yet attempted to preach publicly, but I am beginning to talk to the people about the Lord Jesus, and I feel so glad when I find that they understand what I say, I often am vexed with myself when I see the people so anxious to hear, that I cannot stand up and fluently preach Christ to them. This is my heart's desire, and to obtain this, I labour early and late. You may form an idea of my work, when I tell you that every day (except Sunday), I spend five hours out with my native preachers (three hours in the morning, and two in the afternoon), and ten hours more I spend in my room studying Sanscrit and Hindi. I do not intend giving much time to the Urduo, until I shall be able partly to master the Hindi, as the latter is the language spoken in Muttra. In this country, we have not only to learn to speak the language of the people, but we have also to learn to *think* as the people think, in order to be understood by them. A man may know the language well, speak it correctly and idiomatically, and yet not be able always to make himself understood. The native mode of thinking is so different from ours, that instead of being enlightened by many of our ideas, they tend to embarrass and confound them. Thus we have not only to convey our thoughts in a native garb, but in order to be always understood we must cast these very thoughts in a native mould. Now this is not an easy matter to do. A man may by close application acquire a knowledge of many foreign languages, but to speak to a foreigner, and to *think* like a foreigner, are two very different things, and no doubt but that the latter lesson is the hardest to learn, and the most important; for language after all, is only the vehicle of thought, and if the speaker's thoughts are not understood by his hearers, all the speaking is to no purpose.

"One very great obstacle to the progress of the gospel in the country, is the almost entire want of a *moral* feeling among the people. So degraded is the heathen mind, so erroneous the heathen judgment, and so paralyzed is their conscience, that vice is looked upon as virtue, and actions the most base oft held up as praiseworthy models.

"If we tell the fanatical devotee, that all the tortures he inflicts upon himself, are so many sins in the sight of God, he will revolt from the fact with an air of sneering indignation.

"If we tell the wretched *fakcer*, whose degraded state sinks humanity beneath the level of the beast that perisheth, and whose powers of body and mind are paralyzed by his supine and debauched habits,—if we tell him, that all his supposed virtues are an abomination to God, he will laugh us to scorn. If we tell the infatuated pilgrim, who travels hundreds of miles to bathe in the holy

waters of the Ganges or the Jumna, that he can be saved without such ablutions, and that the blood of Jesus Christ cleanseth from all sins, we shall find how hard it is to make him believe that what we say is true.

"Their judgment has been so fearfully corrupted by idolatry, that it seems almost a hopeless task to make sin appear *sinful* in their sight.

"Add to this, the hosts of influences by which Hindooism is backed up, such as, its antiquity, its learned pundits, its vast popularity, its numerous devotees, its huge volumes of literature, and its lucrative inducements. Then the whole mighty fabric seems quite unapproachable to any foreign aggression, from the social habits of the people, the oppressive zemindar system, and caste.

"I am most happy to tell you that I have already been cheered by some little prospect of success. I have two men who seem to me to be serious inquirers for the truth—one a Mussulman, and the other a Hindoo. The first is a native of Cabul, and arrived here some few days ago with some merchants from that country. Some months ago, he picked up a copy of the Gospel of Matthew, which he has been reading secretly, and which has evidently produced a deep effect upon his mind.

"He left the merchants here, and he thought of proceeding to Agra in order to make further inquiries respecting the Christian religion; but the other morning he met us out preaching, and followed me to my house, earnestly begging for the loan of "*some book*," by which he could know more of Jesus Christ. I gave him a copy of John's Gospel, and one of the Acts: he has read them both, and this afternoon I questioned him on several subjects, and he seems to have learned a great deal in such a short time. He is a very respectable-looking man, and a fine Persian scholar.

"The Hindoo has come here from Agra, being he says obliged to quit his home, as his friends were so furious against his becoming a Christian. Both he and his wife are anxious to be baptized; they must however wait till they have given further proof of their sincerity, though I have a very good opinion of them. I cannot tell you the amount of joy I feel by this first prospect of success. I look upon it as an earnest of a coming harvest. The Lord grant that these may be the first-fruits of an abundant gathering.

"The church here is at present but very, very small; the only members, in attendance besides myself and two native preachers being the Urduo pundit of the school, and the wife of one of the preachers. I say *in attendance*, because, there are some three or four others who are legal members, but being situated at such a distance off they can but seldom or ever

attend, but I have every reason to hope that they are as so many lights shining in the solitary wilderness where providence has cast their lot.

"The congregation on Sunday mornings, number some fifty or sixty, but you must remember by far the greatest part is made up of the boys from the day-school, who attend regularly every Sabbath morning.

"I have opened a *Sunday-school*, and from all appearance, it is likely to do good. The boys already seem to take interest in it, and I give them small rewards for learning hymns and chapters of Scripture by heart.

"The *day-school* is fast improving. I have lately engaged the services of a Christian pundit for the Urduo department, which is a valuable addition, though it will considerably add to the expenses of carrying on the school.

"Most of the boys read parts of the scripture every day, and what with the instruction they receive, both in the school and in the chapel, I hope some good effects will be produced.

"Several wealthy natives of the city are very urgent for my establishing an English school—they say that a great number of lads would attend, who are anxious to learn English. I intend giving it a trial by having an English department in the present school, as there is a very convenient room which can be occupied for that purpose. I have no doubt but that I may be able to do a great deal of good indirectly in this way, as the children of the most wealthy and influential of the inhabitants would attend, and I should have a fair chance of bringing the glories of the gospel to their notice. Yet do not think that I shall devote so much time and attention to the school as in the least to interfere with *my own great work*.

"I wish some of our Sunday-schools at home would aid me to carry on my educational department of the mission; help from home is especially required here, because at present, there is but little prospect of raising sufficient local means to carry on the work, as Muttra seems to be abandoned as a *military* station, and at present there are but four or five European families in the whole place.

"I have received £5 through Mr. Underhill, towards the school, from the Sabbath-school of Bloomsbury Chapel, London. I hope the kind friends there will continue to remember Muttra, and that others also will imitate their worthy example.

"I am happy to tell you that though in some sense I am here *alone*, yet I am not *comfortless*, the Lord has truly smiled upon me in my solitude and affliction, and I think that I know what it is to taste that the Lord is gracious.

"I now feel that I am at that post where God would have me to be, and this very

thought affords me a world of comfort; it is a feeling to which I was a stranger while in the ministry at home, and which inspires me with confidence in the blessing of God upon my labours."

DACCA.—Mr. Robinson informs us, that the attempt he had made, and of which he spake hopefully in a former letter, to visit the people from house to house, has not answered his expectations. But however it may have failed as carried on by *himself*, he assigns the reason, and adds, "that it is a work which *native* preachers can better perform." The discovery of the Tea-plant in Cachar is a very interesting fact, and will produce a great change in that district. Mr. Bion, who is indefatigable in his evangelic tours through the regions lying to the East and North-East of Dacca, has found an entrance there, and will have all the advantage of pre-occupancy of the ground. The population will rapidly increase, and probably they will be found a more energetic class than the poor down-trodden ryots of Bengal."

"In speaking of the preaching carried on in the town of Dacca, you will observe that I have made no allusion to the house-to-house visitations, which I told you in one of my letters, I had endeavoured to begin. The reason is that the plan, though successful to a certain extent, has not worked so well as I expected; for example, I find no good by entering a house or shop and trying to converse with the people, because they get alarmed, and are always exceedingly suspicious of my motives. I have tried it in more than one case, but the people have invariably made it a point to repel me, not by physical force certainly, but by a determination not to attend to anything I have to say. But, on the other hand, they are courteous and kind to a native preacher, will allow him to sit and talk, and, indeed, will have a good deal of friendly intercourse with him. I have personally, therefore, given up, for a time, visiting the people in their shops; but I am careful that my native preacher is diligent in this department of labour. He has, I am happy to say, done a good deal this way during the year; and, in some instances, is now kindly received, where, at first, there was very indifferent treatment shown him.

The Report is not accompanied with any statement of accounts or other statistics, as these have preceded it, and are by this time with you.

Mr. Bion has gone on a missionary excursion, as far as Cachar, a district in Ben-

gal, to the East of Lychet. This part of the country has hitherto been almost unknown, and its resources undeveloped; but it has, since July last year, begun to attract much attention, owing to the discovery of the Tea-plant. European speculators have obtained grants of land, and in six months numerous and extensive Tea plantations have been formed, and promise to be wonderfully successful. An increase of population will now speedily follow, and in a very few years Cachar may turn out an inviting field for missionary labour."

WESTERN AFRICA.

FERNANDO PO.—The following extract from one of Mr. Diboil's last letters gives a striking account of a visit to the hill people, and of some of their social customs and miserable superstitions. He cherishes a very deep interest in these people, and his visits are greatly prized by them, though they give up, with great reluctance, any of their abominable practices. The incident he mentions respecting the lifting up of the skin of a snake on a long pole, and all the people looking at it, is very remarkable. No wonder that with such a spectacle before him, he was reminded very forcibly of the wilderness and the brazen serpent, and that he preached to them Jesus.

"I went up the mountain, was immediately informed of the death of a woman near our house; a girl was employed to dig the grave with a pointed stick; my two servants dug the grave, a mat from my bed-room floor enveloped the body, which was afterwards tied to a small bamboo hurdle, and conveyed to the grave, and I performed a kind of burial service, with three natives and my own servants at the grave. I am glad to interfere in these matters in order to secure the body being well covered.

"I was next informed that a law had been put, that no persons were to go anywhere or do anything, on the next day, as it was to be a high day among them; I was sorry, as I wanted to do a great deal of work, and wanted them to help me. Early in the morning guns were fired, and the people were shrieking and hallooing all over the village; this was done to frighten away sickness and death. About sunrise the horns were sounding, and the people were everywhere calling on the spirits of their fathers to be with them that day, and to help them to be happy.

"I hastened to the ground, met the king and his chiefs, and had some converse with them about my work, and the school. They heard me well, but were full of the work

before them. Dancing commenced about six o'clock. Before going unto the "Gate" I had cut a number of leaves of tobacco in two, and filled my pocket with them. While I was talking with the king I was soon surrounded by a number of persons, among whom I saw some young folk whom I had employed on a former visit; to these I gave some pieces of tobacco, and to some poor women who were standing by, I did the same, and 'Thanks to the great one,' 'Thanks to the high and mighty one,' were uttered by a dozen voices at once. I saw I had gained my point, left the king, and moved off, followed by as motley a group as ever the sun shone upon. A few pieces of tobacco yet remaining, coming to the place where I wanted work to be done, I stopped, and tried to hire them for the next day; they all at once cried out 'to-day, to-morrow we shall be at farm.'

"I sent for shovels and hoes, &c., pulled off my coat, and went to work in true English order, and about twenty natives with me. In about four hours we accomplished wonders. But, oh! the scene at pay time beggars description. To six young women I gave a narrow wrapper each. These were soon appropriated, and away they ran in their new dress, to join the dance, where they became the subjects of general admiration. By this time the king and his nobles had retired for conversation; I followed them—the subject of converse was a grave one. The late king had been dead about three moons, and some of his widows were forming acquaintance with other men. They inquired if some of these persons might not have been implicated in poisoning the late king, by witchery or by other means. I told them, that *that* arose out of the state of society among them; that a man could love *only one woman*, and he would cleave to her; all the others would be comparatively widows while their husbands yet lived. They said this was good truth, thanked me for my "sayings," and there ended the palaver. I then spoke to them of what I had seen on the play-ground. The skin of a very long

snake, fastened to a long pole, and set up for all the people to look at, and to touch, women lifting up their little children to make them see it, and if possible to touch it. I gave them the history of the serpent in the wilderness, and preached to them from, 'As Moses lifted up the serpent, &c.' To all this they listened with grave attention. I cannot but hope the time will soon come when divine truth shall be brought home to the heart. In the place where we were then sitting lay a sick man (I suppose a chief); he was suffering greatly; I told them if they would feed him, I would cure him, but in his case, my medicines would be of no use without nourishing food. They deliberated and declined; if they were too kind to him in sickness, he would love them too much after death, and would want them to be his companions in the other world, and they do not want to die yet!

"At night, the dance was still going on, and all the children were on the play-ground; I took a small bell in my hand, and went ringing it round the different companies of dancers, and crying, 'School! School!' till I was surrounded by a company of youngsters, when I moved off still ringing, and crying School! The house was more than filled, and I sat down to teach and to be taught.

"The next day, after prayer and supplication, we set up the timbers of the place of worship of which I spoke to you in a former communication. On the Thursday I took fever and was obliged to hasten home, and have this time passed through the severest fever I have yet endured. My dear wife was down at the same time, and for several days we could not see each other. By a good providence three ships of war were in the cove, and from them we received efficient medical aid. To Mr. Coleraine, surgeon of the Minx, we are under peculiar obligations. Had the mail been here at her time I could not have written, as it is I do it but indifferently, yet we are thankful that we are both at our respective duties; all thanks to Him from whom all good proceeds."

HOME PROCEEDINGS.

WE have had no space to chronicle home matters for some time past. We must endeavour now to wipe out the arrears. Mr. Allen has been most actively engaged for the Society since the May meetings. In May, with Mr. Hull, he went over West Somerset and Dorset, and during the same period, Mr. Trestrail and Mr. Oughton

visited Exeter, Tiverton, and South Devon. The Bath and Bristol Anniversaries were held the latter part of the month, where besides Mr. Allen, the brethren Vince, Manning, and the Secretary were present. Mr. Webley, of Hanti, attended the Norfolk meetings.

During June, Mr. Allen and Mr. Smith, recently arrived from Chitour, Northern

India, were the deputation to the meetings connected with the Cambridge auxiliary, and subsequently Mr. Allen, with other brethren, advocated the Society's interests at Birmingham; Mr. Oughton taking Northamptonshire and part of Bedford.

For July, Mr. Allen's engagements extended to Stroud, Shortwood, and their vicinities, together with Tewkesbury and Cheltenham, Mr. Webley going to Coseley, Bilston, and other places in Staffordshire, proceeding thence with Mr. Leechman and J. Marshman, Esq., to Ipswich; Mr. Oughton and the Secretary visiting New Mill, Tring, and Watford.

The decease of Mr. Cowen some three years ago left Mr. Law alone at Trinidad. Last year he was obliged to return to England in order to recruit his health, and very earnest were his appeals for help. Since his arrival at his station, Mr. Gamble, a young man converted under his ministry, and who has resided for the best part of his life in Trinidad, and who gave up his business three years since and entered Stepney, supporting himself and family from his own limited resources, has offered himself for mission service in Trinidad. He has given good proof of his earnestness and self-denial, and as Mr. Law and Dr. Angus warmly advocated the acceptance of his offer, the Committee, after due deliberation, acceded; and some time this month he will sail for his sphere of labour. Mr. Kerry will depart about the same time for India. Perhaps we may be able, before the *Herald* goes to press, to announce whether any designation service will be held in connexion with their departure.

It is painful to us to have to state that, owing to the increased demands on the Society's resources, as explained in the first pages of this number, it is not likely any more missionaries will be sent out this year. One offer has been set aside on this ground already, and we very much fear that others which have to be laid before the Committee, will share the same fate. Let these statements stimulate all our friends to increased activity and zeal.

We have great pleasure in placing on record a resolution passed at the quarterly

meeting of Committee: Resolved, that the Rev. Jas. Hoby, D.D., having rendered for more than thirty years highly important services to the Society, and holding trusts important to its business, be placed on the list of honorary members of Committee.

The question of a revision of the Hindi version of the Scriptures has lately engaged the attention of the brethren in Northern India, and Mr. Underhill has laid the result of their deliberations, together with his own observations on the subject, before the Committee. These documents, and the proposals contained in them, have had due consideration, and it is now determined to place this work in the hands of the Rev. J. Parsons, of Monghir. He has been engaged upon it for some time, and those who know him best speak most highly of his qualifications. As soon as arrangements can be made to supply his place, he will go to Calcutta, and confer with Mr. Wenger on the plans to be pursued. When he has obtained from that most eminent scholar, the necessary information, he will remove to Agra, the centre of the Hindi speaking population. While attending to ordinary missionary labour, he will mainly give his time to the thorough revision of the present version. He will have every facility within reach. Muttra, no great distance off, will supply him with pundits and other literary aid, and the mission in the north-west will be strengthened by Mr. Parsons' removal there.

Our brother consents to the proposal, though with fear and trembling. He has a very deep sense of its importance and responsibility. He will leave Monghir, where he has passed, to use his own words, the happiest period of his life, with the utmost reluctance. Affectionately attached to his colleagues, Mr. and Mrs. Lawrence, and to the people, by whom also he is greatly beloved, he feels very acutely the breaking up of such associations. But "anywhere is his home where the Master's work has to be done," better expresses than any words we can employ, his own sense of what a missionary should do in such a case. Sympathizing with these feelings, we commend our brother, and the important enterprise on which he is about to embark, to the prayers

of our friends; and in answer to them may God in his goodness preserve the life of our brother for many years, and give to him His guidance and blessing that the work may be prospered in his hands.

Mr. Denham, whose name has been so honourably connected these few past years with Serampore and the college there, has recently met the Committee. He entered into a long and deeply interesting statement of the missionary operations at that most renowned of all the stations in India. He has been requested to draw up a succinct account of the main facts, and when it is ready, it will be communicated to our friends. In order, however, to put the college into a thoroughly efficient state, £500 per annum beyond its present resources will be required. Mr. Denham will make the raising of this sum his main object while residing in England. Friends may help by contributions to be invested, the interest to be applied to Christian education there under the direction of the Committee, or by *annual* subscriptions, to be specially applied to this purpose.

Already two friends have offered donations of £100 each as a *beginning*, and certainly it is a promising one.

Such then are some of the more important matters which have lately occupied the Committee. Our readers will at once see how serious they are, and that to arrive at a satisfactory decision much anxious thought was expended on them. By frankly communicating from time to time what is done, we hope to give the supporters of the Society a clearer insight into its operations, and thus keep up a livelier interest in them. The missionaries send home their accounts. They unfold the work as carried on in the field of labour. But the Committee have to choose which is to be done first. Often it is a painful thing to decide between conflicting claims. The question of *means* will intrude itself. The due appropriation of the income is a great difficulty. If the Missionary needs Divine help to support him; the Committee equally need the teachings of Divine wisdom. Let earnest prayer go up to God that *both* may be guided and blessed.

POSTSCRIPT.

We very respectfully urge on the local treasurers and secretaries the desirableness of sending up, from time to time, what money they may have in hand, *on account*. The particulars can be sent when the accounts are closed. By so doing the necessity of increasing our large loans from the bank-

ers will be avoided, and much expense and anxiety will be saved.

The Committee have decided that a public service shall be held in connexion with the departure of the brethren Kerry and Gamble. When the arrangements are made, due notice will be given of them.

FOREIGN LETTERS RECEIVED.

AFRICA—BINBIA, Fuller, J. J., April 16.

CAMEROONS, Saker, A., one letter, no date, received July 5.

CLARENCE, Diboll, J., April 29.

FREETOWN, Carr, J. C., May 16, June 14; Bowen, T. J., June 9.

ASIA—AGRA, Williams, R., May 20.

CALCUTTA, M'Kenna, A., April 29; Thomas, J., May 17.

PANTURA, Davis, J., May 23.

SERAMPORE, Underhill, E. B., May 16.

BAHAMAS—INAGUA, Littlewood, W., June 2.

NASSAU, Capern, H., June 3.

BRITANNY—MORLAIX, Jenkins, J., June 27.

JAMAICA—BROWN'S TOWN, Clark, J., June 26.

CALABAR, East, D. J., June 23.

FOUR PATHS, Claydon, W., June 25.

MOUNT CAREY, Hewett, E., one letter, no date, received June 30.

SOUTHAMPTON, East, D. J., June 7.

SPANISH TOWN, Oughton, T., June 25.

TRINIDAD—PORT OF SPAIN, Law, J., June 6 and 27.

CONTRIBUTIONS,

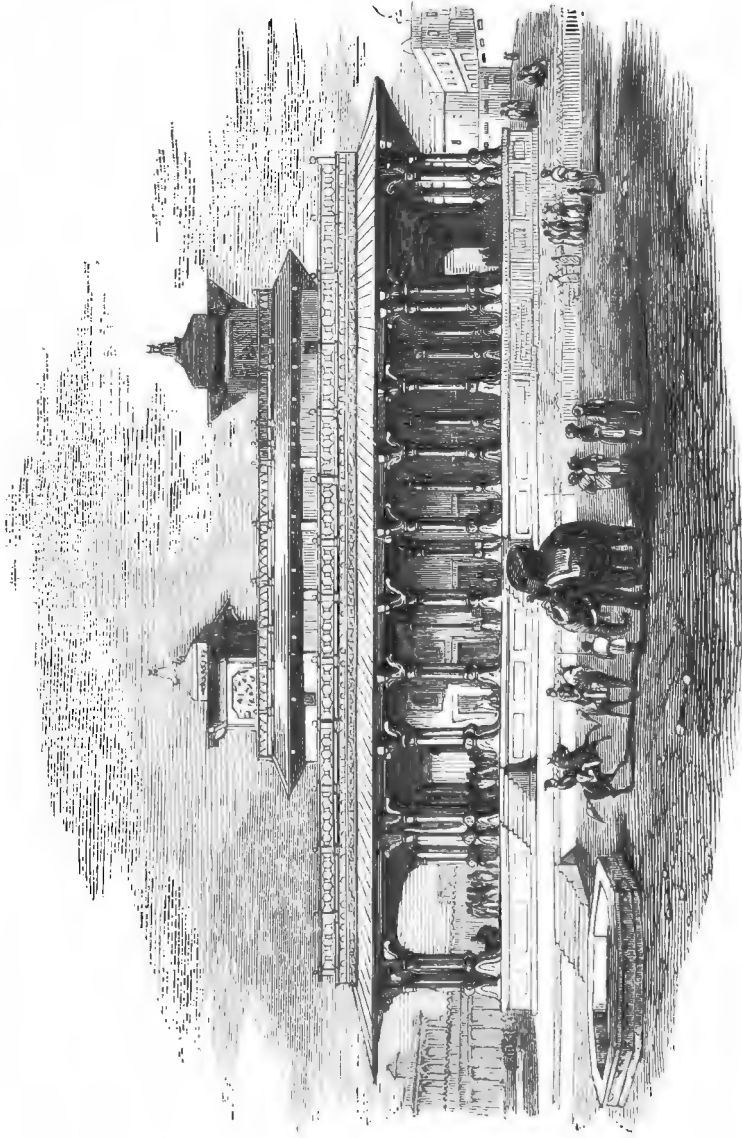
Received on account of the Baptist Missionary Society, from June 21 to
July 19, 1856.

		£	s.	d.			£	s.	d.			£	s.	d.						
ANNUAL SUBSCRIPTION.					GLOUCESTERSHIRE.					Weston by Weedon—										
Courtnall, Mrs.....					Tetbury—					Collection					8	13	0			
1	1	0	Collection					1	15	8	Contributions					3	8	10		
DONATIONS.					Do., Sunday School					0	3	7	NORTHUMBERLAND.							
A Friend					LAWCASHIRE.					Newcastle on Tyne—					0	10	0			
B. S., by "Record" ...					Tottlebank—					J. A. H. C.....										
A. P.					Fell, John, Esq., Spark					Beckington—					5	5	0			
Viney, Mr. and Mrs.,					Bridge.....A.S.					Joyce, Mr. John										
for Jamaica Institu-					NORTHAMPTONSHIRE.					Frome—										
tion					Blisworth—					Collections—					6	13	7			
Viney, Misses M. and					Collections.....					Sheppards Barton...					3	13	11			
E., for do.					Contributions					Badcox Lane.....					8	3	10			
LONDON AND MIDDLESEX					Do., Sunday School					Public Meeting					47	3	1			
AUXILIARIES.					Do., Sunday School					Do., Sunday School					1	10	0			
Alfred Place, Old Kent Road—					Proceeds of Tea Meet-					Acknowledged before					56	12	11			
Collections.....					ing					and expenses					10	11	6			
1					Harpole—					SURREY.										
14					Collection					Norwood, Upper—					3	18	6			
6					Contributions					Collections.....										
Bloomsbury Chapel—					1					WARWICKSHIRE.										
Sunday School, for					Less expenses					Birmingham, on account,					240	1	8			
Schools, India					81					by Mr. J. H. Hopkins										
10					8					YORKSHIRE.										
0					10					Bradford—										
John Street, on account,					Northampton, Greyfriars' St.—					Acworth, Rev. Jos.,					5	5	0			
by M. Martin, Esq....					Collection					L.L.D.....A.S.										
50					1					SOUTH WALES.										
0					0					MONMOUTHSHIRE—										
Salters' Hall—					Pattishall					Penygarn, Tabornacle—					2	0	0			
Collection, Juvenile,					Ravensthorpe					Contributions										
by Y.M.M.A.....					Roads—															
0					Collection															
10					Contributions															
8					Do., Sunday School															
BEDFORDSHIRE.					0															
Biggleswade—					1															
Foster, B., Esq...A.S.					0															
5					0															
HOUGHTON REGIS—					0															
Collections.....					0															
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE MISSIONARY HERALD.

The Missionary Herald (Sept. 1856).



PALACE OF SULTAN KHOSROO, ALLAHABAD.

PALACE OF SULTAN KHOSROO, ALLAHABAD.

THE city of Allahabad is a place celebrated in the annals of the Mogul dynasty, but now more distinguished for its being one of the permanent stations of the civil establishments, attached to the British authority, in the province which has been indebted to the capital for its name.

Following the course of the Ganges, Allahabad is 320 miles from the sea; but the travelling distance from Calcutta is only 550 miles. It stands in latitude $25^{\circ} 27'$ north, longitude $81^{\circ} 50'$ east. The population, exclusive of the garrison, is estimated at not more than 30,000.

"The antiquity of the place," Tennant says, "is supported, not only by the tales of ancient tradition, but by large fields of rubbish, which seem to attest its former splendour, as well as its remote origin. The soil, for several miles in the vicinity of the fort, consists of mortar, broken pottery, and brick-dust. The straggling huts cover a space of five miles. Nine-tenths of the buildings are of mud, reared upon the foundations of more substantial edifices of brick, which have long since fallen to decay."

Allahabad, however, was once a very important place, for the Emperor Akbar made it one of his favourite residences, and adorned it with many magnificent buildings. The fortress erected by him was one of the many that extended from Lahore to Chunar, on the Ganges, and so secured his empire, from the confines of Persia to the borders of Bengal. In the present day, Allahabad is esteemed by the Hindoos as the chief of sacred places, because it is near to the junction of the Ganges and the Jumna. It is one of their popular places of resort; and, standing in perhaps the most favourable situation which India affords for a great city, when it is connected by railways with Calcutta, Madras, and Bombay—as no doubt it will, in the

course of a very few years—there can scarcely be a question that, under the vigorous rule of the British, it will regain more than its ancient importance—probably become the capital of the Anglo-Indian government.

The city is now in a very squalid condition—it having obtained, even among the natives, the sobriquet of "Fakeerabad," or *beggars' abode*. The principal buildings consist of the fort, the Jumna Musjeed, and the Palace of Sultan Khosroo—all of which have been subsequently repaired at the expense of the Indian government.

The illustration shows this palace when it flourished as an imperial residence; having, very likely, no less a distinguished occupant than Akbar himself, or his still more illustrious grandfather, the renowned Mahommed Baber.

Bishop Heber, referring to this palace, says: "The finest things in Allahabad are Sultan Khosroo's serai and garden; the former is a noble quadrangle, with four fine gothic gateways, surrounded—within an embattled wall—by a range of cloisters, for the accommodation of travellers. The whole is now much dilapidated, but was about to be repaired from the town duties, when, unhappily, the Burmese war arrested this excellent appropriation of an unpopular tax. Adjoining this serai is a neglected garden, planted with fine old mango trees, in which are three beautiful tombs, raised over two princes and a princess of the imperial family. Each consists of a large terrace, with vaulted apartments beneath it, in the central one of which is a tomb like a stone coffin, richly carved. Above is a very lofty circular apartment, covered by a dome, richly painted within and without, carved yet more beautifully. All these are very solemn and striking; rich, but not florid or gaudy."

SERAMPORE COLLEGE.

Thirty-seven years have elapsed since the first appeal was made to the liberality of the Christian public, on behalf of Serampore College, by the following notification: "The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and virtue in the Eastern world, and as they conceive that the college recently founded by their brethren at Serampore may materially promote this desirable object, they beg leave to recommend it to the liberal attention of the British public.—July 26th, 1819, John Ryland, John Dyer." Circumstances now render it necessary to renew this application.

The College was established in 1818, by the Serampore Missionaries to assist their plans for the diffusion of evangelical truth in India. So important did they consider this institution to the efficiency of their labours, that they devoted more than £15,000 from their own private resources, towards the erection of the edifice, and the creation of a library. Mr. Ward, moreover, travelled through England and America to raise funds for its support, and Dr. Marshman personally solicited the King of Denmark—within whose dominions the town of Serampore then lay—to grant the College a charter of incorporation, which was graciously accorded. The charter was subsequently confirmed by the British Government on the cession of the town. In the progress of circumstances, the charge of the College has devolved on the Baptist Missionary Society, and the duty of carrying forward the plans of usefulness laid down by its founders, may now be considered as resting with them. After the decease of Carey, Marshman, and Ward, Mr. John Marshman was enabled to assist materially in the support of the College, and on his retiring from India at

the close of last year, it became necessary to make new arrangements regarding it, and to provide funds for its support. Two courses of action were open to selection; to resign the charter and the institution to Government, or to appeal to the generous sympathies of the friends of education. The institution would have been highly acceptable to the Government of Bengal, as an auxiliary to its enlarged plans of education; but in the hands of Government it would have been employed, though with great efficiency, only on the objects of secular education. It was, therefore, considered by the Council of the College more fitting, and more in accordance with the dictates of duty to offer it to the Baptist Missionary Society, and thus endeavour to preserve it to the cause of religion in general, and to the missionary interests of the denomination in particular. The Committee could not hesitate to accept the proposal. They felt confident that their friends would fully support them in the conviction, that it was an imperative duty to prevent the secularization of an institution so intrinsically valuable, and, moreover, consecrated by so many interesting associations. They were likewise desirous of securing to their own missionary labours, the benefit of such an auxiliary. At the close of last year, therefore, they took over the College with its advantages and its responsibilities, in the full assurance that the friends of the mission would cheerfully aid them with the funds which might be needed, and which, for the present, are estimated at about £500 a year. It is with the view of obtaining this assistance, so as to prevent the contraction of their missionary labours by this new obligation, that the present address is circulated.

The ground of this solicitation has reference more particularly, though

not exclusively, to the missionary department of the College. Provision has already been made by funds vested in the public securities for the repairs of the building, and by landed property for the support of the professor who presides over the English department of the College. The recent enlargement of the Society's efforts, more especially in Bengal, requires the assistance of such an institution to supply its various stations with a regular succession of preachers, itinerants, and schoolmasters. Experience is constantly confirming the truth of the assertion made by the Serampore missionaries when founding the college, that "if ever the gospel stands in India it must be by native opposed to native in demonstrating its excellencies." The constant aim of the Baptist Missionary Society, as of all other missionary bodies, is the establishment of indigenous churches, under the care of native pastors, who shall be in every respect independent of foreign aid. To bring about this desirable consummation it is necessary that the evangelizing of the country should be prosecuted with increased ardour by the European missionary and the agency of native coadjutors is indispensable to the efficiency of his exertions. Every missionary ought to be supported by five or six well-trained and zealous native itinerants who shall be incessantly traversing the circle of his labours, and disseminating the Word of Life in the villages comprised in it. One missionary with such a staff of assistants will be able to accomplish as much as three missionaries without it.

It is, therefore, the desire of the Committee to enlarge the missionary training school, of which the nucleus has been already formed in the College at Serampore, and to increase the number of students to twenty-five or thirty. Each of these youths will receive instruction generally for a period of four

years, and through means exclusively of the vernacular tongue. Their studies will embrace the elements of history, arithmetic, geography, astronomy, and natural philosophy in order to place them on high vantage ground as public instructors in a land of darkness, and to keep them up to that knowledge which is associated with the civilization introduced under British rule. But, above all, they are to be trained to their sacred vocation by a thorough acquaintance with the precepts, the doctrines, and the evidences of Christianity, as well as habituated to public speaking by periodical itineracies in the cold season. It will be an object of particular solicitude to maintain the simplicity of their native and national habits, that they may not be raised above the rough work of breaking up the soil. Those youths who do not manifest any particular aptitude for public ministrations, may be usefully employed in the superintendence of schools, and the College will thus become a normal institution, both for schools and missions.

Since the death of the Rev. J. Mack, the Rev. W. H. Denham, one of the missionaries of the Society, has presided over the labours of the College. He has been constrained to return to England to recruit his health, which has been impaired by twelve years of severe and incessant labour; and the Committee are anxious to avail themselves of the opportunity afforded by this visit to obtain, through his personal exertions, the funds which are necessary to sustain and to increase the efficiency of the College. On Mr. Denham's return to Serampore, the superintendence of the missionary department in it will in a great measure devolve on him, and the Committee are convinced that a more suitable agent to represent and to explain the exigencies of the institution could not have been selected.

It is highly desirable to give a per-

manent character to the efforts made in the College for the general promotion of Christian education, and the Committee desire, therefore, to draw the attention of the friends of the mission to the creation of a fund, the interest of which shall be perpetually devoted to these objects, under the control of the Society. At the same time, however, they are anxious to leave it entirely to

the option of those to whom they apply to assist in the creation of such a fund, or to give their liberality the form of an annual subscription.

On behalf of the Committee,

S. MORTON PETO, *Treasurer.*

FRED. TRESTRAIL, *Secretary.*

*Baptist Mission House,
Moorgate Street.*

August 1st, 1856.

FOREIGN INTELLIGENCE.

INDIA.

NORTH-WESTERN PROVINCES.

As in Calcutta, so in Agra, a Conference was held by the brethren labouring in the district. Similar subjects engaged their attention to those which had occupied the brethren in the South. As we have published most of the papers of the Conference of the Bengal brethren, we do not propose to publish those of the Northern, inasmuch as there is great similarity of opinion. We insert, therefore, instead, Mr. Underhill's letter to them, containing his views on the subjects which had been discussed, and on the Mission generally in the North-west provinces. This will give a sort of summary of the whole, and present to our readers, at one view, the state and prospects of this part of the Indian Mission.

To the Missionaries of the Baptist Missionary Society in the North-West Provinces of India.

DEAR BRETHREN,

It was with much pleasure that I united with you in conference on various matters connected with your work. The general results of our deliberations are so accordant with the views of the Committee, as to require on my part but few additional remarks. In the object you aim at, and in the means of its attainment, I most fully agree with the opinions expressed in the foregoing reports, and earnestly pray that your efforts may be crowned, through the divine blessing, with constantly increasing success.

2. The four chief stations of the Mission have each their peculiarities, and will require special adaptation in the methods you adopt to bring the gospel before the minds of the

people. Delhi is the chief seat of Mohammedanism in the Upper Provinces, and perhaps the place in all India where its hold upon the population is the most powerful. In no city that I have visited are the mosques in finer repair, or the attendance at them more numerous. Nevertheless, the gospel has been spread with some effect amongst the people, by the labours of our late excellent missionary, Mr. Thompson; and if our native brother can scarcely obtain a patient hearing, yet the European will be listened to by large numbers and with great respect. But it is especially requisite that the missionary should know well the system which holds the minds of the people in thralldom, and be able to convince gainsayers, from the Koran itself, of the inability of the Prophet to teach aright the way of God. He may expect bitter hostility from the Moulvies, and his patience will be sorely tried by the blasphemies of the enemy. He will need strong faith in God, and the constant support of the Spirit of God, to "be able to withstand in the evil day, and, having done all, to stand."

The welfare of the Hindi-speaking population around Delhi will also require attention, and I rejoice to have witnessed some favourable indications that the word of God has not been there spoken in vain by our worthy native brother, Walayat Ali.

Agra is the seat of government, and important as a mission station from its connexion with the Upper Provinces. The city and its suburbs contain a very numerous population, chiefly Hindus, among whom prejudices are giving way, and who usually listen with approval to the word of life. The faith of the false prophet is here to a great extent on the wane. The ruins of every kind of Mohammedan structure, are but an emblem of the decay which has overtaken both the temporal and spiritual power of the religion of the crescent. It has lost its internal vitality. Stability it has none, except in the passions and bigotry of its upholders.

At Muttra, Hinduism still bears sway. The followers of the vile Krishna continue to revel in licentiousness, and in the orgies of idol-worship. Yet even there, the missionary has conquered a hearing for the doctrine of Christ crucified, and large audiences patiently and often approvingly testify to the excellence and purity of the gospel. The missionary had need to know the shastras, and be able to meet the learned pundits, with which the place abounds, by an intelligent appreciation of the false philosophy on which the great fabric of Hinduism is built.

Among the rural population of Chitoura a considerable impression has been made. Prejudices are every day becoming less, and the exclusive influence of caste is giving way, while numerous villages receive with pleasure the visits of the servants of Christ.

3. Thus in all your stations you are able, without fear of personal injury, to preach Christ crucified, and this you are resolved to do. But allow me to urge upon you, not to rest satisfied with the gathering of crowds around you, or by a daily visit to the thronged parts of the cities and towns you occupy. In the hot season, your labours in the streets and lanes must probably be confined to the earliest hours of dawn, or the last hour of the day. But in the cold season a very large part of the day may be spent amongst the people. Let them meet you at every turn. Let them, as it were, stumble upon you at every corner. Be anxious not merely to proclaim to crowds your message, but seek to enter into close conversation with individuals. The temple of God is built stone by stone. Avail yourself of all the forms of politeness, of the passing salutation, of the unoccupied moments of the shop-keeper, of the idle hours spent by many at the ghats, of the willingness generally displayed by the temple-attendants to converse on the object of their worship, of the curiosity which will always prompt some to follow you, to speak to each and to all the words of eternal life. Strive to be on terms of free and familiar intercourse with all the people. Encourage inquirers to seek you not at your own houses only, but at any place and at any moment. So long as any one is ready to listen or discuss with you the truths of religion, patiently give yourself to answer the doubt, to explain the difficulty, or to enforce the truth. Not only sow the seed, but water it, and watch the least sign of life to foster its development and growth.

4. To pursue this course will doubtless require much self-denial. It will entail weariness both of the flesh and the spirit. But you will be sustained by the gracious promises of God's word, and by the remembrance of the example of Him who in a similar way visited the towns and villages of Judea, and traversed the streets of Jerusalem.

5. You are well aware of the importance of great caution in the reception of inquirers, especially when they come from remote places, and are without any obvious means of support. It is usual, for a time at least, in order to test their sincerity, and to afford them the opportunity for receiving further instruction, to locate them in the mission compound, or among the native Christians, and to allow a monthly stipend for their support, until some decision is arrived at with respect to them. Continued observation and thought increase in my mind the conviction that this course is unwise. It must be remembered that "inquirers" do not, as such, break their caste: that they are not necessarily separated from their friends, or constrained to abandon the localities where they usually reside; nor are they forced, by the mere fact of their seeking an enlarged acquaintance with the gospel, to give up their usual avocations. Nor must it be forgotten, that a very small sum is sufficient to support a native of this country; that the barest clothing and shelter, with a little rice or meal, suffice for all his natural wants. Any sum, therefore, that a missionary may be willing to give, however small, to a large number of people in this densely populated country, is a sufficient temptation to awaken their cupidity, and to induce the profession of an anxiety to know more of the gospel. An occasional meal, or a small gift to meet some obvious want, may indeed be bestowed. Christian benevolence may require it. But to give a regular stipend, seems to me a sure encouragement of hypocrisy. It removes that test of sincerity which the endurance of some trouble in the seeking of the truth would afford. The necessity for aid may indeed arise in the case of a youth driven from home by his natural guardians, on account of his inclination towards the gospel, but it can seldom occur in the case of men grown to the years of maturity. Less evil would, I am convinced, result from a refusal to entertain such mendicant inquirers. The case is not much mended when the missionary provides the supposed inquirer with work. Frequently the work will be such as the individual either dislikes or is unacquainted with, and in a majority of instances will be overpaid by the allowance given. In other cases the man must be more than an inquirer. he must have become a convert indeed, to submit to an employment which may be opposed to, or entirely discordant with the habits of his former life. But the missionary will naturally hesitate to force upon a mere inquirer work of such a nature; so that practically it is found that the individual either gives his whole time to reading and attendance on the missionary for instruction, or is set to some unremunerative employment.

6. If, however, the individual be baptized,

then it not unfrequently happens that he is driven from his home, his village, his occupation. For a time he must look to the kindness of the missionary. Not a little difficulty is experienced in finding suitable employment for him. If he belong to the higher castes, he may be wholly unaccustomed to manual labour, and even be unfitted for trade. If he have been a priest, or a brahmin, or a pundit, or a byragee, he may perhaps be able to take a situation as a writer, a teacher, or perhaps he may be fitted by further instruction for a catechist or native preacher. Every such case is beset with difficulties, and it too often ends in the convert becoming a mere dependent on the missionary's bounty. It is not possible to establish a general rule for the treatment of such persons; but it is evidently desirable that the dependent state should be terminated as soon as possible, and the convert be made to feel that he must rely on his own exertions and the providence of God.

7. On the whole, I am disposed to urge a freer treatment both of inquirers and converts. Let every step they take, be taken on their own responsibility. It would be better for them to be less closely tied to the missionary than is the case at present, and to stand in less servile relations towards him. Experience shows that dependence on the missionaries, whether for employment or subsistence, is not favourable to the growth of Christian character, or to the development of that self-reliance it is so desirable to cultivate.

8. It gave me great pleasure to be present at Chitoura, at the ordination of John Bernard, as pastor of the native church which, by God's blessing, Mr. Smith has gathered there. The arrangement will have, I am sure, the approbation of the Committee. The friends of our Mission will watch with prayerful solicitude the progress of this measure, and hope that it will become an example which other native churches will be anxious to follow.

9. I should indeed rejoice if any or all the places mentioned in your report, could be occupied by the Society as mission stations. This I can scarcely venture to anticipate. Yet perhaps much may be done by giving attention to the training of several native brethren, in the manner you suggest, who may go forth as missionaries to those destitute and populous regions. Should it please God to raise up such men among you, they would enter on this work at a very much smaller expense than it is possible for Europeans to do. I shall be glad to see native brethren undertaking such a work, and of themselves seeking to spread abroad the savour of the Redeemer's name. Meanwhile, in your itineracies, you will give these places, as far as practicable, the benefit of your devoted labours.

10. The interesting narration given by Mr. Smith of his labours at Chitoura, will afford sincere gratification to the friends of the Society. The character and circumstances of the people are full of interest, and I rejoice with Mr. Smith at the success which has followed his untiring exertions. That success will be complete when the people shall have worked out their own independence, and their existence in a separate community is rendered unnecessary by the destruction of prejudice and caste-customs amongst their neighbours and countrymen, so as to allow of their residence in their native homes. Every year testifies to progress in this respect. The way is slowly but surely opening for the continuance of the converts in the places of their birth, and in the midst of their family connexions.

11. I fully agree with you in the views expressed in reference to the translation of the scriptures, and I hope before I leave India to make arrangements for the early accomplishment of your wishes with respect to the versions in use. I should also be glad, with you, to see an improvement both in the style and character of the tracts and books issued for the religious instructions of the native Christians and the heathen.

12. You have so well expressed the general views I hold on the question of schools, that no further remarks are required. The schools at Agra and Multra are of considerable value and importance. I shall be glad to learn that the suggestions made are fully carried out, and the schools put into as efficient a state as possible. As a subordinate agency, they are of great value to the missionary, and will amply repay the daily visit he may find it necessary to make.

13. In conclusion, I have to thank you for the kindness with which you listened to the suggestions it was my duty to lay before you, and your ready assent to the arrangements I proposed for the future occupancy of the stations. My visits to the stations were full of interest and instruction. They have deeply impressed me with the grandeur and difficulties of the work you have undertaken. It is only by divine strength that you can prevail. But the promise is sure. The Lord has said, "Lo! I am with you." May you realize His gracious presence in every department of your work, and being found faithful unto death, receive at His hands the crown of an unfading life! For your hospitality and affectionate interest in the welfare and comfort of my dear family and myself, I heartily thank you.

Believe me to remain,

Yours in the service of Christ,

EDW. B. UNDERHILL

MONGHIR.—Mr. Parsons has forwarded an account of one of his numerous journeys, in company with his native preachers. We print it entire, because it supplies a graphic representation of a truly evangelistic effort, and will enable our readers to form some idea what missionary work really is in India. And this is what *all* our brethren, with one or two exceptions, as Mr. Thomas the press superintendent, and Mr. Wenger, our translator, are constantly doing at the colder season of the year. Could such visits be oftener repeated over the same districts, a more permanent impression would be made. As it is, the missionary and his fellow-labourers, though two or three years may elapse before he can return to these places, is cordially welcomed by those who heard him before.

“December 11th, 1855.—With my dear wife, and having brethren Nainsookh and Bundhoo as companions in labour, I left home, and in the afternoon we reached the mouth of the Gunduck river, where we found that the whole of the village and bazaar of Jufra had been cut away by the Ganges in the rains. A new temporary bazaar has been built, where a brisk trade seemed to be going on. Here we all, by turns, repeatedly declared the blessed gospel.

12th. From sunrise till about half-past eight or nine a.m., we spoke to the people of Jufra in four places where they have settled after the submersion of their former village, and at every place found attentive hearers. We then proceeded to the landing-place next to the village of Gogaree, and soon after noon the native brethren sat on the shore to watch for opportunities of conversing with passers-by. Among those they met with was a pundit (*i.e.*, a man learned in the Hindoo Shasters), who acknowledged that he read and expounded his religious books merely with a view to profit, knowing nevertheless that they do not teach the way of salvation. Subsequently, we went into the market-place of Gogaree and preached, but as is usual here, the people were noisy and inclined to sport and ridicule.

“13th. Arrived at Sultangimge, and preached in the evening.

“14th. Reached Bhaugulpore, where we stayed till noon of 17th, and by the evening of the 18th we entered the mouth of the Kosee river, having preached at Colgong by the way. We must go some miles up the Kosee to where the Gugree river joins it, then a few miles up the Gugree, till we find the mouth of the Tiljooga.

“19th. Came on to the large village of Kutluuree by about ten o'clock. Nainsookh

was unwell, but Bundhoo and I went into the village. We preached in two places, in the latter of which, in the fishermen's quarter, we had a large and interesting congregation; many women also were present. Nainsookh, though not well, accompanied us to the village in a second visit in the afternoon. He had some desultory discussion with the brahmans at a large farmer's house, and afterwards we obtained but a small congregation in the village.

“20th. We addressed three considerable congregations (in the same village, in each of which women formed a large proportion of the hearers, and all appeared attentive; but not more than two or three books could be distributed for want of readers. In the afternoon we moved forward and came to Bhoona; but found it very desolate, and could obtain no congregation to listen to a discourse.

“21st. We crossed the stream to Bailawur, where we had a large congregation in a fisherman's yard, of nearly a hundred grown-up persons, besides many children. We all addressed them in turn, and endeavoured to make the gospel clear to them, and Nainsookh then concluded with many homely arguments to persuade them to relinquish their idol-worship. We afterwards proceeded to Sehora at the junction of the Gugree river with the Kosee, which we reached a little before sunset, and had just time to collect and address a small congregation.

“22nd. From our boat at Sehora we went early in the morning to a large village called Rungra, four miles inland. We were nearly interrupted in a progress thither by a deep though narrow stream; but providentially we got a villager to ferry us across in a canoe, and declared the way of salvation to the inhabitants in three convenient spots in the village, goodly numbers of attentive hearers being present; several books also were distributed. On our return we met with another smaller village, where we found a few hearers, and a villager willing to oblige us by ferrying us back over the brook.

“23rd. Lord's Day. Early in the morning we went to Mundarownee, a respectable village about a mile from Sehora, where our boat was lying. On our first entrance into the village, we found the people had all fled from the fires where they were warming themselves and had hidden themselves in their houses, but when they understood that we were not government officials, but religious teachers, they came out and we preached to a good congregation, and afterwards to smaller assemblies at two other places. We spoke also to two of the principal farmers at their houses. One was inclined to dispute and ridicule, but the other a very old man, listened attentively, and recognized Nainsookh, as having visited him on a former occasion. We returned to our boat a little before noon. In the after-

noon, we had a service with our boatman, and afterwards spoke the word of reconciliation through the death of Jesus to three considerable congregations in Sehora village. In the last place, many more than a hundred grown-up persons were present. After two of us had addressed them, they remained so quiet and respectful that Nainsookh offered up prayer, of which several testified their approbation.

"24th. Leaving Sehora, we moved up the Gugree, and came early to two villages opposite one another, named Sadhoopore and Bhouwa, where we spoke to the villagers, and then proceeded. From the village of Bysee, further up the stream, we walked about four miles to attend a market at a village named Bhowaneepore. We found it a small market, but we addressed the people by turns, and distributed books to those who could read. When we returned in the evening to our boat, we found it put to at the mouth of the Tiljooga.

"25th. In the morning, while we were engaged in Bysee, the boat moved on to Nugra village. This is a large village, and chiefly inhabited by brahmans and respectable landholders. We visited two of them at their houses. One was sitting before his door with some religious mendicants, and would not listen to the gospel, but Nainsookh had some discussion with him and the mendicants. The other, an intelligent man, heard respectfully, and forbade those who came round from interrupting us. Yet he expressed his steadfast adherence to his own religion, and quoted Sanscrit verses in support of it. Many persons followed us to the river side after we had preached in the village, and we spread a drugget for them, and sat conversing and singing hymns till after dark.

"26th. Preached in three places in Nugra. The people were not serious, nor did they oppose us. Our last place was among the poorer villagers, where a blind man interested us by his attention, and a poor washerwoman stopped us as we came away to ask further explanation, which Nainsookh gave her. At another part of the village, on the opposite side, we had a long conversation with the villagers, especially an intelligent man, a follower of Kubeer. Two men paddled across from the other side in a canoe to ask for gospels. From Nugra we came on by the evening to Dhobuncea, where we find a funeral feast is to take place in a day or two, to which some two or three hundred guests are invited. In the evening we sat down and conversed with three or four poor villagers, and tried to explain the gospel. They were much pleased, and one of them offered us something to eat.

"27th. We went from our boat about half-a-mile to a pretty large village on the banks of the Gugree, named Poonama.

Here we spoke to an assembly of the villagers, and afterwards at the house of the principal landowner to a much larger number. The landholder was a mild and pleasant man, heard willingly, and received books with much apparent pleasure. In the afternoon, spoke to the Dhobuncea guests.

"28th. We had numerous and attentive hearers among the guests till noon. Afterwards, they were too busy to attend to us, and we moved on to Bajitpore, a small village, where we could secure no congregation, till my dear wife and self went out for a walk, and the novel sight of a European lady brought about fifty villagers after us, whom Nainsookh took the opportunity of addressing on the message we foreigners had come to bring.

"29th. Had an attentive congregation in Bajitpore, then proceeded to Nuwada, where we were rather too late to find the people at home. In the afternoon, came to Mukkhatukeea, and conversed with the villagers, and in the evening to a crowd, whom we brought with us from our walk.

"30th. Lord's Day. Engaged in the two villages last mentioned.

"31st. Being market-day at Bhowaneepore, mentioned on the 24th, which was not far off, we set out early to preach in the adjacent villages, and in the market. In the villages we had good opportunities, but could not secure much attention in the market.

"1856. January 1st. In three villages we had pleasing opportunities of speaking to the people, who for the most part paid good attention. In a fourth, which we reached about noon, named Oojanee, we could find no one at home, and so put our boat to, but in the evening also very few came to converse.

"2nd. In the morning we obtained two good congregations in Oojanee. About one half of the inhabitants are Mussulmen. They heard attentively, but concluded by declaring in a determined manner that they would never leave Mahomet. We then moved forward to Sreepore, where we had a long and interesting conversation with a few followers of Kubeer. A teacher of the sect was present, but made no objection, even to some remarks of Nainsookh's which bore heavily on the character of professed religious teachers in general, as being really hypocrites for the sake of gain. Afterwards, we moved on to the next village, P'urtanuggur.

"3rd. In this village we had a large congregation, who listened very attentively to two addresses. When the time was come for them to disperse to their fields we proceeded to Lookmanpore, a large village through which the road to Bhaugulpore passes. At the ferry we sat and read and discoursed to travellers about noon, and again in the evening.

"4th. In the morning we went into the village, where we were able to collect four large assemblies. The adults were very attentive, and would have heard us longer than they did but for the disturbance made by the children. We concluded by a long argument against the worship of Kalee in front of a house erected to her honour near the ferry. We then crossed to the villages of Datpore and Gopaulpore, where we did not find many people at home; but in the latter place the people expressed their cordial approbation of the advice given them to cast off their subjection to the brahmans, and the arguments by which that advice was supported.

"5th. In Doreea, whither we had come yesterday, we had a large and interesting congregation. One man made several objections, perhaps with the purpose of eliciting our arguments, for he received with approval the replies that were given. Several spoke in favour of Christian doctrine, and one brahman, who came to oppose and deride, met with no countenance from the people. At Bispooreea, spoke to a number of people in a carpenter's shop, and put to at Pipurpantee.

"6th. In Seehkoond, a larger village on the other side of the stream, we preached in two places. The latter was at a landholder's house, who was very polite and attentive. Full two hundred persons were present, and very orderly. They listened to two addresses, and we prayed with them before leaving them. We then sent on our boats to Chorhur, which was the termination of our tour, and we proceeded by the road to the large village of Bhumunpoora, which lies a little distance from the stream. Here we had two good congregations to listen, and some discussion also, and then were called to a landowner's house, whose conduct was in remarkable contrast to that of the Seehkoond farmer. After hearing a few sentences the old man began to revile and blaspheme the dear Saviour in a shameful manner, as well as to talk abusively against government. In the afternoon, we went into Chorhur market, and spent some hours in speaking to the people and conversing with them. One of them told Nainsookh in the evening, that he entirely approved of what was said, and had only started objections to obtain more information.

WEST INDIES.

THE BAHAMAS.—NASSAU.—Mr. Capern in writing to announce the speedy departure of Mrs. Capern, who has since arrived safely, and has found the change most beneficial, observes:—

"I am glad that God has been pleased to

make Mr. Littlewood's visit to this place beneficial to his health, so that he has returned to Inagua quite recruited. He left this on the 5th April with his family. The people here were very generous, having subscribed towards his chapel nearly one hundred pounds sterling. This proves that the baptists are not in such bad odour as they were some years ago. God maketh even our enemies to be at peace with us.

"It has been arranged that the churches at Long Cay and Crooked Island shall belong to the Inagua station. These churches are far away from Nassau, and near to Inagua, and can be conveniently visited by the missionary there.

"Two of the native preachers were here last week, and gave us, in public, some account of their trials and triumphs. From their statements we gathered that the hand of the Lord had been with them. Brother Davey, who then saw and heard them for the first time, felt considerably interested by the descriptions they gave, and was convinced, I think, that these and such like men, are the labourers best fitted for the toils and privations of out-island work."

Mr. Davey has not yet taken any journeys beyond the island of New Providence. He has hitherto confined his labours to Nassau, and the country stations connected with it. He waits until he acquires more knowledge of the people and the native preachers in their visits to the chief station, aided by Mr. Capern's long experience, before he takes the responsibility so long and honourably borne by his senior colleague. Subjoined is his description of his visit to Fox Hill and other stations; and as the scenes and incidents were to him peculiar and novel, so his impressions are vivid and fresh:—

"I have now had an opportunity of visiting not only Fox Hill, but also Adelaide and Carmichael. At Fox Hill, our best station in this island, I found a good Sunday school and a pretty good congregation. The little chapel was filled by about 200 children and their parents.

"Adelaide is a small settlement at the south-west of the island, distant fourteen miles from Nassau. I was told we were to go in a "carry-all," and thought it would be something like a London omnibus, instead of which it is more like a huckster's cart. This being loaded with a mattress, or rather a bag of grass, and baskets of provisions, we take our places and start for the journey.

"After riding for about two miles we come into a pine barren where the trees, to some

extent, shield us from the fierce rays of the sun. This pine barren stretches the whole way to Adelaide, and is both a prairie and a forest on a small scale. There were several fires in it, and here and there pines might be seen burning like torches.

"Carmichael lies almost midway between Nassau and Adelaide. In passing through we gave notice of our intention to stay the next day and hold a service.

"Having reached Adelaide, the mattress and baskets of provisions were taken into a little hut about twelve feet by eight. This is the missionary's residence when he visits the station. All the furniture it contains is a small table. Seats are brought from the chapel. About seven o'clock some 50 persons, old and young, assembled for worship; and after the service was over, the men brought seats into the hut, spread the mattress upon them, and that was our bed for the night. Having heard a good deal about ground spiders and centipedes, I kept a candle burning all night, and as I lay on the hard seats and looked up to the leafy roof of the hut, I felt I was a missionary indeed.

"Next morning, soon after six, we held our meeting in the chapel, which was better attended than on the previous evening. The people heard with attention, thanked us for our visit, and we left them well pleased that we had an opportunity of speaking to them 'all the words of this life.'"

"We reached Carmichael on our homeward journey about 10 a.m., where we held an interesting service, though only eight persons could be assembled. This was formerly a flourishing station; but nearly all the people who then formed the settlement, have removed from it. The people are also fast removing from Adelaide. They are nomadic in their habits, and this renders great caution necessary in regard to the erection of chapels; for when a settlement is deserted, chapels are worth nothing.

"There are many such settlements in the out-islands; indeed, some of the out-islands themselves may be regarded as such settlements. The most flourishing island of the colony, if we except Nassau, is Inagua, to which persons are going from all parts, and some have settled there from Bermuda. You will be pleased to hear that my health continues good, and Mrs. Davey is getting stronger."

DEATH OF MRS. LITTLEWOOD.

We regret to have to announce the decease of Mrs. Littlewood, the beloved and devoted wife of the Rev. W. Littlewood, who is now labouring at Inagua, in the Bahamas. Mrs. Littlewood was removed suddenly, in the midst of plans of usefulness and devote co-operation with her husband, on June 13 last. She now rests from her labours,

and is for ever with the Lord, whom she delighted to serve. May her bereaved husband share largely in the sympathy and prayers of the churches, and realize, in this great affliction, the sustaining power of the great Comforter.

JAMAICA.—We have had no opportunity lately of calling attention to the state of the churches in this island, partly from the want of information, and partly from want of space. Having just received the annual Report of the Jamaica Baptist Union, we have sincere pleasure in giving insertion to the Report of churches connected with the Jamaica Baptist Union, for the year ending December 31st, 1855:—

"In presenting the usual annual reports of churches connected with the Jamaica Baptist Union, it becomes us gratefully to record the goodness of the Lord to the land in which we dwell, and the churches with which we are connected. During the past year 'goodness and mercy have followed us.' We have 'a goodly heritage' and 'the lines have fallen unto us in pleasant places.' We have been highly favoured and richly blessed. In some countries during the past year, the pestilence has swept away thousands into eternity, though a case or two of the dreaded disease, cholera, appeared in Kingston, this land has been mercifully spared. The angel of death has not been allowed to traverse the land and spread death through its borders. In Europe, in some parts of India, and in the neighbouring island of St. Domingo, hateful war has afflicted the people: but in this island, peace has been preserved and enjoyed. While in America, Brazil, Cuba, and other places, millions of our fellow men have lingered through the year in bitter bondage, yet in this isle the tree of liberty still stands spreading her branches, affording bliss to every heart. Again, in some countries, as Austria, Roman Catholicism is attempting to enslave the human mind and re-establish herself by teaching unscriptural doctrines, and foolish mummeries, but in Jamaica the gospel is preached in the majority of places of worship in simplicity, and Christ Jesus is set before the people as the ONLY, the PERFECT, the ALL-SUFFICIENT SAVIOUR. A privilege this, which cannot be too highly prized, the more so, as while in Sweden, some parts of Germany and Italy, men and women who dare to worship God according to the dictates of their conscience are persecuted, fined, imprisoned, and banished from home and country, in our island every man can worship His Maker 'under his own vine,' no one daring to make him afraid. Truly for these mercies we cannot be too grateful unto the Lord our God.

"During the past year death has not re-

moved any of the pastors of the churches in the Union, but the Revs. C. Armstrong, and R. Gay, have, through affliction, been compelled to quit the field. The latter has just left his station. May the removals of both these brethren be sanctified to their churches.

"One pastor, the Rev. B. Millard, after eleven months absence, has returned to the island improved in strength and health.

"The church at *Stewart Town* sent an invitation to the Rev. Samuel Hodges, to become their pastor, and in the month of April had the happiness of welcoming him in their midst. The churches at *Salem* and *Dry Harbour* united in requesting Mr. Joseph Gordon Bennett, who had completed his course of study at the Theological Institution, Calabar, to become their pastor, and he has entered on his work with encouraging signs of success. The church at Providence, (left destitute of a pastor, through the removal of the Rev. W. Clayton to Four Paths,) and that at Mount Peto, have invited the Rev. E. Hewett to become their pastor. The Rev. J. E. Henderson, after repeated applications from the people, has become the pastor of Gurney's Mount church, and the Rev. W. Teall has consented to take the permanent oversight of the church at Fletcher's Grove, lately under the care of the Rev. C. Armstrong.

"In accordance with a recommendation of the "Union" collections have been made at some of the stations in aid of the Patriotic Fund, and upwards of £66 have been collected. Had all the churches been able to do something a much larger sum would have been realized.

"Much of late has been said respecting the failure of the *voluntary principle*, and boldly some are found to declare that our own, and other missions have proved a failure. Now with regard to ourselves what are the facts? This Union embraces forty-eight churches, worshipping in buildings which are generally well filled, and which cost tens of thousands of pounds, contributed chiefly by the members of the churches, who, in addition to this, have also spent large sums of money towards the erection of school-rooms, mission-houses, and village class-houses: that though our people generally belong to the peasantry, they support their pastors without any foreign aid, and are required to do their best towards meeting the contingent expenses of the churches, with which they are connected. Nor is this all. Our members are called upon to contribute towards foreign objects such as Calabar, Africa, and other matters. Let our friends, and the well-wishers of the colonists generally, only understand what is being done, and instead of pronouncing the voluntary principle a failure, they would bless God for its successful operation, and do all in their power to advocate and recommend its further, if not universal extension.

"Returns have been received from forty-seven churches, from which the following particulars appear. During the year

	809 have been baptized
	529 have been restored
	188 have been received
Total increase	1528
	374 have died
	786 have been excluded
	45 have been dismissed
	73 have withdrawn
Total decrease	1278
Nett Total increase	248.
Number of Members.....	17,492
Number of Inquirers.....	1,803
Sabbath School Scholars	8,742
Of Teachers	750

"These figures excite mingled feelings of joy and sorrow. Who can but rejoice to discover that so many as 809 individuals have, as we hope through Divine grace, been constrained to be baptized on a profession of faith in the Lord Jesus; and that 529 persons who had backslidden, have thought upon their ways, and returned to the Lord? A band of 1,338 has, during the past twelve months, been added to the churches, being an average of 28 to each station, exclusive of reverts. For this we bless God. Against this increase, however, we have to set 783 exclusions, and 73 withdrawals, in all 856, not reckoning those who have departed this life, and who, we hope, are now in a better world. The nett average increase on each church, is only 5. This fact should be duly weighed, as affording a loud call for a revival of deep toned piety.

"Another particular observable from these figures, is the *disproportion in the number of Inquirers to that of Members*. Whilst in the 47 churches, there are 17,492 members, there are reported only 1,803 inquirers. Now when large numbers receive the gospel, obey its precepts, enjoy its ordinances, and exhibit its spirit, it is but right to look for a large accession of inquirers. Last year there were reported 2112 inquirers. Of these 809 have been baptized—leaving 1303 on trial. This year the number is 1808. Now supposing that say, 100 were erased from the list of 1854 on account of inconsistency, then it will appear that 600 persons have been added during the year to the list of inquirers who profess to 'repent of sin toward God and believe in the Lord Jesus Christ.' We cannot do otherwise than rejoice over this success, but is this an *adequate result*? We fear not.

"Ministers in the Union generally have not to complain of diminished congregations. In three or four places, the attendance is far from good, but generally, the sanctuaries of the Most High are filled. Though cholera and small-pox removed thousands from our chapels, the places of the dead are for the most part occupied by other hearers.—This proves that there is a spirit of hearing for

which we cannot be too thankful. But the returns alluded to, show that *conversions* are not equal to the efforts employed. Then where is the evil? This is a subject which demands the serious and faithful consideration of the pastors, officers, and members of the united churches.

"We admit fully that we have many difficulties to contend with, and many influences against us. Numbers of the better educated classes set a fearful example to the community; the rulers, as a body, are not godly; the rejoicings over the fall of Sebastopol, have had in some localities a most pernicious influence, and whetted the appetite for disgraceful carousings; superstition now and then displays its soul injuring effects; the sins of at least 786 professors of religion excluded from the churches; must tell sadly against the work. Still with all these, and a host of other obstacles and drawbacks, the conviction remains that the church of Christ is not making any *proportionate* inroads on the world. Christians must awake, arise, and attack the kingdom of darkness. Let ministers and members unite in earnest, united prayer for the gift of the Holy Spirit; let the pulpit present the truth to the hearers earnestly, affectionately, faithfully; let the deacons and leaders institute house to house visitation, and call on sinners to turn to the Lord; let special class meetings be held to stir up believers, and draw the ungodly under the influence of the gospel; let the churches secure the aid of the sisterhood to help in the work of the Lord; let each wrestle with the Great Head of the Church for a blessing, and we have no doubt, that next year we shall have to present a report which will yield joy to the church, and give glory to God.

FRANCE.

MORLAIX.—The little church here, which has had to struggle with so many difficulties, has lately been a good deal encouraged. Mr. Jenkins reports some fresh additions, and altogether matters wear a more hopeful aspect than for some years past. The little community begins to show signs of personal activity, and now that they have been strengthened, are endeavouring themselves to do good. If they set about the work in earnest, we shall have better tidings than these.

"In giving you an account of the labours of the mission, I am glad to say that it was our privilege to receive last sabbath fortnight two Bretons as members of our church. They were baptized before our usual service in the morning. A good number of our Breton friends from the country were present on this interesting occasion. One of these

brethren, though sixty years of age, had walked full seven leagues sabbath morning in order to be present. The preaching was chiefly in Breton. The Lord's supper was also administered among us; and it was precious thus to meet together on so joyful an occasion, in the union and communion of Christ the Redeemer. The two friends received are natives of the neighbourhood of this town, and are young. One of them is a sailor and widower, his wife having died about a twelve-month ago of the cholera, while her husband was on sea. She died in faith in Christ; and though she had not yet made a profession, still she remained steadfast in that faith, and resisted to the last all interference of the priest. At her request I visited her in her illness. Nevertheless the priest would have to bury her. The husband returned home in a very shattered state of health, after a long illness with the yellow fever, and on his arrival learnt the death of his wife, and the circumstances. His mind was now seriously impressed with his need of true religion. After a certain stay at home, which proved a blessing to him in his affliction, he went to sea again, and made a voyage of nine months, during which he read his bible much, and conversed on religion among his comrades. On his return his attachment to the gospel was evident in his sentiments and life, and he soon made known his desire to join us in the Lord. The other brother received, is a young man about twenty-five years of age, the good eldest son of a widow advanced in years, who keeps a little farm, mill, and public oven, a short distance in the country. By means of reading the New Testament, and a few good religious books, and a regular attendance for about eighteen months at our place of worship, he is become a truly evangelical Christian, and has followed Christ, uniting himself to his people. Thus the Lord blesses his work, and there are still signs of good and further progress.

"Our friend Boloëh has continued his labours, going together with the Breton Colporteur. He goes on quite satisfactorily. He returned yesterday from an excursion he undertook alone; during which he had interesting religious conversations with the people, read to some, portions of the New Testament, and disposed of a dozen testaments.

"We are now taking steps to recommence tract distribution. Of late years little of this work could be done; we thought it a great thing to be able to continue the distribution of the scriptures in the Cotes-du-Nord. However, we shall now do all we can to re-commence an active distribution of tracts, Breton and French. Moreover, we are taking steps to carry into execution our plan of a lending religious library, as we are convinced that such a library would be very

useful. I referred to this some time ago. I will let you know our progress as we go on.

"You know the favourable disposition manifested by the government with regard to religious liberty, it is valuable and encouraging.

"With June we are commencing a penny-a-week subscription in favour of the work in the country; I mean scripture distribution and teaching. This proposal has met with the cordial approbation of our Christian friends here. I wish in due time to lead on

our little church in Brittany to activity and liberality by all means for the propagation of the gospel in the country. I believe that in a few years, under the direction and blessing of God, we shall see in this country encouraging progress. I may remark, in passing, that we pay attention and do good as regards the temporal wants of our poorer Christian friends. We think the gospel, by its light and virtues, is intended by Divine goodness to be a great blessing in the world, and especially, and in all respects, to him who receives it in spirit and in truth."

HOME PROCEEDINGS.

During August Mr. Allen, from Ceylon, has visited, on behalf of the mission, the churches in the East Gloucestershire Auxiliary, commencing with Bourton on the Water, and completing his engagements at Cirencester. Mr. Oughton has pleaded the cause of missions at Brighton, and Mr.

Smith, from Chitoura, has entered on an extended tour among the Yorkshire churches, commencing with the East Riding, comprising Malton, Scarborough, Burlington, &c. He will be engaged during the whole of September amongst the churches of the West Riding and other districts of the county.

DESIGNATION OF MISSIONARIES.

On Wednesday, August 20, the brethren George Kerry and W. H. Gamble were ordained at Hastings as missionaries of the Baptist Missionary Society.

By the judicious arrangements of the Rev. John Stent, at whose chapel the meeting was convened, all the various parts of the solemn service were comprised within one evening assembly. Considering the stormy weather, the previous tea party was well attended, and the congregation at the subsequent service was large, and remained unbroken to a late hour.

Worship was opened by the Rev. S. Lillycrop, of Windsor, after which the Rev. W. H. Denham, of Serampore, gave a masterly description of India as the field of labour to which Mr. Kerry was appointed. The varied information—historical, political, and geographical, as well as moral and religious—was listened to with fixed attention. Dr. Angus then sketched the history of our Trinidad mission in the most lucid manner, tracing all our operations and successes there to the unwearied and generous perseverance of one benevolent Christian lady, who never ceased for a series of years to implore the aid

of the Society for that benighted island. The pathetic reference to Mr. Gamble as the son of that lady, was quite thrilling. To see him there thus introduced, after a due course of preparatory study, to defray the cost of which he had parted with his business, and was now ready to carry out fully the ardent desires of that mother's heart, awakened deep emotion throughout the assembly.

The missionaries then gave, in turn, such statements of their religious views and experience, and of the guidance of God's providence in reference to their respective undertakings, as have rarely been surpassed in interest on similar occasions; the early history and boyish efforts of Mr. Kerry as a youthful evangelist having clearly been his training for the field of missions. After these communications, Dr. Angus commended them to God in the designation prayer.

A few paternal counsels were addressed to the missionaries, in the name of the Committee, by Dr. Hoby, who remarked that so clearly did the mind of Christ seem to be indicated in reference to these brethren and their appointment, one to the east and the other to the west, as to afford great satisfac-

tion, and forcibly bring to mind the words, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Remarking on the great success which God had granted to our mission, and yet that all had been accomplished within the personal recollection of a few who were still living, he nevertheless advised the young brethren not to be on that account feverishly anxious to do something great, but rather to be calm and steady in labour and prayer; not to be eager to invent new schemes so much as earnest in the use of instruments and appliances which had always been employed; and to take heed to themselves, their doctrine, and their work, espe-

cially remembering, while stimulated to the utmost exertion by all they were to witness, and knowing that the gospel was the only remedy, how powerless they would be without the vitalizing energy of the Holy Spirit. Paul's Second Epistle to Timothy was specially commended to their regard, that "they might be strong in the grace which is in Christ Jesus."

The Rev. John Adey, of London (independent), most appropriately closed in prayer. Many remarked that on the whole it was the most impressive service they remembered; and certainly it seemed to bear a close resemblance to meetings of the earliest days of our missionary history.

FOREIGN LETTERS RECEIVED.

AFRICA—Saker, A., one letter, no date, received July 31.
 CLARENCE, Diboll, J., June 26.
 AMERICA—NEW YORK, Colgate, W. and Co., July 18.
 ASIA—ALIPORE, Pearce, G., July 3.
 CALCUTTA, Thomas, J., June 4 and 17, July 3.
 COLOMBO, Davis, J., June 24, July 10.
 HOWRAH, Morgan, T., June 16.
 KANDY, Carter, C., June 23.
 MONGHIR, Lawrence, J., May 28.
 POONAH, Cassidy, H. P., June 10.
 SERAMPORE, Underhill, E. B., June 2 and 17, July 2.
 SEWRY, Williamson, J., June 28.
 BAHAMAS—GRAND TURK, Hutchings, J. July 19.

INAGUA, Littlewood, W., June 20.
 NASSAU, Capern, H., July 10; George, J., S., June 24.
 BRITTANY—MORLAIX, Jenkins, J., July 23, August 14.
 JAMAICA—BROWN'S TOWN, Clark, J., July 10.
 CALABAR, East, D. J., July 7 and 24.
 KINGSTON, Gibson, R., July 9; Spraggs, W., and others, July 11; Wood, J. A., and another, July 11.
 MONTEGO BAY, Henderson, J. E., July 24; Reid, J. M., July 24;
 MOUNT CAREY, Hewett, E., July 7.
 PORT MARIA, Day, D., July 9.
 SAVANNA LA MAR, Clarke, J., July 23.
 SPANISH TOWN, Phillippo, J. C., July 23.
 STEWART TOWN, Hodges, S., July 23.

ACKNOWLEDGMENTS.

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

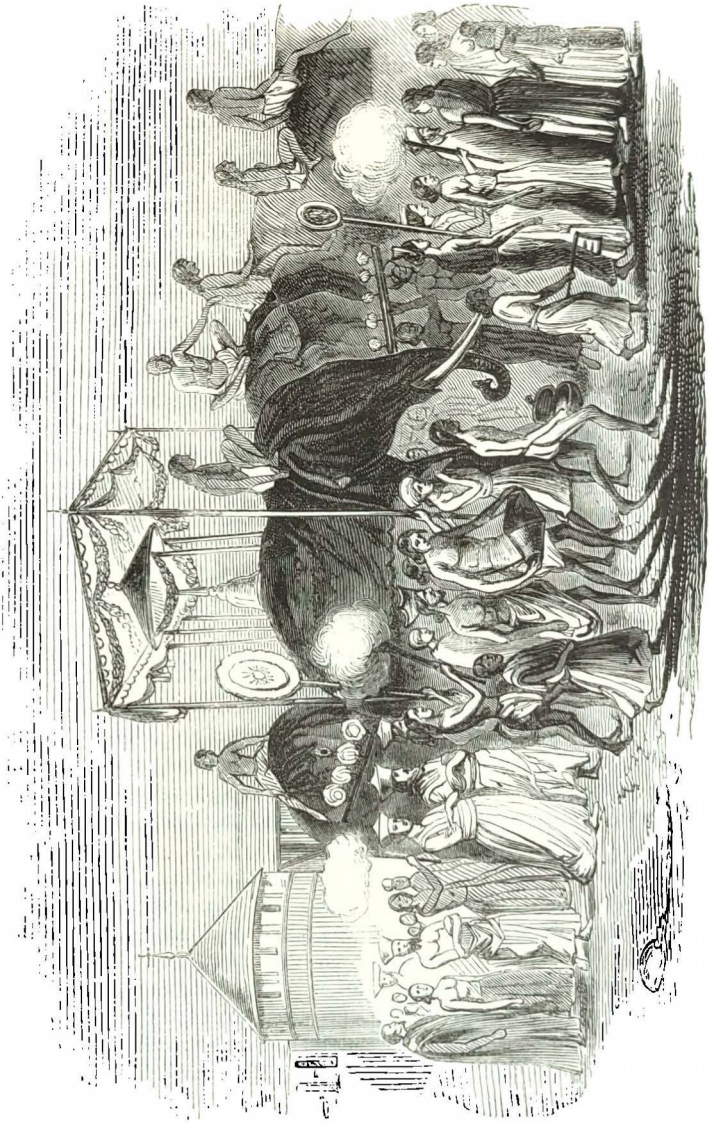
- The Directors of the London Missionary Society, for a copy of the Chinese Bible;
- The church meeting in Devonshire Square Chapel, London, for a number of volumes from the library of the church;
- Friends at Plymouth, by Miss Square, for a parcel of books, for Rev. A. Saker, Africa.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21 to August 20, 1856.

ANNUAL SUBSCRIPTIONS.	£	s.	d.	DONATIONS.	£	s.	d.
Bacon, Mr. J. P.	1	1	0	Buxton, Sir E. N., Bart.	50	0	0
Do., for India	1	1	0	Cox, Rev. John, Pimlico	0	10	0
				Chandler, Mr. John.....	2	10	0
				Hoby, Rev. Dr.	5	5	0

THE MISSIONARY HERALD.



PROCESSION OF THE GODDESS KALI.

PROCESSION OF THE GODDESS KALI.

THIS greatest festival in the Hindoo Calendar continues fifteen days. Numbers of people flock from the adjacent towns to behold the revolting cruelties which the devotees exercise on their bodies. Although the English government has obliged the natives to remove the scene of these barbarous ceremonies outside the town, numbers of Europeans, drawn by curiosity, approach the gates, where a poor creature, intoxicated with arrack and opium, is suspended by iron hooks in his sides, and throws down to the excited multitude the flowers from his wretched crown. Kali is the most terrible of the Hindoo deities—she only delights in carnage, and drinks the blood of her enemies. She is represented as having four arms, holding a sword in one hand and the head of a giant in the other; the other two hands are open. Two corpses are hung from her ears as ornaments; a long necklace of skulls reaches to the breast; her hair touches the ground; on her ancles are bracelets composed of giants' hands: in a word, all that can be conceived as

hideous is concentrated in this monstrosity. She is said to have killed the giant Ravan, who had 1000 heads, which means, he possessed an army of 1000 men. Killing a tiger procures 100 years indulgence from the goddess: a lion, a deer, or a man, secures ten times as much. The blood of three men slain at once propitiates her for 100,000 years.

This goddess has for her followers the Thugs, an organized society of assassins, who make murder a science, and even a religious duty. The origin of this community is not known. "As late as 1810," says Mr. Warren, "their existence was unknown, both to native governments and European conquerors. Between 1816 and 1830, many bands of them had been taken in the act and punished; but up to the latter period, all the revelations made by experienced officers seemed too monstrous for belief; and yet for half a century, this social plague has devoured the population from the Himalaya Mountains to Cape Comorin, and from Cutch to Assam."

HISTORY OF THE BOARDING SCHOOL FOR NATIVE GIRLS, AT COLOMBO, CEYLON.

IN Ceylon, as in other eastern countries, women occupy a very degraded place in the social scale. They are, for the most part, denied access to the very limited amount of knowledge open to the men, and, accordingly, the ignorance of these wretched females is even grosser than that of the other sex. Though they are by no means destitute of intelligence and feeling, their understandings are so absolutely unfurnished, and their morals so debased, that they are totally unfitted to discharge the solemn responsibilities of the several relations of life they are called to sus-

tain. They have neither the intellectual attainments, nor the moral power, requisite to self-government, but are the mere creatures of impulse and instinct.

The contemplation of their sad condition, and the consideration of the good that must certainly be effected upon the great mass of Singhalese society by the influence of well-trained and pious women, exhibiting the domestic and social virtues in the various offices of life, excited Mrs. Davies, wife of the late Rev. Jacob Davies, baptist missionary in Ceylon, to seek effectual

means for raising the standard of female character in the island. It had been found exceedingly difficult, and almost impossible, to counteract, by education in a day-school, the pernicious influences of immorality at home; and no other mode of dealing with the evil could be suggested, more likely to succeed, than to withdraw the pupils from home-training, until the first principles of truth should have gained firm root, or maturity of age should have precluded further school instruction.

There were many obstacles to be surmounted in carrying out the plan. Funds had to be provided independently of the Missionary Society. The apathy and prejudice of the natives had to be overcome. A people, entertaining so mean an opinion of woman, would brand the attempt as novel and intrusive. Nor would men, so sensitive to the distinctions of rank, approve of the mixture of castes that must necessarily occur in a Christian boarding-school. These difficulties, with very many others, which it is not necessary to specify, might have daunted a less determined or a less benevolent mind, but the originator of this institution met them with a practical faith that ensured success.

Having obtained from the Female Education Society a grant of clothes, which were sold in Ceylon for £50, she at once announced her intention of taking a few girls to board and educate, hoping to obtain subscriptions in the island sufficient to enable her, assisted by occasional contributions from England, to defray the current expenses. It was not without urgent persuasions that some of the natives were induced to avail themselves of the opportunity afforded them, and the limited number of twelve pupils was gathered around their Christian teacher.

[From 1846 to 1849, the school continued, with a temporary interruption

occasioned by illness, under the fostering care of the enterprising lady from whose efforts it sprung. At the latter date, however, in consequence of the death of Mr. Davies, and the removal of his widow to England, the management devolved on Mrs. Allen, who had been previously engaged in missionary school work at Kandy, the native capital of the island.

The funds at that time were in a very low state, and the prospect of a serious deficiency in the annual income was very depressing to the new manager. By considerable efforts there was, however, soon collected an amount sufficient not only to meet the apprehended deficiency, but also to warrant an extension of the advantages of the school to a larger number. Fifty pounds were received in donations, while thirty pounds were contributed by persons willing to become regular subscribers. In conjunction with these exertions in the island, an appeal was made to friends at home. This appeal was generously responded to by a gentleman in London, who offered to give £35 per annum, provided that the like sum should be raised by some other party in England. The challenge was nobly accepted by the New Park Street Sunday School, Southwark, and for four years £70 have been annually received from these two sources. Thus the pecuniary difficulties were removed by the kind providence of God, and to the present time the school has been sustained with no other additional aid than the money realized by the sale of articles occasionally forwarded by working societies. The total annual cost of the institution is now about £140. For this sum twenty-five girls are boarded, clothed, and educated, so that the expense of each girl is on the average nearly £6.

The course of intellectual training includes reading, writing, geography, and arithmetic, all taught in Singha-

lese; and the reading and writing of the English language. An acquaintance with English may be thought by some unnecessary to native females, but it is, perhaps, the most valuable acquisition of an intellectual kind they make. It not only excites the *respect* of the natives, but procures for the young people more important situations when they go out into life; and both these circumstances increase their influence for good. It also throws open to them the riches of the English literature—a great gain to persons who would otherwise have recourse to the foolish tales and wanton songs which make up the staple of the compositions that exist in the native language. The Singhalese books available for the improvement of the mind are, indeed, so few, that the school itself can scarcely be supplied. The books in use, beside the bible, which of course is made the chief, are translations of valuable English works, as “Barnes’s Notes on the Gospels,” “The Pilgrim’s Progress,” “Peep of Day,” and “James’s Anxious Inquirer.” The girls have also a “History of Daniel and Joseph” in rhyme, of which they are extremely fond, and which they chant in a very interesting manner. Most of the translations are the productions of the Singhalese Tract Society, and the credit of them principally due to the laborious and enthusiastic energy of Mr. Murdock, the secretary of that society. May such labourers be greatly multiplied!

In addition to the foregoing intellectual and moral training, the girls are carefully taught to sing; an exercise which adds to their pleasure, and renders them useful auxiliaries in the public praises of God. Sewing and crochet-work receive considerable attention. Nor is their employment upon fancy work to be deemed injudicious. The articles made during school-hours are sold for the benefit of the school

itself, while those which are the voluntary product of the hours allowed for recreation, go to procure a little pocket money, the expenditure of which serves to form the judgment and to develop moral feeling. It may be also observed that many of the girls, after leaving the school, either entirely earn their subsistence, or obtain larger salaries by this sort of work.

One other thing, to which great prominence is given in the Colombo school, and the introduction of which into English schools has begun to be generally discussed, consists in the employment of the girls in household arts, including the preparation of their own food. A good training in these matters would, without doubt, increase the happiness of English homes. In Ceylon it is almost indispensable. So loose are the ideas of the natives in reference to the marriage relation, especially in that part of the country which remains under the Kandyan law, that a failure in domestic arrangements would not only, as among Europeans, seriously diminish the comforts of families, but probably lead to a dissolution of the marriage compact.

But in every institution, not directly ordained by God, it is right that the judgment should be determined by the results. Wherever we have His distinct injunction, we must go on in spite of continued disappointments; but where we have not, we ought to suspect a want of wisdom, unless there be a result corresponding in some measure to the expectations cherished. Has, then, the Colombo school been successful? The writer thinks that it has—that it has, in fact, rather exceeded the fair expectations of the first promoters.

Instead of having to urge parents to send their children, as was formerly necessary, the applications for admission are now so numerous that, if funds and accommodation could be provided,

the present number could be immediately doubled. And so great is the confidence now felt by the people in the management of the school, that on two occasions children have been left by their dying parents to the care of Mrs. Allen, the superintendent. Out of fifty girls that have enjoyed the discipline of the institution, several have become ayahs, or nurse-girls, in European families; and these have shown themselves to be so far superior, both in ability and character, to the servants generally met with in the island, and have consequently earned so good a reputation that, as often as others of the girls are fit for service, they are eagerly sought after. Several have given evidence of serious impressions, and though not avowedly pious, have sustained persecution rather than ally themselves with catholic and heathen superstitions. Eight have been added to the churches by public baptism, and four are employed as teachers of schools in the villages. The aid afforded to the various preaching and school stations, by the dispersion among them of these well-educated females, is most valuable. It is a truly gratifying fact, that notwithstanding the numerous temptations to which, in such a land, they must be exposed, only one of the fifty is known to have openly forsaken the paths of virtue.

Nor are these happy results, as it may be easily supposed, to be traced to severity of discipline. On the contrary, during the ten years that have passed since the establishment of the institution, no harsher means of correction have been employed than gentle admonitions and reproofs. As a pleasing proof of the affection generated by such treatment, it may be mentioned that on one occasion the girls spontaneously, and without the knowledge of their teacher,

purchased out of their private earnings a pair of gold spectacles, to be presented to Mr. Allen as a mark of their respect. They are also disposed to give freely of their little earnings to the collections that are made in the place of worship to which they are regularly conducted.

All who have visited the school have been delighted with it. Testimonies to this effect might be produced in abundance. Not only have the clergy and laity of nearly all denominations contributed to its support, but persons in the highest position in the island have sanctioned it by the expression of their approval, and by regular subscriptions. It may suffice to mention the names of Lady Anderson, the late governor's wife; Lady Oliphant, the wife of the Hon. the Chief Justice; and Mrs. Selby, lady of the Hon. Henry Selby, Queen's Advocate.

Mrs. Allen is now in England, and desires nothing more earnestly than that she may, on her return to Ceylon, have a wider sphere for her gratuitous labours. This cannot be secured without funds to meet the increased expense of board and clothing; and the foregoing statement has been drawn up, in the belief that many benevolent Christians in England would cheerfully help to furnish them. In the history of the school, no attempt has been made to stimulate the feelings to the prejudice of the judgment. It would have been easy to illustrate the narrative by romantic and interesting facts, but it is believed that enough has been said to excite that healthy feeling which is connected with genuine Christian principle, and which alone is likely to be regular and consistent in its action. Let the stewards of God's bounties be disposed to give liberally to God's work: "Freely ye have received, freely give."

THE CASE OF THE PERSECUTED CHRISTIANS AT BARRISAU.

OUR readers will remember that, early in the present year, we furnished them with the particulars of the cruel outrages which had been perpetrated on several members of one of the churches in Mr. Page's district. In subsequent notices we endeavoured to give an idea of the Zemindary system, to which public attention was called by Edward Corderoy, Esq., in his most able speech at the annual meeting at Exeter Hall.

In the conference of missionaries at Calcutta in August last, several papers were read by missionaries, not only on the Zemindary system, but also on that of Indigo Planting, and their effect on the social condition of the ryots. Meanwhile a resolution of the Committee expressing sympathy with their persecuted brethren at Barrisaul, and encouraging Mr. Page and Mr. Underhill to prosecute the suit on their behalf, had been sent out to them. A letter was also addressed to the editor of the "Friend of India," calling his attention to the subject, and requesting the insertion of the resolution. This request was kindly complied with, and accompanied with some forcible observations addressed to landed proprietors in Bengal, and warning them that now the attention of English Christians had been turned to the subject, it would not be allowed to rest.

Since then a sharp controversy has been going on in the newspapers. A deep and wide-spread excitement has sprung up. The administration of law has come under criticism; and the minute of the governor of Bengal, exposing the evils of the judicial system, has tended to strengthen the desire which is generally felt to remedy them.

The publication of a pamphlet fully detailing the Barrisaul case, with translations of the evidence and proceedings

in court, by Mr. Underhill, assisted by Mr. Page, has increased the interest of the Indian public in the question; and as a sample of the way in which it is taken up by the press, we subjoin an article from the "Friend of India:"—

"THE CHRISTIANS OF BARRISAU.

"The controversy between the planters and the missionaries continues, but with little practical result. There is a deficiency of facts on both sides. But one missionary has as yet published a distinct and intelligible charge, supported by figures, and confirmed by evidence open to cross-examination. Not one planter has yet come forward with a distinct account of the monthly earnings of his own ryots, and the amount of food, clothing, and superfluities such wages will procure. On the other hand we have had enough and to spare of assertions quite irrelevant to the general issue. The missionaries forget too often that a planter may not be individually responsible for a vicious system; that men are sometimes drawn towards a course they dislike by an apparent necessity. Slavery may be 'fiendish' without every slaveholder being a fiend. On the other hand, the planters forget that a charge of hypocrisy, utterly unwarranted by facts, would, even if true, be no answer to an accusation of masterful conduct. One gentleman strings together a series of quotations from missionary journals in the fashion of Sydney Smith. The sketch is amusing, and if the reputation of a great body could be perilled by a slipshod phrase, might be effective. Another writer accuses the missionaries of carrying provision by the way, and travelling in comfortable boats, as if Christianity and civilization were incompatible. But there has been as yet little that is novel, or convincing to the outside world, from either side.

"Meanwhile, the complaint of the Christians of Barrisaul, from which this discussion originally sprung, has been once more urged on the attention of the public. In a short, well written, and somewhat caustic pamphlet, Mr. Underhill, the secretary to the Baptist Missionary Society, analyzes the evidence produced, and impugns the decision of the judge. The story, intelligible even to Englishmen, is calculated in the highest degree to attract their sympathies. It is not in England, at all events, that men and women, driven from their homes, bound, tortured, and insulted for the true faith, will be deemed unworthy of commiseration. It is not in England, at least, that the words of native policemen or native vakeels, or even of Mr. Kemp, will weigh against those of men declared even by their enemies to be of a 'fanatic piety.'

"The story may be speedily told. For some time past the ryots of Baropokya, a village in the midst of the low swamp with which much of the district of Barrisaul is covered, have shown a disposition to embrace Christianity. Mr. Brown, the lord of the manor, acting apparently under the advice of Hindoo co-partners, put off all applications for a site, and a hut was run up on a plot of ground belonging to a ryot. Immediately after, an attack was made upon the Christians. Fourteen persons, six of whom were women, one of extreme old age, and one far advanced in pregnancy were seized, some of them stripped, and hurried off by clubmen. They were carried to a neighbouring village. The instant information reached the missionaries, they hurried to the deputy magistrate, who with his superior, Mr. Alexander, displayed some humanity and zeal. As the pursuit grew hot, the unhappy Christians were divided into separate bands, hurried about from place to place, beaten, and, as one of the wit-

nesses hints, yet more foully outraged. The men were always bound by day, and placed in the stocks at night, and allowed but one meal per diem. For forty-two days they were thus confined, but the outcry became dangerous, and they were at last sent back to Goila, and other neighbouring spots. There they were discovered, or at all events seen by the darogah, who sent them in to Barrisaul. This is their own story, supported by their unanimous testimony, by the admissions of the darogah, and by the decision of the magistrate. That gentleman sentenced their assailants to six months' imprisonment, and for a moment it appeared that there was justice in Bengal, even for those who profess the faith of its masters.

"The hope was speedily shown to be delusive. The defendants, as a matter of course, appealed, and after a delay of a month, during which time the Christians were deprived of their crops and fields, judgment was pronounced. It was virtually a condemnation of the plaintiffs for the very offence for which they now sought redress. Mr. Kemp was 'of opinion' 'that these fourteen Christians were secreted by their own fellow-Christians with a view to bring this counter and more serious charge against the Hindoos, who had already charged the Christians with plunder and oppression.' To any one who knows anything of Bengal, this decision conveys absurdity on its very face. Mr. Underhill may well ask: '1. How is it that among the fifty or more villages in which the Christians dwell, no evidence could be found of the fugitives having been there? 2. The heathen everywhere outnumber the Christians. Every individual Christian is known, and his house is a noted spot. How is it that for six weeks the Christians could secrete fourteen individuals, without discovery, with myriads of

eyes upon their movements, and the whole country alive with the event? 3. How is it that not one of these numerous villages was visited, for the purpose of searching for the fugitives, by the applauded police? Moreover, in order to commit this perjury without a motive, and under circumstances which rendered its detection certain, the Christians destroyed their own houses, and sacrificed their own crops and fields! And for what? To repel a charge in which nobody believed, and which the magistrate treated with contempt. That the charge had been brought, and previously brought, is true, as a convenient blind for the outrage already planned.

“Nor do the arguments adduced by Mr. Kemp in any degree obviate the antecedent improbability of his theory. The majority are smashed by Mr. Underhill in a style which the readers of his pamphlet will not fail to appreciate. They are destroyed, not by arguments of his own, or by any new facts, but by quotations from the official record misquoted by the judge. Of the spirit in which they are all produced, the following sentence is a sufficient example: ‘Now, without entering into the question whether a landholder has the power to eject tenants who are obnoxious to the majority owing to their apostacy,’ &c. A ryot, as no one knows better than Mr. Kemp, is independent while he pays his rent, and is the only man qualified to bring an action for trespass on his own ground. That point, at all events, was decided by the Sudder Court in the game-law case of the zemindars of Dhopa, not to mention so comparatively unimportant a matter as Act xxi. of 1850. It is, however, to the use of the word ‘apostacy’ that we invite the attention of the English reader. It is, we imagine, the first time a Christian judge ever passed from

the bench a deliberate stigma on conversion to Christianity.

“Besides the arguments impaired by the counter testimony of the official record, there remains one other. It refers to certain discrepancies in the evidence. They exist unquestionably, but with one reservation they are no greater than the discrepancies natural among witnesses divided into five parties, carried in five different directions, and having, therefore, five different stories to relate. The discrepancies reserved occur in the testimony of three persons, of whom the missionaries know nothing, who were disavowed by Mr. Page in open court, and who, so far as it appears, are not Christians at all. Therefore, because three accusers are suddenly added to a group, and give discordant testimony, the evidence of the remaining fourteen, which is just so discrepant as to destroy suspicion of collusion, is rejected. Moreover, the testimony not only of the Christians but of the Hindoo darogah, of the Hindoo deputy, and of the magistrate, is also tossed aside. The judge holds that the entire story is fabrication. Did he ever know a fabricated story in Bengal exhibit discrepancies? Or does he imagine that Bengalees, in becoming Christians, lose the acute intelligence of their race?

There is no need to enter further into the judge’s argument. Those who care to do so may read Mr. Underhill’s pamphlet. They will rise from its perusal, we believe, as we have done, convinced that fourteen poor Christians of Barrisaul have been deprived by their Hindoo neighbours and a Christian judge of their freedom and their property. It remains only to state that, ‘since this decision, the magistrate has dismissed the complaints made under Act iv. of 1840, instituted by his direction, and on which he had previously passed orders favourable to the

Christians' claims. He has likewise dismissed their petitions for the restoration of the paddy they had sown, and given the crop to their Hindoo adversaries.'

"This matter will not be allowed to rest. If all other schemes fail,—if justice is to be refused to men simply because of their Christianity, the Societies at home have at least one precedent before them. A protector of the slaves carried out in Jamaica the Act for the liberation of the negroes, in the teeth alike of planters and officials."

The "Calcutta Christian Observer," and the "Oriental Baptist," have recently printed several articles, as well as correspondence, on the statements of the missionaries. Many indigo planters have complained of the severity of the strictures on their modes of treatment of their tenants, and assert that, for the most part, they are not justified by fact. These denials have brought forth fresh evidence; and while gladly admitting many noble exceptions, the missionaries hold their ground, and contend that the system *as a whole* is full of injustice and cruelty. On this subject, we subjoin an extract from "The Englishman," an able paper, published in Calcutta, and having no such connexion with missions as the "Friend of India" has:—

"The missionaries are now flying at higher game than the planters. They have caught a civil servant, Mr. F. B. Kemp, late sessions judge of Backergunge, and they are making an example of him. A little wholesome persecution of Christian converts in each zillah, would go far towards effecting a reform of the judicial system.

"We refer our readers to the case of the Baropakhya Christians, Zillah Backergunge, just published by Mr. E. B. Underhill, secretary to the Baptist Missionary Society. The author gives the following statement in his preface,

which sufficiently explains the motive for publishing the case:—

"Three reasons have led to the publication of the following narrative. 1. To illustrate the character of the police, and of the judicial administration of at least one portion of the country districts of Bengal. 2. To exhibit the social disadvantages under which missionaries labour, especially from the covert or open lawlessness of the landholders. 3. To vindicate the missionaries and their converts from the aspersions which have been thrown upon their character and conduct.

"In the preparation of the narrative, I have confined myself to the briefest statement of the facts of the case, as they appear in, and are authenticated by, the records of the courts, certified copies of which have been obtained for the purpose. For the translation of the Bengali papers, I have been indebted to the Revs. J. C. Page of Barrisaul, and J. Robinson of Serampore.

"These papers are very voluminous, covering upwards of two hundred stamped sheets. The cost, both in stamps and in copying, has unwarrantably been enhanced by the large writing of the copying vakeel of the courts.*

"By the benevolence of Christian friends, the oppressed people have temporarily been settled in other villages. Whether a civil process for the recovery of their lands and property would succeed is doubtful, from the same causes as those which have led to the denial of justice in the criminal prosecution recorded in the following pages. At all events, it would be unwise to

* Thus the evidence of Mohesh constitutes a roll 23½ feet long, and 8½ inches wide. It is written on nineteen stamped sheets, and contains only 460 lines of writing, a large proportion of the lines running only half across the sheets. Each line of writing occupies nearly two-thirds of an inch. The cost of this copy was Rs. 19.

attempt it before the same courts in which their cause has been treated so unjustly, and their character traduced.

“It will be a day to be welcomed with exceeding joy, when the police and judicial administration of Bengal shall merit the confidence of the people, and its courts be swept of the chicanery, perjury, and corruption which prevail in them.”

“Mr. Kemp’s judgment in the case is printed at length with a running commentary in the margin, and thus the author says he leaves the reader to judge of Mr. F. B. Kemp’s justice, fairness, and impartiality.

“Why do not the missionaries follow the example of the planters, and petition parliament for a commission to be sent to Bengal, to inquire into the abuses now prevailing, and the best means of remedying them?”

“The missionaries cannot be suspected of sinister trading interests, the

East India Company cannot allege that they wish to oppress the natives, and their voices when united must be heard. Again we say,—petition.”

Several copies of this pamphlet have reached us. No time will be lost in putting them into the hands of those who can best ensure the adoption of some measure of relief, such as that suggested. A commission to examine into the matter, to take evidence on the spot, would bring to light deeds of violence which the English government would not permit for a moment to be perpetrated in their name. The East India Company could not, for decency sake, oppose such a measure; and we have good reason for believing that the Indian Executive would gladly co-operate in the good work. Thus, out of an apparently trivial occurrence—the oppression of a few native Christians—lasting benefit may accrue to all the labouring population of Bengal.

FOREIGN INTELLIGENCE.

INDIA.

SERAMPORE.—The following extracts from Mr. Underhill’s recent correspondence will afford some idea of the steps which have been taken to carry out his instructions, in so far as they relate to the questions more immediately referred to, as well as the suggestions of the brethren assembled at the Calcutta Conference.

“You will remember that in our Conference the question of occupying Bishtopore, one of the village stations south of Calcutta, formed a subject of discussion. Nothing could then be done, partly that there was no missionary at hand to occupy it, and partly because of the impracticability of settling a European there. The addition of a theological class to the labours of Mr. Pearce has rendered it still more important to give him assistance in looking after the stations south of Calcutta; besides which comparatively little has, of late years, been done in that quarter in preaching to the heathen. My correspondence with Mr. Pearce on this sub-

ject ended in my suggesting that Mr. Edward Johannes, till now engaged in Serampore College, should be located at Bishtopore. Mr. Johannes has again and again mentioned to me his wish to give himself wholly to missionary work. Till now, therefore, he has been chiefly engaged in the College, and but partially in preaching. With Mr. Trafford’s entire consent, I proposed that Mr. Johannes should render Mr. Pearce the assistance he needed, and this arrangement is now finally agreed upon. I need scarcely say that Mr. Johannes had the cordial and warm sympathy of all interested. He has laboured most efficiently in Serampore, and won golden opinions of all who knew him here. He has good abilities, is a Bengali scholar, and his zeal and piety are unquestionable.

Two Native Missionaries appointed.

“Yesterday, July 15, we had a very gratifying service in the Mission Chapel here. It was the designation of Ram Narayan and Chand to the work of the Lord in Bamset. The chapel was well filled by natives, several being young men from the College. The

devotional part of the service was conducted by Gunga, Ram's brother. Mr. Pearce gave the opening address. Mr. Wenger asked the usual questions, which were very appropriately responded to by the brethren, and offered the designation prayer. Mr. Robinson then addressed from the text, '*We are ambassadors for Christ.*' They enter on their work with very pleasing prospects of success. Already there are indications of a good work going on in the hearts of at least two individuals; while a very considerable number of educated young men have visited our brethren repeatedly for the purpose of religious conversation. Many of the neighbouring villages have also been visited, and a kind reception experienced. A house has been completed on the ground purchased a short time ago, for Chand, and he will shortly remove his family thither. A house for Ram Narayan will be erected when the rains are over; and a room for a vernacular school on the *pay system*. The teacher of it is now training at a Church Mission school; Mr. Ling, the missionary of that society, having kindly consented to take him under his care.

"I rejoice much at this attempt to carry on a mission by means of our native brethren. If with God's blessing this effort should succeed, it will open the way for an indefinite extension of the ministry by native agency, and at comparatively small cost indeed. Let our native brethren have your prayers, and the prayers of the churches of Christ at home.

Signs of progress.

"I am thankful to say that all our stations, Dinagapore excepted, seem now to be working with efficiency. The Lord's work proceeds slowly, yet surely. It is difficult to describe fully the state of things, so wide is the scale on which everything works in this country. You can see that every day the influence of the press extends—that a vast regenerative change is in progress in the bosom of Hindoo society, a very, very small part of which shows itself in actual open adhesion to Christianity. You feel surrounded by a power in motion whose tendencies and results it is almost impossible to anticipate. You meet constantly with the effects of Christian instruction in the knowledge displayed by thousands of the gospel, and their frank recognition of its value, beauty, and truth. The leaven is not only placed in the mass—you are sure it is working; but after all, at present, the tangible results in the way of conversion are comparatively small. This state of things is a very curious and attractive study. But one is obliged, after all, to fall back upon the promises of God's word, and to rest satisfied that He who rules the tempest and calms the raging of the sea, is the DIRECTOR of the whole, and will make this wonderful

movement subservient to His glory, and the salvation of men.

"I feel greatly cheered by what I have seen; but at the same time am deeply impressed with the vastness of the work we have entered upon. We need the giant's might and endurance to win our object. Our weakness shall be made strong by Him who is Lord of all power and might."

SEWRY. — BIRBHOOM. — Mr. Williamson writes under date of June 28th, and it will be seen that progress is being made in this district also, in regard to the native pastorate as well as in teaching the people to exert themselves in helping on the good cause. Now that these subjects have received the serious attention of the brethren, and their views have been published in the reports of the various conferences which have been held, it is very encouraging to see some fruit already. The work seems fairly commenced, and we feel sure it will go on. To *begin* seemed the great difficulty. But after all it is only returning after a season, of perhaps necessary preparation, to the principles laid down by the Serampore brethren nearly half a century ago.

"Being unable to write you at an earlier date, I now without further delay proceed to give you some account of what we have been doing lately. Since my last communication to the Society, we have by a kind Providence been conducted through another hot season with less harm than was expected. The season having been here unusually mild, and of comparatively short duration, our work was prosecuted with undiminished energy.

"As yet we have neither had admissions into, nor exclusions from our church, which, however, seems to enjoy the blessing of unity and peace. Nearly all our members subscribe to our auxiliary society from 1s. to 4d. per mensem. This is additional to the monthly collection at the ordinance of the supper. You will be glad to hear that our church has at length been placed under the care of native pastors, who will be independent of the missionary, though not excluded from his instructions and administrations when required. The church being unable to support a pastor, I thought a plurality would be more scriptural as well as more influential, they maintaining themselves by their own industry. They seem to be scripturally qualified; but as we are directed to lay hands suddenly on no man, it has been deemed advisable that they should exercise the duties of their office with approbation for some time previous to their ordi-

nation. May the gifts and graces of the Holy Spirit be vouchsafed to them according to their need.

"I have been lately collecting for our schools, and have received several subscriptions from military officers as well as civilians, this place being still occupied as a military station. The schools are four in number—one English and three Bengalee; of the latter, two are for boys and one for girls. They have all Christian teachers. The English school pays one-half of its cost, and the Bengalee boys' schools are expected also to contribute something towards their education. Our schools do not receive aid from government, as they would thereby be subjected to secular influence, while the Christian religion would be slighted.

"Our primary work of proclaiming the gospel among the people around us continues to occupy our chief attention, though as yet without numerous conversions; still there appears to be a gradual approximation towards the much wished-for results. The people generally are becoming better acquainted with Christianity, more convinced of its truth, and more disposed to embrace it, being prevented from actually doing so through fear of losing their caste, together with its consequences.

AGRA.—Mr. Williams prosecutes his labours among the native population of this large city, and is now and then encouraged by an addition to his little flock. He says in a recent letter:—

"Since my last I have baptized a native woman, and I trust that she may be kept in the good way unto the end. Having lately had an attack of fever, I went over to Muttra on a visit to brother Evans for change of air. I am glad to say he is making rapid progress in the Hindi, and will soon be able to preach to the people in it. I went out with him and the native brethren to preach in the city for a few days. Great crowds came together to hear—very many with attention, while others offered all the opposition in their power.

"I very much approve the plan which brother Evans has adopted in order that the preaching may be both extensive and effectual. Every Monday they begin at an extreme end of the city, and go through it during the week. On arriving at the appointed places he commences with reading a portion of scripture, and in the meantime many hearers gather around him; then one of the native preachers, taking up the same passage, preaches, and the other follows in the same way. Such efforts as these will tell upon the idolatrous inhabitants of this city.

"I am glad to say that my school is doing

well. The number of scholars is increasing. The work of preaching is attended to as usual. All things are going on well at Chitoura too. I visit the station as often as I can, and am otherwise in constant communication with it. May God smile upon all our efforts to advance His kingdom and glory in this heathen land."

WEST INDIES.

TRINIDAD.—PORT OF SPAIN. By the time the letter, which we subjoin, from Mr. Law reaches the eye of our readers, he will have heard that Mr. Gamble has sailed for his destination, and will have nearly reached it. The tidings of Mr. Gamble's acceptance by the Committee proved a great solace to our devoted brother; those now on their way, that Mr. Gamble has commenced his voyage will, judging from the feelings expressed in Mr. Law's letters, be most welcome and cheering. The state of the churches in Trinidad appears to be a prosperous one, and scarcely a letter comes from that field without speaking of additions to the flock, and a constant accession to the number of inquirers

"I feel more and more that I am unable to do the work of Port of Spain, and fully superintend the stations left in my care on the death of brother Cowen. I am doing all I can to raise up and support a native ministry, but this is a work of time.

"All the native preachers do what they can in their several fields of labour, but they are unable to carry on the work without more personal superintendence than I can give.

"As to the location of the missionary you may send, I still think that he should be placed in the Savannah Grande district, doing the work of an evangelist in that quarter, and having the special care of the churches in New Grant and Indian Walk.

"Our native preacher at Montserrat is quite able for the work in which he is engaged. I should like to see him the pastor of the church now under his care.

"I hope I shall soon hear that the Committee have appointed a messenger of mercy to preach the gospel of the grace of God in this dark land.

"If a missionary is not to be sent immediately, one or more of the native preachers must be relieved from their worldly callings and be entirely devoted to the work of the Lord, but this would incur a good deal of expense. Besides, I do not for the present think it desirable to do anything that would tend to make these friends too much de-

pendent upon us. I think the best plan is to give a little help now and again as an encouragement.

"I wish that the native churches in the case of calling any of these brethren to the pastorate, should engage to support them, so that they may be able to give themselves entirely to the work of the ministry."

"It gave me unfeigned delight to hear from you lately, particularly to learn that Mr. Gamble has been accepted by the Committee as a missionary for Trinidad. Our prayers are answered. May the divine blessing abundantly rest on our brother! May he be endowed with power from on high, and come to us in the fulness of the gospel of Christ! I assure you that help will not come before it is absolutely required. I am far from being as strong as I used to be; still, though faint, yet pursuing. I have very lately visited the country stations, and found things on the whole in a satisfactory state. I found much sickness and poverty among the people. In consequence of a very long dry season there is a great want of ground provisions. Still the churches are in a prosperous condition; some are seeking the way to Zion, and during my visit I baptized five persons on a creditable profession of faith in the Lord Jesus Christ.

"In Port of Spain, also, the work of God advances. Our people here are animated by a *spirit* of activity and Christian liberality. The sabbath-school teachers are very zealous; indeed, all the friends seem ready unto every good work.

"A part of the debt on our new chapel must be speedily paid. We are all doing our utmost. Every Lord's day we have a collection for this purpose. At the end of last year I proposed to our people to give so much every sabbath, so that since then we have collected every Lord's day about two pounds sterling. But this is more than we can long continue to give. The friends at home will surely render us some aid.

"The mission house in Port of Spain is a cause of great expense from time to time. It is what is regarded here as an old building. All buildings in this climate require constant repairs, otherwise they soon go to ruin.

"If the Committee would grant £20 annually to help us with our debt, and to assist us to meet some of the expenses of repairs, in a few years the chapel would be free from debt, and then we should be able to give considerable aid to the society.

"In Port of Spain we have several inquirers, and some are about to put on Christ by baptism."

BAHAMAS.—NASSAU.—We are glad to find by recent letters that Mr. Capern's health is somewhat improved. He is, however, gradually making his arrangements with a view

of returning, Mrs. Capern being in this country, and there being no prospect whatever of her being able to return to Nassau. A few extracts from these letters will show how the affairs of the mission go on in this district.

"I have given up the mission house to Mr. Davey, and when I am at Nassau shall be a boarder in his family. I have also desired him to take the churches on this island under his care, and I remain here; I can attend to the native teachers and the out-islands. When the hot season and the hurricane months are past, it will be desirable for Mr. Davey to pay a visit to some of the out-island churches. Unless he does this he cannot possibly have any idea of his field of labour, or of its character or extent. At present he will do well to confine his labours to Nassau and its stations.

Another native Teacher sent forth.

"Last week the young man who has been with us training for out-island work, left for the northern district of Long Island, where he will open a day school and take the oversight of the churches there. He is an excellent youth, and God will, I trust, preserve him by His grace, and make him very useful.

A new Church formed.

"During the last month I visited Andros Island, and was received by the people with their wonted expressions of gladness. The season of the year was unfavourable for travelling in consequence of the calms, heat, thunder, lightning, and rain. I sailed along under the shore about seventy miles in a small boat which I had to charter for the purpose, but called only at three settlements. I might, had I had time, have called at ten; but my object was to visit the principal stations. I found the people had held their services regularly on the sabbath and during the week, and are, I hope, growing in grace and in the knowledge of Christ. There is a sabbath school at each of these stations, and at two, a day school. At the last settlement I went to, I found a church of twenty members. I had never been there before. Nearly all who reside there are Africans. I found some inquirers at each place, but did not baptize any, deeming it more prudent to leave that matter for the teachers to attend to.

"I have no intention of leaving Nassau immediately, much as I desire to be in the midst of my family. Mr. Davey ought, before I leave, to obtain a more enlarged and correct idea of his charge. But he can only get this by a visit to the out-islands, which he cannot pay till the hurricane months are passed."

WESTERN AFRICA.

CAMEROONS.—Since his return, Mr. Saker has been too intensely engaged in getting the printing establishment into working order to write much. He and Mrs. Saker have both suffered from attacks of fever; but they have not been very severe, and were indeed expected after their long absence. Though referring to these seasons of sickness, he desires that no uneasiness may be felt on their account. Writing in June, he says :—

“I am at present suffering a first instalment of the maladies which belong to this country. I cannot sit but with pain, and am too weak to walk long. But it is a temporary evil, and expected.

“Since you last heard of me we have had our press at work, and have printed many thousands of school lessons. Three thousand books are now before me waiting to be stitched. In a few days this will be done. The printing of additional portions of scripture is now in hand. To do this, I have taken two fresh lads to the type case, and they are progressing in the simple art of composition quite to my satisfaction.

“I have had Fuller for a month. He is doing well at Bimbia. Here all things go on with prospects of success.

“Fever has laid me down at times, Mr. Saker informs us in a subsequent letter, leaving me but little time to attend to the multitude of duties here. For four days past I have been doing well, and am full of hope for the future. Mrs. Saker is now suffering from the same cause, but is also hopeful. Be not at all uneasy on our account. The weather continues wild in the extreme. The dampness we try to correct by fires burning day and night, yet we suffer chills in every room. The rains are very, very heavy.”

BIMBLA.—The tidings we now receive

from this station are cheering, and show that the dark cloud which rested upon it two years ago, has passed away. Order and peace are in some measure restored, and the people begin to attend again on the worship of God. Mr. Fuller writes, under date of April 16th :—

“Since January last I have had two baptisms, adding six members to the little church. I cannot describe to you the joy felt when examining them on the grounds of their belief; all I heard was satisfactory. I trust that the spirit now working among them will continue, until many be ingathered to Christ.

“I have now a class of six anxious inquirers after truth, who are, I hope, under penitential sorrow for sin, with seven more who come for spiritual conversation, but are still halting. They have been to some of the members and expressed a wish to join; but the weight of sin does not yet drive them to Christ.

“In regard to the progress of the gospel here, writing in July, Mr. Fuller remarks, God is still at work. Upon the hearts of some He seems now to be opening the pledges of His grace. Four of the inquirers are making rapid progression in spiritual knowledge. Others also are doing well, so that God is not leaving us without a witness.

“Last week I was going to speak with one who had been awakened to a sense of his sins. In passing along the sea-shore, turning round a large tree standing close to the water's edge, I saw a young man deeply engaged in prayer, I wished to join him, but fearing to disturb him I passed on, but with fresh courage to go on my errand. It was the first thing of the kind I had seen. I cannot describe the pleasure with which I spoke when I reached the place to which I was going. I felt as if all that was asked in that young man's prayer was for me. Doubtless there are many more who, like him, have their temple in the woods.”

HOME PROCEEDINGS.

During the past month Mr. Allen has visited Sussex, and attended meetings at Hastings, Battle, Lewes, and Brighton; Leicestershire, representing the Society at Leicester, Blaby, and neighbouring churches; and in company with Mr. Manning of Frome, gone through the Worcester district. Mr. Smith of Chitoura, with Dr. Hoby, have been the deputation to the West Riding of Yorkshire; Mr. Oughton has taken the East Riding from Scarborough to Hull, together

with the churches in Lincolnshire; while Mr. Denham has been in Huntingdonshire, and Mr. Stent of Hastings, in Shropshire.

Mr. and Mrs. Webley departed for Haiti, on the 17th inst., in a great measure restored to health by their visit to this country. Mr. and Mrs. Kerry embarked at Portsmouth, in the “Queen,” on the 2nd ult., for India; and Mr. and Mrs. Gamble sailed for Trinidad on the 12th. We trust these friends will have a safe and prosperous voyage.

We regret that we have to announce the return of Mr. Morgan of Hourah. Fifteen years' labour in Bengal have thoroughly prostrated his health, and his medical advisers peremptorily insist on his early departure. By the first mail in September, directions were forwarded to him from the Committee, to lose no time in embarking, and he may be expected in England early in the spring.

Mr. and Mrs. Underhill will leave Calcutta in December, touching at Bombay on their way home, in order to visit Mr. Cassidy at Poonah. Any of our friends who may be writing to Mr. Underhill should not post any letter to him for Serampore, after the 2nd instant. If writing by the November mail, all communications should be addressed to him at the Post Office, Bombay.

NOTICE.

We beg to call attention to the following directions supplied by Mrs. Allen, the writer of the most interesting history of the Ceylon Native Girls' Boarding School, in a previous page. We are often applied to for the information here supplied, and we apprehend the articles mentioned by Mrs. Allen will be

found suitable for any oriental station. The ladies forming working parties will do well to copy these few but useful hints.

Ladies, sending out boxes of goods, are respectfully advised that materials for the clothing of the native girls should not be made up, and that articles for sale should be adapted to the use of Europeans resident in a hot climate. The following list may serve as a guide:—

For the use of the school: Good washing prints, checked muslins, materials for sewing, crochet, and embroidery, including patterns, thimbles, &c.; copy-books, writing materials, reward-books, and picture-cards.

For sale: Children's dresses and jackets, ladies' dressing-gowns, collars, sleeves, &c., all fashionably made; stationery and toys, with a few fancy articles.

All contributions in aid of the object may be forwarded to Mrs. Allen, through Sir Morton Peto, Bart., Treasurer of the Baptist Missionary Society; the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, Mission House, 33, Moorgate Street, London; or through Mrs. Thomas Whittard, Local Treasurer to the school, 17, Great Norwood Street, Cheltenham.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., July 14.

CAMEROONS, Saker, A., July 27.

CLARENCE, Diboll, J., July 17.

GRAHAM'S TOWN, Nelson, T., June 16.

ASIA—CALCUTTA, Thomas, J., July 18, Aug. 8.

COLOMBO, Davis, J., July 10, Aug. 16.

DACCA, Supper, F., Aug. 1.

JESSORE, Anderson, J. H., Aug. 6.

MONGHIR, Parsons, J., July 10.

SERAMPORE, Sampson, W., Aug. 7;

Underhill, E. B., July 16 (two letters), Aug. 4 and 7.

HAITI—JACMEL, Lilafois, J. P., Aug. 23.

JAMAICA—CALABAR, East, D. J., Aug. 7 and 24.

MOUNT CHARLES, McConachie, R., and others, June 30.

SALTER'S HILL, Denny, W., July 22.

SAVANNA-LA-MAR, Clarke, J., July 16, Aug. 5.

TRINIDAD—PORT OF SPAIN, LAW, J., Aug. 26.

ACKNOWLEDGMENTS.

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

Blyth Foster, Esq., Biggleswade, for an Encyclopædia in 28 volumes, for the Jamaica Institution;

Friends at Battersea, by Misses E. Brooks and E. Cook, for a parcel of clothing, value £5 13s. 6d., for Haiti schools;

Friends at Norwich, by Mrs. Wheeler, for a case of clothing, value £10, for Rev. J. Diboll, Clarence;

Mr. E. Hookway, Clevedon, for a box of magazines;

The Religious Tract Society, for a parcel of Tracts, for Rev. W. H. Gamble, Trinidad;

A friend, Hammersmith, for a parcel of magazines;

Miss Hatch, Highgate, for a parcel of the "Freeman," &c.;

Miss Square, Plymouth, for a parcel of books, for Rev. A. Saker, Cameroons;

J. L. Benham, Esq., Wigmore Street, for a parcel of Reports, &c.;

G. J. E., for a volume of the Baptist Magazine;
 Friends at Birmingham and Luton, by Rev. J. Makepeace, for a box of bonnets, clothing, &c., value £30, for the *Benevolent Institution, Agra*;

The British and Foreign Bible Society, by Y. M. M. A., for a case of Bibles and Testaments, value £4 8s. 11d., for *Benares*;
 Mrs. T. G. Collings, Dunstable, for a parcel of Baptist Magazines (five years).

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21 to September 20, 1856.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq., in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Pursar, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Coldate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

THE
MISSIONARY HERALD.



MARKET SCENE, NASSAU, BAHAMAS.

KANDY.—EXHIBITION OF BUDDHA'S TOOTH.

THE following observations on the progress which Kandy, the capital of Ceylon, has made during the past twenty years, and on the great festival held there, in honour of Buddha, the deity worshipped by the Singhalese, will be read with general interest. They will give some insight into the condition of one of our principal stations in Ceylon, and impart a correct idea of the nature of the idolatry which prevails there. Whatever tends to enlarge the acquaintance of our readers with any of the Society's stations, or to present correct views of the evil systems its missionaries labour to overthrow, cannot fail to deepen their interest in the grand object they are unitedly endeavouring to accomplish.

The writer in the *Colombo Observer* of a recent date, a journal belonging to our kind friend Dr. Elliott, a member and deacon of the church at Colombo, whose remarks we freely use, omitting such as have no immediate relation to our object, thus notices the two subjects we have mentioned.

Visiting the capital of the central province at such distant intervals as 1839 and 1849, 1852 and 1856, we have been able to mark its progress—rapid of late years—in all that constitutes a town, a centre of agricultural enterprise, and of the commerce to which such enterprise gives birth. Building has extended on every hand, under sumptuary but judicious regulations which have secured rectangular streets and well-tiled houses. The results are that in Kandy fires are unknown, while the panoramic view from the hills around is that of the prettiest town in India—we almost feel inclined to say, in the world. “Beautiful for situation” it always has been; and the town seen from above, was a pretty one twenty years ago, when the noble Pavilion was

the central object,—the great Buddhist temple, the library, and the magazine in the lake being the chief accessories of the picture. Now, the town seen from a distance—as we have just seen it from the Peak of Hantenne, 2,700 feet above the elevation of the lake—the lake itself 1,600 feet above the sea—seems severed into three well-defined divisions by three towers of Christian churches, all of which have risen within the last ten or twelve years. The episcopal church, guiltless of whitewash, and ageing under the climate, is a really fine object viewed near at hand or afar off. Of the castellated top of the Church Mission chapel, and even of the strange square tower of the just finished Scotch Kirk, we can at least say that “distance lends enchantment to the view.” With the fine white sand of its roads and streets Kandy now looks clean even near at hand after heavy rain, and the little paradise of gardens, walks and rides,—of hill and plain and lake, embrace every possible variety of scenery. This beautiful mountain-town is the centre of a great agricultural enterprise. Turning aside then after a visit to the old Kornegalle Road tunnel, we find ourselves at Bogambra, in the heart of the establishment which, more faithfully than any other perhaps, symbolizes the nature and the necessities of that enterprise. All around us were machines for turning, pruning, and even for planing iron; circular and vertical saws for timber; with numbers of active, intelligent Singhalese workmen, employed as carpenters, or at forges supplied with the necessary air blast from a central machine. Close to the Bogambra mills is the long range of buildings formerly used as the government tile and brick establishment. It is now the property of Messrs. C. Pitts

and Co., and here, as we learnt to our surprise, a considerable quantity of coffee is, at an advanced period of the season, dried, prepared, and packed in casks or bags ready for shipment. Of course this involves some saving on the cost of carriage to Colombo, but the spareness of the population around Kandy, and the objections of the native Kandian to engage in employments of this nature, will probably render this establishment for many years to come a singular one in Kandy, however successful in the hands of its intelligent and enterprising originators.

But amidst all the sights to be witnessed in delightful rambles around Kandy, it did not enter into our calculations that in the course of a casual ride it should fall to our lot to witness, for the first time in a residence extending to close on twenty years, the great object of Buddhist worship—the sacred tooth-relic of the Hindoo sage who founded a system so intelligently subtle, that to this day more than a third of the human family adheres to it. But so it was. On the evening of Friday last, the 6th of June, we entered, and were admitted to the *sanctum sanctorum* of Buddhist worship, with its dim religious light shining through images of crystal, and reflected from those of gold and silver—its garniture of cloth of gold, and its stifling odour of confined air and flower-offerings. Here we had a good view of the so-called tooth, first close at hand resting on its receptacle of golden lotus-petals; and then as publicly displayed to the adoring multitude,—though why they should adore the relic of a man not only dead, but, according to the doctrines he inculcated, *annihilated*, is a fact to be classed with the mysteries of the human intellect—so glorious yet so debased!

It appears that Bulatgama Unanse, well known at Galle as the leading priest

of the southern province, and distinguished amongst his countrymen as a writer and a poet, had come to pay vows and offerings at the shrine. To the committee of chiefs and priests to whom government handed over the custody of the tooth-relic and the temple property, this priest applied, requesting that a public exhibition might take place. Now as Bulatgama Unanse, like the majority of the low-country priests, adheres to the Amerapoorra form of ordination, while the Kandian priests derive their forms from Siam—the request of the distinguished heretic from the south was refused. Upon this, as our information runs, he waited on the governor, when his Excellency bethinking him that he had not as yet seen this object of world-wide interest, intimated a wish which to hear was but to obey. The shrine, rich with barbaric pearl and gold, resplendent with emeralds, sapphires, and rubies, of dazzling hues, was displayed to the view of his Excellency, and a large party of the ladies and gentlemen of Kandy; the shrine was opened, and they and we beheld a bent and discoloured object, which Professor Owen, however he might fix its position as a polished fragment of an elephant tusk, would unhesitatingly displace from the category of the dental furniture of any human jaw—how greatly gifted soever in that respect Buddha may have been. The size of this object, about an inch and a half long, shows at once that human tooth it never was; but the Buddhists, with their indefinite notions of physiology, easily get over all difficulties. Buddhu, they will say, was supernaturally large even as a human being. But for the fact that the polish was uniform and that the ends were rounded, without any trace of the process which is called the “crown” of a tusk or tooth, we should have felt inclined to ascribe the origin of the

relic to the jaw of a male individual of that most unpoetical of all animals, from a surfeit of whose flesh Buddha is acknowledged to have died. Forbes is probably right in describing it as a piece of discoloured ivory, and we bear our testimony to the correct idea afforded by the wood-cut in his work of the *shape* of the relic. In the original the *patches* of discoloration are more obvious, and if the Buddhists were given to correct reasoning, they might surely doubt the divinity of the being who could not preserve his tooth from discoloration. But what is the use of talking of reason in reference to persons who acknowledging no divinities at all, yet "worship they know not what." The slightest section of the "tooth" submitted to the microscope would solve all doubts as to whether it derived its origin from an elephant, a monkey, or a wild boar; but the day for this has not yet come; and we much doubt if the faith of the keepers of the relic would lead them to submit it to any of the tests through the ordeal of which, as their legends relate, it passed in former times triumphant. Thrown into a glowing furnace it burst forth unscathed, but emitting rays which illuminated the universe; buried deep in the earth and trodden upon by elephants, it re-appeared on the surface, as we saw it, in the centre of a gold lotus-flower; cast into a deep and filthy pool, it acted as a potent purifier—the water became glassy clear, gemmed with lotus-flowers, on one of which the relic was seen calmly reposing. Up to this day, men come to worship it, not only from the extremities of Ceylon, but from Ava of the golden foot, from Siam and from "far Cathay." The offerings consist of sweet-smelling flowers, rice, cloth, precious stones, &c. When the relic is exhibited, the people, with a shout, raise their hands in the attitude of adoration, and amidst a

wild and deafening noise of drums and clarionets, they repeat the form—

I make Buddha my refuge,
I make his books my refuge, ?
I make his priests my refuge.

On the occasion under review, we were not so much struck with any particular display of doctrinal feeling on the part of the people, as with their tumultuous earnestness to get near the relic and the difficulty with which the chiefs, priests, and police could preserve any show of order amongst them. Close to our side, as we stood on the verge of the swaying crowd, with our shoes on our feet, and our jungle hat on our head, we noticed a fluent Kandian lady pouring into the ears of a female friend the manifest amusement she derived from the scene. As for the chiefs and priests—custodiers of the relic—it struck us that they went to work in a very cool, business-like, and unexcited manner. Although told by a Kandian gentleman of standing and intelligence, that if the temple chiefs and priests could be induced to exhibit the tooth-relic on the esplanade in front of the great temple, the assemblage would be immense, and the offerings close on a thousand pounds in value, yet the final conviction left on our mind by the results of the day's exhibition is, that the people are losing their faith in the system—their regard for its relics and its priests—and that from this, the central shrine of the Buddhist system, the glory is fast fading. Twenty-three centuries have elapsed since the founder of Buddhism died, since his funeral pile, according to the Pali legends, was surrounded by 700,000 of his priests, and 60,000 princely devotees. His favourite pupil may have secured one of his teeth from the flames, and mighty monarchs may have contended for the possession of the relic; but with the advance of Christianity and education, all faith in the identity of the present relic with the

original tooth, or even with the object which arrived in Ceylon some fifteen hundred years ago, will be dispelled; and above and beyond all, the cold, cheerless system which it represents will lose its hold on the minds of the people. The British government, which once so jealously guarded this "palladium" of Kandian sovereignty, has "taken a receipt" for the tooth and its trappings, and ceased to interfere, save as to ordering the police to perform, on such occasions as the one we chronicle, the difficult task of preserving peace and order, and preventing theft. We believe too, that the vast majority of the Kandians are too shrewd to misconstrue the natural desire of Sir Henry Ward and other Europeans, to witness an object of wide historical interest, into any participation in their own superstitions.

As to the Buddhist question generally, we believe it remains exactly on the basis on which the regulations of Sir George Anderson, with the concurrence Sir John Pakington, placed it. Certain

chiefs and priests are, *ex-officio*, electors, and the colonial secretary confirms their choice, merely, however, as to the recognition of such secular rights as may attach to the office. In those secular rights, and in the cupidity and quarrelsomeness of the people, consist the difficulties of the question. A scramble for one-third of the most valuable lands in the Kandian province would set chiefs and priests cutting each others' throats. Government has appointed a commissioner, however, whose province extends, we believe, not only to decide what lands shall be handed over to the Buddhists as compensation for money payments stopped, but to the general registration of temple lands and temple tenants, the neglect of which, in the earlier years of British rule, has entailed so much embarrassment on successive governors, and placed them in so false a position. The British connexion with Buddhism is now but slight; and Buddhism, itself, in Ceylon, is fast becoming effete: like the tooth-relic, it bears the mark of decay.

THE CASE OF THE PERSECUTED CHRISTIANS IN BARRISAU.

It will be remembered that in our January number we published a very detailed account of the outrages which had been perpetrated on a little community of native Christians, residing at a village named Baropakhya, Zillah Backergunge, in the district of Barrisaul. We also subsequently published the resolution of sympathy with these native brethren in their affliction, and of direction to Mr. Underhill and Mr. Page to carry on the suit in their behalf, with a view to defence and redress. At the Calcutta General Conference the systems of zemindary, and indigo planting were discussed in papers submitted by Mr. Page and Mr. Schurr; and since then Mr. Underhill has pub-

lished the case, the evidence, and the magistrate's decision, which has been adverse to the native Christians.

These proceedings have raised a controversy in all the newspapers of Bengal. The public mind is intensely excited on the subject; and, we are thankful that we can say, almost wholly in favour of truth and justice. What the end will be none can tell; but hopes are cherished that, out of the events described, there will arise a thorough investigation into the police and judicial systems.

Meanwhile, the Calcutta missionaries are not inactive. A memorial has been presented to the Lieutenant-Governor of Bengal, a copy of which we subjoin, calling on the government to issue a

commission to inquire into these things, and there is good ground to hope that the effort will be successful. We now call the attention of our readers to the memorial itself, which, it will be seen, has been signed by the leading brethren of all the missions having representatives in Calcutta.

TO THE HONOURABLE F. J. HALLIDAY,
ESQUIRE, LIEUTENANT-GOVERNOR OF
BENGAL.

The Memorial of the undersigned Missionaries of the Gospel.

Humbly sheweth,

That your memorialists are missionaries residing in or near Calcutta, and are connected with various Christian churches.

That your memorialists are in the habit of meeting every month, for conference respecting such matters as relate to the progress of the gospel in this country; and that your memorialists have frequently and carefully considered at these meetings the social as well as the spiritual condition of the people, and have had many opportunities of judging, both from personal observation, and from intercourse with residents in the Mofussil, what that condition really is.

That if your memorialists believed that the people were suffering from no evils but such as are being removed, or that their unhappy moral character was the sole cause of their calamities, your memorialists would not come forward to address the government on the subject. But your memorialists have long entertained the conviction, that the circumstances of the case call on them to overcome all repugnance to bearing their public testimony on behalf of the people; and it was with this conviction that your memorialists sent to the Houses of Parliament, prior to the inquiry into Indian affairs in 1852, a petition which was laid before the Com-

mittees of the two Houses, and in which they thus stated their views:—

“That your petitioners have reason to believe that there is a vast amount of social disorganization, and of consequent suffering, in the whole country. Much of this, your petitioners can trace to the fearful superstitions of the people; to their ignorance; and to the debasing effects of a popular mythology, which presents as objects of worship, deities, who are examples of every vice, and which ascribes sanctity and divine honour to a priesthood which is the principal curse of India. But speaking particularly of this great presidency of Bengal, your petitioners would represent to your honourable House the existence of evils, which it falls properly within the scope of government to meet and to control. The evils resulting from the religions of the country, your petitioners believe have been greatly diminished since the commencement of Christian missions; and they willingly accord to the government of India the praise of having abolished Satis, and checked infanticide, Thuggism, and the once-prevalent practice of self-immolation. Your petitioners do not now hear of the terrible occurrences with which their predecessors were familiar,—of women drowning themselves publicly at the junction of the Ganges and the Jumna; of others sitting in pits to be smothered by heavy baskets of sand; and of devotees yielding themselves to death in the presence of multitudes, by means which require the active participation of heartless accessories. A more just apprehension of their duty by the judicial officers of government has restrained such suicides, by dealing with the accessories as guilty of murder; and the enactment of several wise and salutary laws has restrained the other classes of crimes which your petitioners have mentioned. Your petitioners believe, however, that these results must, in a large measure, be ascribed to the growing influence of Christian missions, which have been blessed, no less in raising the standard of piety and justice among the Europeans in India, than in the enlightenment of the consciences of the natives. But there are other evils with which the government, as such, has to contend, and which your petitioners regret to declare, appear to be on the increase. Your petitioners greatly fear, that it will be found on inquiry, that in many districts of Bengal, neither life nor property is secure; that gang-robberies of the most daring character are perpetrated annually, in great numbers, with impunity; and that there are constant scenes of violence, in contentions respecting disputed boundaries, between the owners of landed estates.

“That your petitioners submit to your honourable House, that the radical cause of

these evils is the inefficiency of the police and the judicial system. Your petitioners find that the sole protection of the public peace in many places, is a body of policemen (called village chowkedars), who are in fact the ministers of the most powerful of their neighbours, rather than the protectors of the people. The body of peace-officers appointed and paid directly by the state, will, on inquiry, be found to be entirely insufficient for the great districts for which they are provided; but few as they are, they, also, will be found to be oppressors of the people. The records of the criminal courts, and the experience of every resident in the districts of Bengal, will bear testimony to the facts, that no confidence can be placed in the police force, (either the regular force or the village chowkedars); that it is their practice to extort confessions by torture; and that while they are powerless to resist the gangs of organized burglars or dacoits, they are corrupt enough to connive at their atrocities.

"That your petitioners believe, that a strict and searching inquiry into the state of the rural population of Bengal, would lead your honourable House to the conclusion, that they commonly live in a state of poverty and wretchedness, produced chiefly by the present system of landed tenures and the extortion of the zemindars, aggravated by the inefficiency and the cruelties of the peace-officers, who are paid by the chowkedary tax or by the government.

"That your petitioners believe, that a well-organized police, with a more extensive, and more effective judicial system, would do much to check the outrages that arise from disputes about land. But your petitioners must also ascribe much of the evil which these outrages produce, to the causes by which primarily such disputes are occasioned. Your petitioners must declare, that from the want of a complete survey of the estates of the country; of a registration act to settle titles; and of laws to obviate the infinite mischief of the universal system of secret trusts, there is so much uncertainty about the landed tenures and boundaries in Bengal, that capitalists generally dread to purchase such property, and those who do, too frequently keep bodies of club-men, to take and keep by force, the extent of land to which they deem themselves entitled. Between contending proprietors; amidst scenes of constant conflict; and a prey to the corruption and the oppression of the police, the tenant is reduced, not merely to beggary, but also, in many cases, to a state of the most abject and pitiable servitude."

That a separate petition, signed by 1800 Christian inhabitants of Bengal, was presented to Parliament in 1853, in

which they stated that "the police of the Lower Provinces not only fails as respects the prevention of crimes, apprehension of offenders, and protection of life and property; but it is become an engine of oppression and a great cause of the corruption of the people;" "that torture is believed to be extensively practised on persons under accusation;" and that "all the evil passions are brought into play, and ingenuities of all kinds, both by people and police, are resorted to;" and this petition also bore strong and emphatic testimony to the wretched condition of the people, and the unsatisfactory state of the judicial system.

That your memorialists noticed with extreme regret, that the parliamentary inquiry into Indian affairs, was brought to a close, before this subject of the social condition of the people was opened.

That since that period many circumstances, and particularly many recent publications, have deepened the conviction of your memorialists, that the social condition of the people of Bengal is deplorable in the extreme, and that the representations in their petition fell short of the truth.

That your memorialists have perused with the deepest interest a minute by your Honour, on the Police and Criminal Justice in Bengal, in which the existing system is most faithfully and powerfully described. Your memorialists have noticed particularly the following statements: that "for a long series of years complaints have been handed down from administration to administration regarding the badness of the Mofussil police under the government of Bengal, and as yet very little has been done to improve it;"—that "throughout the length and breadth of the country, the strong prey almost universally upon the weak, and power is but too commonly valued only as it can be turned into money:"—that "it is a lamentable but unquestionable fact, that the rural

police, its position, character, and stability, as a public institution, have, in the Lower Provinces, deteriorated during the last twenty years;"—that "the Criminal Judicatories certainly do not command the confidence of the people;"—that "whether right or wrong, the general native opinion is certainly that the administration of criminal justice is little better than a lottery; in which, however, the best chances are with the criminal; and this is also very much the opinion of the European Mofussil community;"—that "a very small proportion of heinous offenders are ever brought to trial;"—that "it now appears that half of those brought to trial are sure to be acquitted;"—and that "peculiar and accidental circumstances, partly temporary and partly arising out of the constitution of the Civil Service, have, at this moment, made the inexperienced condition of the magistracy more observable than it has ever been before, while it seems certain, that the evil during several successive years is likely very seriously to increase;" and your memorialists attach great weight to these remarkable and important declarations.

That your memorialists, when the government of the Marquis of Dalhousie approached its close, expressed in their address to his Lordship, their sense of his extraordinary exertions in the execution of his arduous duty, and of the wisdom, decision, and success which had marked his career; but your memorialists were aware, that the pressure of many other urgent subjects had prevented that distinguished statesman applying his powerful and vigorous mind to the social condition of the people of Bengal, and your memorialists were so deeply impressed with the importance of this subject, that they took the liberty of directing his Lordship's attention to it, in the hope that, if it ever should be discussed in the British Parliament, he

would bring to bear upon it his ability and influence. Your memorialists stated in their address:—

"The conviction that even after returning to England, and commencing afresh to take an active part in the labours of the Imperial Legislature, your Lordship will always endeavour to promote the welfare of India, encourages us to give expression to the wish that your Lordship's special attention might be directed to the lamentable condition of the peasantry of Bengal, to the causes of that condition, and to the best means of ameliorating it. We take the liberty of alluding to this subject, not merely because we know both from our own experience and from the testimony of other missionaries, that the present working of the zemindary system is one of the most powerful obstacles to the spread of Christianity in this country; but also because we are convinced that it is a great and growing evil, particularly when considered in connexion with the general character, both of zemindars and rayats. It encourages the concealment, and consequently the commission of crime. It impedes the administration of justice; and whilst it emboldens the rich to set the law at defiance, it leads the poor to despair of obtaining redress, even against the greatest wrongs that may be inflicted upon them. We have reason to believe that a spirit of sullen discontent prevails even now among the rural population, from an impression that government is indifferent to their sufferings. The zemindary system may be convenient as a fiscal measure; but, on the other hand, the experience of sixty years proves that it tends to demoralize and pauperize the peasantry, and to reduce this fair and fertile land to a condition similar to that under which Ireland suffered so grievously and so long. We do not presume to offer any practical suggestion to a statesman like your Lordship. We are aware that the subject is as perplexing as it is distressing; but we are not without a hope, that your Lordship's sagacity and experience may succeed in devising a remedy even for this all but hopeless evil. We only venture to make the additional remark, that the representations of zemindars and indigo-planters, however correct an exposition they may be of their own interests and wishes, cannot be expected to be otherwise than one-sided, and therefore do not fairly and fully set forth the wrongs and wants of the peasantry."

That your memorialists would now look to his Lordship the present Governor-General in Council, and the Legislative Council of India, at this season of peace and financial prosperity.

to deal with these important matters with adequate earnestness, and with a view to comprehensive and complete reforms. Your memorialists feel themselves bound to declare, that they view with alarm, as well as sorrow, the continuance of the evils which they have so long deplored, and the effects of which are seen in the demoralization and the sufferings of the people; and that they believe that measures of relief can with safety be delayed no longer; as from the information they have acquired, they fear that the discontent of the rural population is daily increasing, and that a bitter feeling of hatred towards their rulers is being engendered in their minds.

That a bill called an Affray Bill was read a first time in Council about three years ago, the object of which was to render liable for affrays, not merely the ignorant club-men who are hired, or the dependent tenants who are compelled, to take part in them, but those also for whose benefit they are undertaken, and without whose connivance they would not occur; and that your memorialists believe, that the official information by which the necessity for that measure was proved to the government in 1853, would satisfy the present government that practices are common in the Mofussil of reckless lawlessness and violence, and that there is such an indifference to human life and suffering, as indicates a fearful state of demoralization and anarchy.

That with a view to ulterior measures, your memorialists are earnestly desirous that a commission may be appointed, consisting of men of independent minds, unbiassed by official or local prejudices, to institute a searching inquiry into all the causes that now affect the condition of the population, especially into the state of the police and the judicial system; the powers and influence of the zemindars and

planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which these bear to the rent that they are compelled to pay; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses, and the best means of alleviating the sufferings and elevating the condition of the people.

That your memorialists are encouraged to hope for the appointment of this commission, by the readiness with which the government of Madras issued a commission to inquire into the practice of torture, the impartiality with which its proceedings were conducted, and the satisfaction with which that measure was regarded by the legislature and the people of Great Britain.

That your memorialists therefore pray that your Honour will forward this memorial to the Governor-General in Council, and will recommend to his Lordship in Council to issue a commission of the character indicated by your memorialists, for the purposes they have ventured to specify, and with such additional objects and duties as your Honour's experience and familiar knowledge of this Presidency may suggest.

That your Memorialists earnestly pray, that your Honour and his Lordship in Council may, in this measure, and in all the arduous duties of the government of this country, be guided by wisdom from Him, by whom kings reign and princes decree justice.

And your memorialists will ever pray.

A. F. LACROIX, London Missionary Society.

GEORGE PEARCE, Baptist Mission.

ALEXANDER DUFF, Free Church of Scotland.

TIMOTHY SANDYS, Church Missionary Society.

D. EWART, Free Church of Scotland.

J. LONG, Church Missionary.

J. WENGER, Baptist Mission.

G. S. CUTHBERT, Church Missionary Society.

EDWARD STORROW, London Missionary Society.

W. WHITE, Church of Scotland Mission.

J. VAUGHAN, Church Missionary.

JOHN POWRIE, Free Church Missionary.

JOHN TRAFFORD, Baptist Missionary Society.

LAL BAHARI DEY, Free Church of Scotland.

JOHN S. BEAUMONT, Free Church of Scotland.

BKHARI LAL SING, Free Church of Scotland.

EDWARD UNDERHILL, Secretary of Baptist Missionary Society, London.

GEORGE E. YATE, M.A., Kidderpore.

JAMES THOMAS, Baptist Missionary Society.

JOSEPH MULLENS, London Missionary Society.

WILLIAM HENRY HILL, London Missionary Society.

JAMES OGILVIE, Church of Scotland.

CARBAPIET CHETW ARATOON, Baptist Missionary Society.

THOMAS GARDINER, Free Church of Scotland.

That a request so reasonable and just, backed up with the names of Christian gentlemen of such high standing and character, and sustained by facts alike startling and strange, will fail, we do not believe. But if it be necessary, in order to give full effect to such a request, that the home authorities should be called upon to interfere, we doubt not that Christians of all denominations will unite in the effort. The future progress of liberty and religion in our Indian empire is at stake. Unless these gigantic evils can be removed, there is no hope for either. We entreat our readers to bear this case on their hearts before God in prayer, that He would so order and direct the movements of His servants that they may advance His glory, and promote the welfare of the oppressed and forlorn.

FOREIGN INTELLIGENCE.

INDIA.

ALIPORE.—The departure of Mr. Denham from Serampore, rendered it needful to make some arrangements for the instruction of the Native Theological Class. Mr. Pearce was asked to visit Serampore twice a week in order to give lectures to this class. This he could not do; and consequently the class has been removed to Alipore, where the young men are now wholly under his care. On the whole there seems to be no doubt that this is by far the best course; and it seems that the brethren in the country concur in it, and have promised to send up to Mr. Pearce such young men as they may deem suitable for the work for which it is intended to prepare them. Mr. Pearce's letter will be read with interest by all who are concerned to see native teachers, duly qualified, trained under one so experienced and devoted, to preach the gospel, and assist the missionaries in their evangelizing efforts.

"Hitherto I have sent you no information concerning the Theological Native Class confided to my care at Alipore; it is time that I did so. The first session is over, with the vacation of a fortnight, and we have entered on the second. In September last, Mr. Underhill informed me that Mr. Denham was about to return to Europe, when he proposed to me that I should go up to Serampore twice a week to give lectures to the class. I replied that it was impossible for me to go up to Serampore as he proposed, but that I should be very happy to take charge of the class at Alipore if the thing met the approbation of the brethren. It was finally arranged that the class come to me instead of my going to the class. In the meantime the missionary brethren generally became informed of the arrangement, and it was most satisfactory and encouraging to me to receive letters from several of them saying how much they were satisfied to learn the arrangement, and expressing their readiness to help on the work by placing young men at Alipore. The class opened with me at the beginning of March, with one only, however, of Mr. Denham's students. Within six weeks eight young men had arrived, three sent by Bion, from Commilla and Dacca,

two, by brothers Sale and Anderson, from Jessore, and three from Serampore, i.e., two new ones, and the one mentioned above. With respect to the three former, not with me, one, I am sorry to say, has been expelled for evil conduct, one refused admission for culpable delay in returning, and the other has found employment at Barrisaul under Mr. Martin. With respect to progress, this is not the time to speak, but I hope to send you a report at the end of the year. I may say, however, that the time of the young men has hitherto been well occupied, and will, I trust, continue so. They have not less than six hours instruction in class per day. Instruction is given in the vernacular only; but the young men are taught Hindostani to fit them to meet the two great classes of the community, Hindoos and Mahomedans. We do nothing that is showy, but only what is substantial. My wish is to make them well acquainted with the sacred volume, and to add such other branches of general knowledge as shall enable them to illustrate its contents, and with facility and power to enforce them on the attention and consciences of the multitude—to make them acceptable and efficient preachers and expounders of God's Word—the only remedy for the sin of man and the woe of the world. Pray for me, that in this important work I may have the blessing of God. There is at the present time a great need of efficient preachers. Such are very scarce.

"The rapid spread of knowledge among the people of this land, renders it highly necessary that we have a better instructed class of native preachers than we have generally had hitherto. What is especially needed is, that Divine Providence should raise up, as he has done at times in the history of the church, special instruments from among the natives, like Luther and Knox, Whitfield and Wesley, to carry on his work, now that so much preparatory work has been accomplished; but this will be only when the church shall be made to humble itself before God for all its shortcomings, and to pray, as did the apostles of old, for God's blessing—incessant, earnest, believing, and God-glorifying prayer.

"I have nothing more that is *special* just now to add. We are well at Alipore, and the mission circle is well, but everywhere conversion work is very, very small. At the present time there is very little of cause of self-glorification in our mission in India. Among the churches in Calcutta and Serampore, and connected with them in the country, there has been no increase of members for the last six years—nay, the aggregate number is fewer by more than sixty of what it was six years since, and the decrease has been gradual.

"It is Barrisaul that makes our statistics look at all encouraging. This is a serious

state of things; I wish that it might receive due attention."

МООННУ.—There are many points of interest in Mr. Lawrence's letter recently received. It discloses the internal condition of the church there, and exhibits, very strikingly, the simplicity of their practice and fellowship. The testimony borne to our faithful and devoted brother Nainsukh is very gratifying; while the difficulties which missionaries have, even where there is the strongest desire to employ them, in obtaining suitable co-workers, are simply but forcibly described. But a good beginning has been made, and the serious attention to the subject of native agency in all the conferences of the brethren cannot but have a most salutary influence.

"It is more than time that I acknowledged the receipt of your very kind letter of February 19, 1856, which arrived last month, and not being official I value it the more. In this depressing land, and particularly in a country station like this, where we have but little fellowship with brother missionaries, a letter from a Christian friend at home, who understands our position and can sympathize with us in our work, is really most welcome.

"The paucity of converts from the natives and the lamentable indifference with which subjects of the most vital importance are treated by the natives generally are circumstances exceedingly depressing to the missionary. After years of toil and anxiety he seems to have made but little progress. Few, comparatively, have the moral courage to declare themselves the followers of Christ; and of those who do make a profession some are very far from being what they should be, and others prove to be only deceivers. Instead of finding around him a body of Christians full of life and vigour, able to sustain themselves as a church, perhaps, the missionary sees only a few weaklings in Christianity, utterly unable to stand alone, and not one amongst them moderately qualified for the office of pastor. He is therefore compelled, whether he approves of it or not, to retain the pastorate in his own hands. There have been some very encouraging exceptions, as in the case of Chitoura and others that might be named; but in too many instances the missionary has to lament that things are far from being as he desires to see them. At Alonghyr we are thankful for some measure of success; but here the native church is not prepared to support its own native pastor. It has a brother who is in some good degree fitted for the office, and who is practically co-pastor, and has been so regarded for years

past. Nainsukh is regarded by his brethren not merely as a teacher among them, but as their spiritual father; and the missionaries have made it a rule to do nothing of importance in the native church without consulting Nainsukh as one of themselves. In the admission of members and in the exercise of discipline he is consulted as co-pastor. He takes a prominent part in the exercises of the Lord's day, and invariably takes a part in the service at the administration of the Lord's supper when he is at home. He takes a deep interest in the spiritual welfare of all the members, and watches over them when at home, as a faithful brother. He has not been formally installed as co-pastor, neither has either of the missionaries; but all have seemingly dropped into the position they occupy, and all go on together harmoniously. To make any alteration now would break up long-standing arrangements, and probably cause confusion and disorder in the church without the prospect of any real advantage. Nainsukh would not like on any account to enter into engagements that would prevent his itinerating for several months in the year. But in case the European missionaries were to be suddenly removed from the station, Nainsukh has had so much experience, that I apprehend he would not find the management of the native church a burden; and nearly every member, if not all, would be willing to repose confidence in him. But the church would not be able to provide for his support; for this he would be compelled to look to Europeans. While European missionaries continue at the station he would not accept the *sole* pastorate; and if he were so disposed, he would find it very difficult to act independently of the missionaries; in truth his position would be what it is at present, except in name.

"You may feel assured that the missionaries will be very glad to form independent churches so soon as circumstances shall render it practicable. I believe the day will come, and is now nearer than it was, when flourishing native churches will be seen in India; but we must patiently wait a little longer yet. We must go on toiling, and praying, and longing until, perhaps, most of the older missionaries are resting in their graves; but their labours and prayers shall not be in vain; the seed they have sown will spring up, and the brethren who follow after shall reap a glorious harvest. I quite agree with you in thinking that Europeans will never evangelize India. We must have native evangelists for this work; and it appears to me we need agents of this class more than native pastors. But whence are they to be obtained? So difficult is it to obtain them that there has been a great temptation to employ individuals altogether unfit for the work. They cannot be made by any skill of man. We must, then, patiently wait until the Lord shall provide them for us.

"We felt it a privilege to have the opportunity of entertaining Mr. Underhill and his family. Their society was most agreeable and profitable; and the meeting of so many missionaries was a rare occasion for Monghyr. At the conferences a spirit of harmony and brotherly love prevailed. It was altogether a very pleasant season. I feel thankful for the kind and welcome visit with which our respected secretary has favoured us. I pray that he may be permitted to reach home again safely with his beloved family, and to turn to account the store of information and experience he has acquired. In connexion with the conference there is only one thing which I regret, which is the proposed removal of brother Parsons from Monghyr. This we shall all feel very much. After labouring together fifteen years without a jarring word, it will be very painful to part. But if it will be for the glory of God and the good of the cause, I wish to throw no obstacles in the way. I wish not to anticipate evil, but would hope that all will turn out for the best. But Mr. Parsons must not move until you have provided another man to take his place. I cannot engage to keep up the English services alone; and if these are neglected and the people leave, our funds will fall off, which will entail an additional burden on the Society."

CEYLON.

COLOMBO.—The following letter from Mr. Davis is one of the most interesting received for a long time. The facts are alike remarkable and extraordinary. They need no observations from us to illustrate or explain them. They speak for themselves, and the perusal of them will excite the liveliest gratitude, and awaken the strongest hope:—

Since I last wrote, we have had the pleasure of adding twenty-two members to the church of Christ on earth, and not without hope that the names of those thus added are really written in heaven. Our rejoicing is mixed with fear, with respect to some; but who can know the heart, save its Maker and Framer? Sometimes the apparently weak and loitering follow on to know the Lord, and cleave unto his servants; while the more promising have, Demas-like, entirely forsaken us.

As an illustration of what the gospel can effect when truly received and enjoyed, even in the case of the notoriously apathetic Singhalese, I will mention two or three facts in connexion with one of our members, living in a village called Warragoda.

He first heard the gospel from the lips of Mr. Daniel, and if we may judge from his course of conduct these many years, he re-

ceived it in the love of it. As a professed Christian should do, he next earnestly endeavoured to lead his wife to the Saviour, and his efforts have not been in vain.

When he felt it his duty to give his children a Christian education, he provided not only for his own, but a schoolmaster for the children of the whole village. Lately he has built (almost entirely with his own hands and at his own expense) a substantial bungalow, to be used for both religious and educational purposes. And, although he works very hard for his living, he is unceasing in his endeavours to lead his Buddhist neighbours to the house of his God, and has become, without any special call, or laying on of the hands of the presbytery, or indeed any appointment from man, an earnest preacher of the cross of Christ.

On the day of the opening of the above-mentioned bungalow for divine worship, the villagers, notwithstanding his kindness to them and their children, did their utmost to prevent our having a quiet service. They brought a priest to recite tales respecting Buddha; they shouted, worked excessively at the tom-toms, fired pistols, &c., but all to no purpose, for heard or not heard, we steadily pursued our course, till much had been uttered concerning the one Saviour and the one way of salvation. Satan did not have more than a partial victory, for, as the women were not needed, or not permitted to hear foolish Buddhist tales, they took it into their heads to come to our meeting, and hear what we had to say about Christ Jesus. It truly gladdened us, as you may suppose, to have the mothers with us, and to be so far successful in the midst of opposition. I am thankful to add we are all in good health.

AFRICA.

Fernando Po—Clarence.—Mr. Diboll is pursuing his course with his accustomed ardour and diligence. His work is marked by a great variety of incident. Often he and his family are attacked by sickness, but they are restored again, and as soon as strength will allow, the mountain tribes are visited, among whom a good work appears to be going on.

"We are now having some idea of the approaching rain season. The hurricanes of last night and the night before, have unroofed our chapel; this has been expected, and we were preparing to re-thatch. This morning the people are working at it in good earnest. The late sickness and mortality in the town has been made a subject of earnest prayer by the whole church, and we rejoice that the Lord has answered our cry, and so entirely removed the cause of our sorrow, that the bill of health is equal to that of any small town in England. The church, we

think is looking up—cases of delinquency are disappearing, and delinquents of days gone by are showing signs of deep contrition. A few inquirers of both sexes are walking well, but you know the caution of the church at Clarence. The number of brethren and sisters who are willing to labour in the Hill country increases. The harmony with which they work affords me no little consolation. At Issupoo had conversation with individuals,—seemed to produce deep impressions on the minds of some; but men are not willing instantly to change the customs of their fathers, and to stand out in distinction from the rest of the people. But they are gaining courage. Last week at Issupoo, I had a long conversation with a man, I combating, and he defending the wickedness of the people, he assented at length to all I said,—went home impressed. In a day or two after, his wife was confined, and he instantly come for my servant to pray with his wife, and to pray God to bless the child. The reader may see nothing in this incident that should interest him, but I do. Here is a man forsaking the devil-priest,—offering no sacrifice, and at the most eventful period of his life—*on the birth of his first son*;—flying to God, and placing that son under his protection. To me this is a sunny spot, and I hope I can see in it the footprints of the Saviour.

"On Saturday last, a man from one of the villages by the sea, who has heard some of our people speak of Christ and the world to come, came to me, saying, that he had sent his two girls to our house at Issupoo, and begged that I would take them to myself, teach and train them so that they may see how we carry out God's mind, and by-and-by return to their *own town* and teach their *own people*. I have consented to take them for a time. The king at Issupoo has given me one of his sons, a boy about twelve years old, begging me to take him, teach him to read and write; teach him English; and let him hear all that we say in our house, and then go and teach *him*. The first, second, and third kings have all expressed their desire to dress. Some friends have agreed to dress two of them (in the cheapest manner), and wish me to dress the other; it will cost about seven shillings each. We are teaching them that if we give them their first clothing, they must in future buy for themselves.

"Yesterday we were much interested by the appearance in our house of three youths from a fishing town, about three miles from 'Robola'; they said that when our man lived in Robola, he used often to visit them, talk to them about God, and teach them the book. They learned A, B, C, before Robola was shut up. They have practised school with A, B, C, ever since, till they are tired, and think they had better never have learnt A, B, C, itself, if they may not learn more. Five of them obtained leave of their parents

to come to me; two were left in charge of the canoe, and three came to me. A pious young woman of the Acco nation, who can speak the language of the Hill fluently, was with us, of whom we know that she can read middling, has some talent for teaching, and an ardent desire to be useful. We told the young men that if they came with a suitable canoe this morning, they might take that young woman for a month; we should see how they behaved to her, and how she got on with them, promising her that some brother should visit her every Lord's day. This morning they came for her, and she is gone, and the prayers of the people are with her.

"About five days since, I went to Robola, assembled the kings and the people; they say here is ground, and more children than in any other town. Why not come, build a house, and live here. The work is quietly growing in my hands, and but for the physical vigour which God has given, I should sometimes break down."

"Since I last wrote we have done but little; I have been once into the mountain, but the incessant rains forbid our getting about. My dear wife and daughter returned from Cameroons by last mail. Since then, Mrs. Diboll has been severely ill, not however from the effects of the climate, but from some mismanagement about our food, which nearly killed her. We had serious thoughts

of sending her home this month, but she suddenly got better, distressing symptoms gave way, and she is again about the house, hoping by God's blessing to enjoy health.

"Our young sister is still labouring diligently among the young folks at the fishing village, of which I spoke in my last; besides telling her that I cannot promise her continuance there, I have agreed to give her one pound a month, which she is to consider a sufficient remuneration for all her labour; and as far as we can see of her work, and her manner of working, we are well pleased.

"If all is well we shall baptize three persons next Lord's day: may the Lord own them in the day of his coming. About two weeks since, we buried a young sister; her end was peace. I have now buried three persons whom I had baptized not long since. How uncertain is life! How near is death! My own health is good; I think my heart is glad before God for this very great blessing. My fevers are short, and when fever is thrown off, its effects are only felt a few hours. Our daughter is hoping to go into the mountain as soon as the rain abates. She is still studying the Cameroons language. Her health is as good here as in England, and we rejoice to believe that her heart is set upon seeking the glory of God, and the welfare of the people.]

HOME PROCEEDINGS.

THE meetings of the past month have been numerous, and we believe productive. Mr. Allen has been down to Plymouth, Devonport, and Kingsbridge, thence to West Gloucestershire, and subsequently Newcastle, and the district covered by the Northern Auxiliary. Mr. Oughton has finished his Lincolnshire journey, and proceeded thence to the numerous churches in the Hampshire Auxiliary. Mr. Smith joined Mr. Oughton in Lincoln, and then fulfilled engagements in Lancashire. Messrs. Lewis and Hiron were a deputation to Monmouthshire, and Mr. Phillips to the North Lancashire churches.

We are much concerned to find by recent letters that Mrs. Sampson's health has been seriously impaired. It was feared that a voyage to England would be inevitable; and if Mr. Sampson came home at the same time, it would be virtually the loss of a missionary to India, just too when his acquisitions in the language were beginning to be of service. A

trip to Monghir has somewhat benefitted them both, and we are]not without hopes that they are simply going through the necessary process of acclimatization.

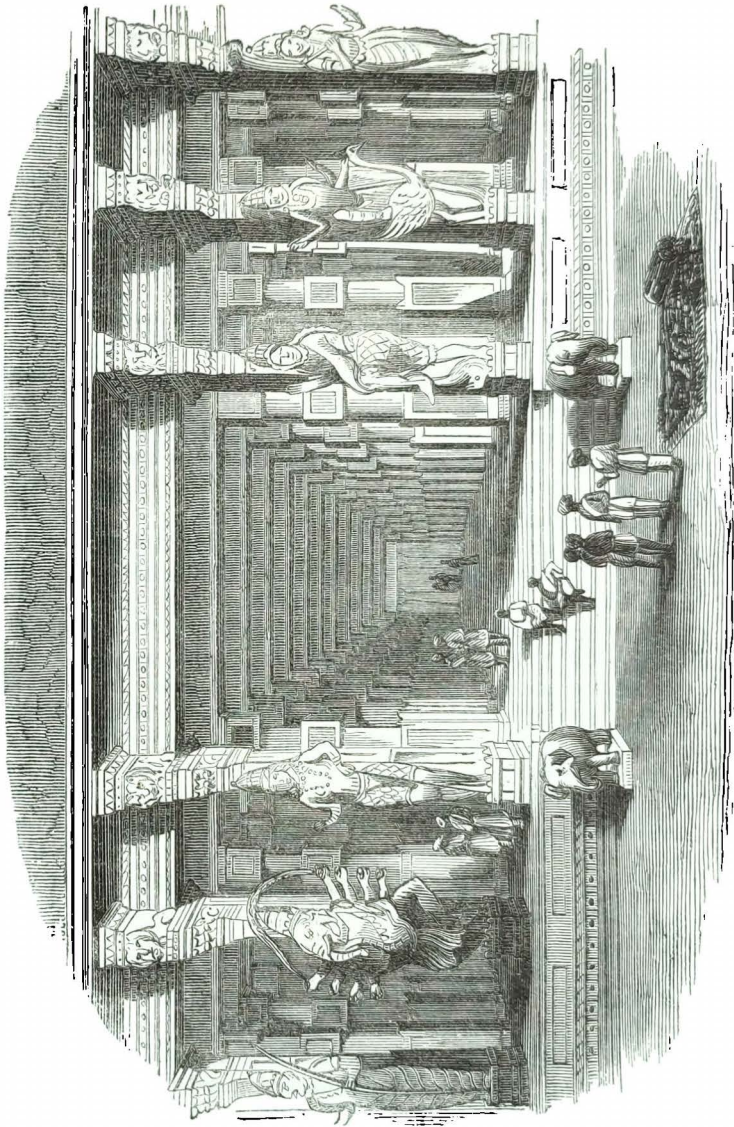
Mr. Denham's health is now sufficiently restored to permit him to enter in the work assigned to him, namely collecting funds for Serampore College, according to the notice issued some three months ago. He will first wait on a few friends in London, and proceed thence to Birmingham, and then to some of the principal towns, as arrangements may be made for him.

We announced last month that Mr. Underhill would leave Calcutta about December. Since then it has been thought desirable that he should remain in Calcutta until the financial arrangements he has made be proved efficient; he will not, therefore, finally leave until next April. Meanwhile he is gone to Burmah, to see how our American brethren carry on their operations there.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1856.

£ s. d.		£ s. d.		£ s. d.	
DONATIONS.					
Bible Translation Society, for Translations	350	0	0		
Boyes, Mr. Thos., Trustees of the late	50	0	0		
Evans, J., Esq., by "Record"	2	0	0		
Hall, Misses, Walthamstow, by Rev. W. H. Denham, for Serampore College	5	0	0		
Isalah xii. 8	2	0	0		
Stevenson, George, Esq.	60	0	0		
T. E., by Barclay and Co.	1000	0	0		
"Voluntary Principle," for Serampore College	0	8	6		
LEGACIES.					
Sharrock, Mrs. Sarah, late of Taunton	178	0	0		
Young, Miss Sarah, late of Camberwell	60	0	0		
LONDON AUXILIARIES.					
Bladford Street—					
Ladies' Association, for Mrs. Sale's School, Jessore	5	0	0		
Milton Street (Bell Court) School, by Y. M. M. A., for Ogulboda School, Ceylon					
	0	8	0		
Walworth, Lion Street— Sunday School, for Cahalaya School, Ceylon					
	10	0	0		
Walworth, Arthur Street— Sunday School, by Y. M. M. A., for Kavalogoda School, Ceylon					
	2	14	0		
BEDFORDSHIRE.					
Steventon—					
Collections at bi-centenary Services	4	13	6		
Contributions	0	9	10		
Do., Marston	0	10	0		
CORNWALL.					
CORNWALL on account, by Rev. S. H. Booth Camborne—					
Anon	0	10	0		
Rodruth—					
Anon	1	10	0		
DERBYSHIRE.					
Derby, Agard Street—					
Collection, &c.	3	17	0		
Contributions, Sunday School	1	17	0		
DEVONSHIRE.					
Devonport, Salem Chapel—					
Contributions	4	10	3		
KRETER—					
Adams, Miss, for Mrs. Allen's Boarding School, Colombo					
	2	0	0		
PLYMOUTH—					
Collections, George St. 43 15 8					
Contributions, Juvenile Society					
	5	13	4		
St. Hill, Kentisbere—					
Collection					
	2	4	0		
Proceeds of Lecture					
	0	8	0		
TIVERTON—					
Sunday School, for "Paul Rulton," Dinagepore					
	5	0	0		
DORSETSHIRE.					
WIMBORNE—					
Contributions, Juvenile					
	0	5	0		
GLOUCESTERSHIRE.					
AVENING—					
Collection					
	1	17	8		
Contributions, boxes					
	0	7	1		
Do., Sunday School					
	0	5	0		
EASTCOMBES—					
Collection					
	1	4	0		
KING STANLEY—					
Collection					
	6	1	0		
Contributions					
	14	8	6		
Do., Sunday School					
	1	11	2		
MAISEYHAMPTON—					
Collection					
	3	0	0		
NUPEND—					
Collection					
	1	2	11		
Contributions, Sunday School					
	2	9	1		
SHORTWOOD—					
Collection					
	11	17	3		
Contributions					
	27	7	4		
Do., Sunday School					
	3	0	0		
STONEHOUSE—					
Collection					
	1	5	0		
TEWESBURY—					
Collections					
	8	8	0		
Contributions					
	7	0	1		
Do., for F.E.					
	0	5	0		
Do., Sunday School					
	0	17	5		
UILEY—					
Collection					
	1	13	4		
WINECOMB—					
Collection					
	1	18	1		
Contributions					
	1	1	0		
WOODCHESTER—					
Collection					
	1	8	0		
	98	6	11		
Less expenses					
	9	18	0		
	88	8	11		
HAMPSHIRE.					
BEAULIEU—					
Burt, Rev. J. B.					
	10	10	0		
Do., for Rev. G. Pearce's N. P.					
	0	0	0		
HERTFORDSHIRE.					
HITCHIN—					
Friend, by Mrs. Dodwell, for <i>Itally</i>					
	4	0	0		
TOTTERIDGE—					
Contributions, by J. Wood, Esq.					
	2	0	0		
KENT.					
SMARDEN—					
Collection					
	1	6	0		
Contributions					
	4	1	0		
Do., Sunday School, Biddenden					
	0	12	6		
LANCASHIRE.					
BOLTON—					
Collection					
	14	11	8		
LIVERPOOL, PEMBROKE CHAPEL—					
Friend, for Rev. T. Evans's School, <i>Mutra</i>					
	1	0	0		
MANCHESTER, on account, by Thos. Bickham, Esq.					
	130	0	0		
NORTH LANCASHIRE					
Auxiliary, on account, by Mr. L. Whitaker, jun.					
	45	0	0		
LEICESTERSHIRE.					
ARNSBY—					
Collections					
	7	12	0		
Contributions					
	7	0	0		
Do., Sunday School Teachers, boxes					
	2	8	0		
BIABY—					
Collections					
	5	15	6		
Contributions					
	1	3	6		
COSBY—					
Collection					
	0	12	0		
HUSBAND'S BOSWORTH—					
Collection					
	1	0	0		
Contributions					
	1	4	0		
LEICESTER, BELVOIR STREET—					
Collection					
	36	14	7		
Do., Public Meeting					
	10	11	9		
Contributions					
	83	17	6		
Do., Sunday Schools					
	3	7	3		
LEICESTER, CHARLES STREET—					
Collections					
	12	11	0		
Contributions					
	93	16	1		
Do., Sunday School					
	0	14	6		
Proceeds of Tea Meeting					
	3	0	0		
MONK'S KIRBY—					
Collection					
	5	0	0		
OADBY—					
Collection					
	1	17	10		
SHEEPSHEAD—					
Collection					
	5	18	6		
Contributions					
	6	15	6		
SUTTON IN THE ELMS—					
Collection					
	1	16	0		
	292	15	6		
Less expenses					
	8	7	0		
	284	8	6		
LINCOLNSHIRE.					
HORNCASTLE—					
Collection					
	5	16	0		
Contributions					
	11	9	4		
MAREHAM LE FEN—					
Collection					
	0	19	4		
Contributions					
	0	15	11		
	19	0	7		
Less expenses					
	1	1	6		
	17	19	1		



CHOLTRY OF 999 COLUMNS AT MADURA, A RESTING-PLACE FOR PILGRIMS, &c.

SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

IN the *Herald* for August we published a statement respecting the Society's financial position and prospects. It was done partly for the purpose of making our churches fully aware of the pecuniary responsibilities devolving on the Committee; and partly for the purpose of indicating some methods of raising the income to a level with those responsibilities.

Among these latter topics, that which is the subject of the present article was referred to, and the following brief remarks may be properly quoted: "It has been suggested that we might follow the example of other societies. For instance, the claims on the Widows' and Orphans' Fund increase yearly; but the income arising from that fund does not. Why not appeal to the churches for a sacramental collection—say the first Lord's day in January—the proceeds to be devoted to that object? Surely no appeal could be more appropriate, and we believe no appeal would be more readily responded to."

Having heard, from various quarters, expressions of approval of what is suggested in the preceding sentences, and the time having arrived when the appeal, if made at all, must be made now; we recur to the subject in the hope that it will be kindly considered, and its claims considerably and freely met.

The first time that the members of our churches meet to commemorate the love of Christ in a new year, is likely to be one of deep interest to them. The review of the past, so humbling, as far as they themselves are concerned, so encouraging as far as the goodness of God, during the past year is considered, the hope for the future awakened, by these and many other considerations,

cannot fail to produce great tenderness of spirit, eminently favourable to a generous consideration of the circumstances of the WIDOWS AND ORPHANS OF MISSIONARIES.

These are sad words. They recall the remembrance of many loved and honoured brethren, no longer on earth, to whose voice we once listened with delight—whose toils and sufferings we, in sympathy shared, and over whose death we mourned. We cannot forget their bereaved wives and children! Where can we remember them more suitably, than when partaking of the memorials of His love, who, when encouraging his disciples to the exercise of pity, told them that, amidst the wonders of the last great day, such acts and sympathy for the suffering would be remembered and rewarded—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto ME."

The income derived from our Widows' and Orphans' Fund is just £590. In 1855, there was paid the sum of £680; and in 1856, £820; and the amount will increase just in proportion as our agencies are enlarged. To prevent, therefore, the ordinary funds of the Society from being thus seriously drawn upon, as last year, to the extent of £230, is the present appeal made.

It must never be forgotten that the great bulk of the property from which the income of this fund is derived, was the product of the self-denying labours of the Calcutta brethren. They generously surrendered the property acquired, on the condition that it be invested, and that from the proceeds, help be afforded to the widows and orphans of deceased missionaries, they simply reserving a *prior* claim for theirs, in case of decease. The fund

was subsequently increased by donations of kind friends; but little or nothing has been added to it of late years.

Pastors, deacons, and members of churches, in connexion with this society, we appeal to your sympathy and love, on behalf of the widows and fatherless children of departed missionaries! Our proposal is, that the first Lord's-day in January, this subject be earnestly pressed on your consideration, and that you then, by *increased* contributions, effectually help us in this thing. Far be it from us to interfere with the primary duty you owe to your poorer members, who have the first claim on your sympathy. We only ask that those who are willing, may have an opportunity of making some addition to their usual contribution, and that the amount thus contributed, over and above the average of the ordinary collection, may be appropriated to the fund for the relief of the widows and orphans of

faithful missionaries, who have been removed from their fields of labour.

We very earnestly entreat the kind co-operation of the pastors of our churches, in this expression of sympathy and love. If they will add to this appeal the force of their own influence and advocacy, they will find a ready response on the part of their people. Thus will the ordinary funds of the Society be relieved from a heavy pressure, while the widows and orphans, too often lost sight of, when their husbands and fathers are no more, will be remembered. They will be comforted too, while the contributors themselves will be benefited by the exercise of their Christian benevolence and love.

We respectfully request that all remittances, made on this account, be specially mentioned, as for the Widows' and Orphans' Fund, and that they be sent to the Mission House as early as possible in the ensuing month.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—By a recent mail we have received intelligence of the decease of two of our brethren labouring in this district. A few particulars respecting them, condensed from the accounts which have reached us, are due to their memory; for they were good men, and faithful, and true.

On the 30th of August, died Charles Subhru, native preacher at Dum Dum. He was a Telinga Brahmin, who first heard the gospel as he was passing through Bengal on a pilgrimage. He was baptized by the Serampore missionaries in 1819, and in 1822, he was stationed by them at Dum Dum, where he has since lived and laboured in the gospel. In his earlier years especially, he appears to have been very useful, and his character throughout a long residence at Dum Dum has been such as to gain him the full confidence of the missionaries with whom he has been associated, and the cordial esteem of all his neighbours. His last illness was very painful, and protracted through

several weeks; but his heart was fixed, trusting on God.

On the 10th of September, Mr. J. C. Fink was, in a most sudden manner, removed to his rest. He was born in the island of Ternate, in the year 1796, where his father held a command under the Dutch government. On that island being taken by the English, he was placed with a medical gentleman for instruction. At Batavia, about the year 1815, he was brought to the knowledge of the truth through the Rev. W. Robinson, late of Dacca. Coming to Calcutta, he joined the Lall Bazar Church in 1816; and desiring to be useful to the heathen, he applied to the study of the Bengali language. When that church formed a missionary society within itself, he was one of the seven young brethren who offered themselves to labour gratuitously as they could find opportunity. When Mr. Peacock died in 1820, he was so impressed with the state of the Mugs, that he came to Dr. Marshman, and declared himself willing to go and reside, with his family, among them. Dr. Marshman desired Mr. and Mrs. Fink seriously to weigh the matter, and to speak

to him again, which he did soon after, declaring Mrs. Fink's desire thus to devote herself to the service of the Redeemer.

Our departed friend was sixty-one years and ten months of age when he died; and he laboured, in connexion with the Serampore and Baptist Mission, for nearly thirty-seven years. He was not distinguished for learning or eloquence. His excellences were such as the spirit of God alone produces, and those taught of God can alone fully perceive and appreciate. He was remarkable for a simple, strong, and unwavering faith; for great simplicity of character; for singular trust in divine providence; for a genuine, deep, and powerful missionary spirit; and for great patience under very protracted and severe suffering. The graces of his character appeared to great advantage when brought low by the attacks of his tormenting complaint, to which he was subject for many years. His sick-room was a school of spiritual instruction. Though naturally disposed to be impatient and irritable, yet, when brought into circumstances which, in one destitute of divine grace, would provoke irritation, his spirit was most docile, and his temper placid and gentle. Even in the decline of life, when infirmities pressed heavily upon him, the prevailing tendency of the inner man was distinctly observable. Shortly before he died, when prevented by great debility from pursuing his loved employ, he was seen once to weep like a child, because unable to go out to speak to the poor heathen of the way of life.

As a missionary he went *among* the people, penetrating into the centre of Mug society, and gained astonishing influence among them. Besides the ordinary trials of his position, he underwent some peculiar tests of principle, one of which may be mentioned. About the time of the failure of the Serampore mission the only means of support left to him and his nine children, were £8 a month, which he realized as a per-centage allowed him by government for collecting the revenue of Akyab. The commissioner of Arracan, knowing his mastery of the Burmese language, and intimate acquaintance with the character and manners of the people, offered him an appointment of £600 per annum; which, though in these straitened circumstances, he nobly refused, esteeming poverty for Christ, "greater riches than the treasures of Egypt."

BARASET.—Our readers are aware that one of the most important steps taken in our Indian mission since Mr. Underhill has been there, was the ordination of Ramnarayan Nath, and Chandra Mohun, as *missionaries* to this district. From the Oriental Baptist we extract the following particulars from

their *first* report. It will be read with all the livelier interest, being the relation of a *new* movement, and if the blessing 'of God be vouchsafed, most important results will arise out of it.

Having now been stationed for three months in Pergunah Anorpur, Zillah Baraset, we desire to report briefly what we have seen and what we have been able to do, and trust that our brethren will read the account with pleasure.

The day after we arrived here, it having become generally known that two Christians had come to preach the gospel in Baraset, a great number of people crowded to us from many villages around the station, amongst whom were to be seen, high and low, rich and poor, old and young; and from the early morning until ten o'clock at night, they were coming to talk with us and to make inquiries about our religion. We, of course, received all, with friendship and respect, and preached the truth freely to them, answering their questions according to the testimony of the scriptures. We also gave books to those to whom we considered it desirable to give them, and to some others we lent them. The people came to us from a variety of motives, as is usual,—some to make trial of our knowledge and ability to dispute, some to see us, some to get books, and some, we hope, with a sincere desire to learn what Christianity is. Almost all, however, listened to us with interest, and many have begun to read the scriptures in English and Bengali. Some say, that God has been very kind in thus sending his servants to impart to them the knowledge of the way of salvation, just as before He had provided for them the means of obtaining worldly knowledge, in the schools which have been established amongst them. We hear, too, that the lads who have taken books from us, are reading them with very great attention; so much so, that when they have prepared their lessons for school, some of them prefer the pleasure they derive from the Christian books before their ordinary recreations. This has been matter for remark by their parents and by the family teachers. These boys often talk together about what they are reading, and discuss the meaning of any knotty passages, and if they cannot satisfy themselves that they understand aright, they come in little companies to us to ask for the requisite explanations.

A considerable number of people were collected to hear us one afternoon, and with them was a pundit. We had a long discussion with this man; and the company broke up in the evening. Two lads of ten or twelve years old, were present with the rest. It appears that they were very close friends, and that one of them had been treated rather harshly by his father that day, so they came

together and sat down to listen. When the people dispersed, they went off together to some other place, having, apparently, made up their minds not to return home. Their parents therefore sent to us, supposing that they were still at our house. We told what we knew of the lads; but this did not satisfy them, and they sent again and again to us about them. At last, about ten o'clock at night, a number of people, carrying lights and accompanied by a jamadar, came to our house, making a great disturbance and declaring that these two lads were secreted with us. We told them, if they could not believe us, to search for the children in the house; but gently remonstrated with them for giving us so much annoyance. The people and the jamadar then made search in the house, and as no trace of the missing boys was to be discovered there, they at length went away. The next day several respectable persons heard of the trouble which had been given us, and they reproved the jamadar so strongly, that he endeavoured to excuse himself by making many false assertions. This made his case all the worse, and he was sharply censured. This affair has resulted in securing us most respectful treatment from all our neighbours, and we have never been molested since.

In Baraset and Elo there are as many as four hundred Brahmin houses, and a great number belonging to other castes. There were three English schools here, but now there is not one. There are, however, a Bengali school for boys and two others for girls; and there is an hospital supported by charity. The education given in the schools is very good. There is an English magistrate in this zillah, and a native deputy, and both administer justice in an excellent manner. The Hindoos here are divided into two kinds, Vedastists and Puranists. The principal man amongst the Vedastists is very intelligent and well-informed, and we have often had long conversations with him. He purchased a copy of the Bengali bible, and the book of Genesis in Sanscrit from us, and is reading them, and freely admits that the discovery of the true religion is a matter of the highest moment. Another young man bought a bible, and reads it constantly. We have also had friendly intercourse with the first and second masters of the Government school, with the barrack-master, and with the native doctor. All have shown some interest in the truth we endeavour to make known, and have borrowed English books from us for perusal.

We go every morning and evening to the bazaars and markets which are held round about, and preach the gospel to such as will listen to us. In these places we meet with a large number of Mussulmans, and generally obtain a most attentive hearing from all. The people take tracts gladly and read them,

and we often discuss religious matters with them, when they usually express themselves as satisfied with our replies, and so depart.

To the north-east of Baraset is a large Mussulman village, called Kázipara, in which is the grave of a *Pir*, called Ekdil Sahib, where a considerable melá is held once in every year. We have preached to the Mussulmans in this place, and have been well received by them. We had supposed that the *Pir's* tomb was a very splendid monument, but it turned out to be a very ordinary one. The people of this place bear but a bad character, still we have had much conversation with the principal men, and have been invited to come to them often, that we may more thoroughly make them acquainted with our religion. Beyond this village, there is a very great market held twice a week. We go there constantly to preach, and though at first the Mussulmans made much disturbance and hindered us in our work, all such opposition has now happily ceased, and they hear the gospel in silence with great attention.

Two young men have shown a wish to join themselves to us; but hitherto we have not been able to receive their advances with perfect confidence, lest we should be deceived in them.

Since our arrival here we have distributed about 750 tracts.

We have now to beseech all our brethren that they will continually pray for us, that we may be upheld and endued with grace from above, so that by our words and our conduct, we may be as a light to the idolaters and Mussulmans who live around us here. We shall be thankful also for such advice as may be offered to us by brethren of greater knowledge and experience than ourselves.

WEST INDIES.

TRINIDAD.—We are glad to announce that Mr. and Mrs. Gamble have safely arrived at their future home. The voyage seems to have been pleasant and prosperous; and our friends enter on their work in good spirits, and with right feelings. The particulars will be found in the extracts we make from Mr. Gamble's letter, dated Port of Spain, October 24th:—

Through the blessing of our Heavenly Father, we arrived here in safety and in health, on Saturday, the 18th of October, after a calm, pleasant, and quick passage of thirty-six days. We should no doubt have made the passage much quicker, had there been stronger breezes; but they were very light after we got to the westward of the Azores. However, we are truly thankful to the God of all grace that we were so merci-

fully delivered from the dangers of the mighty deep.

Mr. Law, with some of my relatives, came off to the vessel, and conveyed us and our dear little ones on shore. Mr. Law had very comfortable apartments, and all that was necessary, prepared for us in his own house, where I am now writing this letter, and where we are very agreeably located. We have not yet visited the mission, as I have been fully occupied in getting my goods landed and cleared through the customs. Nor have I been idle, with respect to preaching, &c. On sabbath, I took part in the sabbath school, in Port of Spain, after which I went to Dry-river, and there collected a few of the most ignorant and debased under the roof of an old forsaken house, and preached Christ to them. For the most part, they were attentive; but one or two would interrupt by unmeaning answers, evidently being partially inebriated with rum. Notwithstanding, I spoke to them the word of life, leaving the result in the hands "of Him, who worketh all things after the counsel of His own will." I afterwards addressed the children and adults (for you know that it is quite common to see adults in the same class as children), who had been taught by their teacher, in the school-room, while I had been speaking at some little distance. On Monday, the prayer-meeting is held in the new chapel, which, by the way, is a very substantial and pretty one, and a great acquisition to the Society, and a means of effecting great good, as some object to worship, unless in a building entirely devoted to religious worship. The attendance was very good. I forgot to say that, on sabbath, Mr. Law preached as usual three times, twice in English, and once in Portuguese. The Portuguese service following directly upon the English, is surely too much for any man, much more for Mr. Law, who is not now so strong as he was, yet he appears not to have any choice or any alternative in the matter. On Tuesday night, I preached at Dry-river. There was a good attendance; and I trust a blessing was given to each and all. On Thursday night, Mr. Law preached as usual. His calm, holy, and fervent manner is most delightful to witness, and is doubtless productive of much good. Oh! to be impressed with the solemnity of our vocation,—to feel that we are God's servants, and that we stand between the living and the dead, to show the way of life—*eternal life!*

We hope to go down to the mission shortly, to see the good people there, and to arrange matters for our removal; for although very happy here, and not, I trust, altogether useless, yet *that* is our field of labour, and there we desire to be that we may do what we can to dig, to plant, to prune, and to water. May the Holy Ghost, the source of comfort, go with us, and dwell with us, and make our feeble efforts instrumental in converting sin-

ners, and in teaching and perfecting the Lord's people!

Since I last wrote to you, I have read and re-read your very kind letter. We were very sorry that we had not an opportunity of seeing you on the morning that we left. The Mignonette left so early, that we had great difficulty in getting on board at all.

BAHAMAS. INAGUA.—On receipt of the following communication, dated September, which arrived too late for the last *Herald*, we placed the particulars before the Christian public, through the medium of the *Freeman*, *Nonconformist*, *Patriot*, and *Christian Times*; the editors of those papers kindly giving prominence to the communication. But as many of our readers do not see these publications, we deem it right to insert extracts from Mr. Littlewood's letter here. It will gratify our readers to know, that, up to the present date, we have received from various friends, donations to the amount of nearly £80 to help the sufferers in the time of their trouble, as well as to assist Mr. Littlewood in repairing the damaged mission-premises.

I have now to tell a tale of woe. A hurricane of the severest character swept over the island last Monday, spreading devastation in its rapid flight, and leaving ruin in its track. It seemed that nothing could resist its shock; stone buildings, such as the church and school-room, were unequal to the immense pressure. The American consul's house, with many others around it, fell in the early part of the gale,—in every direction from the mission house, a scene of ruins meets your view. Our two chapels are down, and I was obliged to hold service in our house yesterday. Both the Wesleyan chapels are in ruins. Over a hundred dwellings are down, about seventy of which are totally destroyed. My outbuildings are blown away, and a great many of the chapel shingles are lost. I am not aware that the property of one of my members has escaped uninjured, but on the contrary, their houses, with a few exceptions, were shivered to atoms. All are sufferers alike, and none can help the other. The salt season—never worse—is broken up, and the people are out of employment, with but little to eat, and but ill-protected: sickness of a fatal character is anticipated. Should I fall, remember my motherless babes. The question arises, what shall we do for a chapel? the walls are uninjured, and a roof would be put on them immediately, had we the means and material. I do not ask help of the committee,—kindness so great as theirs must not be imposed upon; besides, I hope it may

not be necessary to do so, but help is much required, and cannot be obtained here. Our outhouses must be re-erected, and the chapel built. Would you, dear brother, recommend our case to the consideration of the churches? I would make a personal appeal were it practicable. A few pounds from the wealthy would be of immense service to us in our distress,—and then what are our poor people to do with their houses gone, ground-provision destroyed, and clothing lost. Think of our destitution,—imagine our state. Behold the father with his family kneeling round the ruins of his former house, blessing God for having spared the lives of his dear ones. I have, in company with the church clergyman and magistrate, paid each family a visit, and we were much pleased with the humble Christian spirit exhibited by every sufferer. I trust that good may come out of the evil. Not considering my own house safe, I took refuge in a strong substantial stone building, which proved one of the unfortunate ones, whilst the deserted mission-house suffered but little damage, exclusive of the out-buildings. Seven lives were lost, and many persons seriously mutilated. What reason I have to thank God not one in our family are numbered with the sufferers! Consider our obligations to God, and bless and praise him with me for his mercy and goodness to us in the time of trouble.

In a subsequent letter, Mr. Littlewood informs the Committee of the progress made in the repairs. He has received help from various quarters, in some cases quite unexpectedly. It is striking to notice how often calamity unites people in friendly feeling and sympathy, who ordinarily are too much disposed to stand aloof from each other.

You will be glad to learn that our chapel is in a fair way of being finished. I hope to begin the pewing next week, and to open it for divine service within a month from this. It may surprise you to hear that I now hold service in the school-room belonging to the episcopal church. The Rev. W. H. Stromborn, church clergyman, from whom I have ever received much kindness, generously offered me the use of it; although it is within twenty yards of the church, our congregations are large, the room is densely crowded, and many remain quietly outside.

J. B. Burnside, Esq., has been very considerate; as soon as he was aware of our intention to finish the chapel, he placed a gang of workmen on the streets leading to it, which they are macadamizing very nicely. Merchants, mechanics, and others, have rendered us good service. At one of our public services, I invited the carpenters to assist gratuitously in shingling the chapel. At an early hour on Monday morning, nearly every

one belonging to the place was on the roof, and in ten hours the shingling was completed. Had you been here and seen the excellent dinner prepared for the men, and the present sent to myself, you would have concluded that our efforts were highly appreciated. I had hoped to have seen Mr. Capern ere this. He has promised to visit me.

We are greatly encouraged in our work, and I hope good is being done. A person of whose conversion I scarcely entertained any hope, joined the class a few weeks ago. He seemed deeply impressed at the time; yesterday he called to say that he was going to Boston, but could not leave without thanking me for the sermons he had heard of late: he hopes soon to be back, and will, I trust, continue faithful to the end. The sabbath school has greatly increased, and is doing good. One of our members hearing of a vessel being on the rocks on Sunday morning, spoke of going on board her to work; his little boy about four years old, said, "Father, this is the sabbath, don't go, father, go to chapel with me;" the little pleader was successful, and the father accompanied him to the house of God. We want more faith, more looking to Christ, a greater dependence upon the Spirit, and oh, pray for our increased usefulness, for the cause of God, for Christ's honour and glory.

JAMAICA.—We have been requested by Mrs. Oughton, who feels a warm interest in this undertaking, to insert the following extract from one of the island papers. We understand Mr. Harris's people are very poor, but very zealous, and deserving of sympathy and aid. He has repeatedly asked Mr. and Mrs. Oughton to assist him during their stay in this country, but they naturally feel some delicacy in soliciting aid for such an object. Mr. Harris is a coloured brother, and who for twelve years was a teacher in connexion with our mission. We shall be glad to hand over any contributions which may be sent to us, to Mrs. Oughton, who will gladly send them forward:—

On the 1st August, the foundation stone of a new chapel was laid by Wm. F. Henderson, Esq., M.D., at Stokes Hall, St. Thomas in the East. The devotional part of the service was conducted by the pastor, the Rev. H. B. Harris, in the old building; after which, the congregation retired to the spot where the stone was to be laid. The 592nd hymn in the Selection was sung; and, after the usual ceremony was performed, the Doctor in a very neat speech urged upon the people the necessity of increased diligence

for the completion of the building; the first stone of which was just laid.

The Rev. John J. Porter, of Buff Bay, offered a very impressive prayer, after which Mr. Thomas Austin delivered an appropriate address. A collection was made, which amounted to £4 15s.; and the people separated highly delighted with the interesting service, and the prospect of soon having a neat and substantial place of worship in the place of their old temporary building, which is fast falling into decay.

On the following Sabbath the ordinance of Christian baptism was administered by the Rev. H. B. Harris, (the pastor of the church at Belle Castle,) before a large and respectable gathering, to ten persons, in the White River, on Williams-field estate.

The Rev. Mr. Porter addressed the audience on the *mode* of Christian baptism, and the Rev. Mr. Harris on the *subjects* of Christian baptism. We hope some good was done on that solemn and interesting occasion—that not a few went home to consider deeply the subject, and their interest in the salvation by Jesus Christ. On the same day a plain and practical discourse was delivered to the new members at Belle Castle Chapel, by Rev. Mr. Porter, taken from Rom. vi. 3, 4. We felt it a joyful season, and could not refrain from saying to ourselves it was good for us to be there.

A F R I C A.

CAMEROONS.—The tidings from the stations on the continent recently received, are gratifying. When Mr. Saker wrote previously, he was suffering from severe recent illness, though then recovering. Now he writes, all well. The work too appears to be making progress. The account which he gives of his success in bringing parties who had been guilty of outrage, to acknowledge their fault and promise amendment, is very striking as illustrating the moral power a missionary exercises among semi-barbarous tribes. The letter which follows is dated September. No day is mentioned, but we presume it was somewhere about the end of the month.

I would write you to-day at some length giving an account of our continued toil, and of our hopes and disappointments, but I question very much if that would be any gratification to you, or any encouragement to continue your wonted sympathy and help to this dark field. If I could give you assurances of larger success, I would willingly do it in this hour, which I can now devote to writing. Such as I have I will give you now, and also a brief account of a disturbance of our work recently at Bell's Town, and which, I hope, is now ended.

Last Sabbath week, at the close of the afternoon service, the home of our resident at Bell's Town was invaded by a rabble incited by some superstitious practices, and the wife dragged from the house, her clothing all torn off, and she carried away into the bush; another woman also being with her—having waited a few minutes after the service—and who was also more ill-treated than the first. As soon as the news reached us here, Johnson accompanied by some of our chief members, went to the king, and continued in their demand for the liberation of these Christian women till midnight. They succeeded so far as to have the women placed in the house of the king's nephew, who with his wife are members of our church.

The next day, a second meeting was had with the chiefs of this disgusting superstition, and then contrary to the king's advice, yea, of his command too, they persisted in demanding payments, and to free the women from further annoyance, Johnson at last agreed to pay them in cloth to the extent of their demand. When informed of this, I was very sorry, and sent a message to the effect that the cloth must be returned.

Two days since, I went to the king, and gave him and his chiefs distinctly to understand that they had now violated the treaty made with her Majesty's government, in injuring the natives for attending the means of grace,—that they had also broken faith with me in violently, and without cause, entering my premises, and dragging unoffending women from it, besides doing her personal injury, and other evils too long to write. These they had done, and had also demanded payment of Johnson, to prevent their doing more violence. For all this I should now seek redress, unless they, the chiefs of this outrage, would pay me a good sum of cloth, to recompense these injured women; beg pardon for the injury, and promise that henceforth no one shall be molested in their efforts to attend the means of grace. Silently they received this message, and I left them, saying, I must have an answer the next day. Yesterday morning, I heard that the principal aggressor had threatened to beat or kill me, if I went there again. I chose to regard this as a greater evil; and this morning called early at the king's home, to say, that since such a threat had been given, I would not attend to receive their reply, but should expect him and his chiefs to wait on me. To-day they have been, and they acknowledge the wickedness of their proceedings, and agree to pay the fine I impose to these women—what else I wish if I carry the matter no further.

Thus we are permitted to enjoy a moral triumph, a feeble and unprotected worm, in the midst of five thousand heathen, contending and triumphing over them. Why is this? Verily, it is that the conscience of the mul-

titude is on our side. God constrains them all to bow to the words of a solitary teacher, and great is the rejoicing in the town to-day, that I have promised to be their friend still. Yesterday was gloom and sorrow; to-day, one of joy. Well it is for us when our triumph is gladness for the multitude. This evening I attend to receive the acknowledgment of the offending chief.

For some time past, several timid ones have been deterred from attending the meeting by the violence they expected to meet with. Twice has the house been broken open, and the resident's clothes stolen. Once he himself was stopped by masked men and beaten cruelly. In all these cases no clue could be found to single out the aggressor. Lately they have got bold, and in open day, and on the mission-ground, have done as stated. Henceforth, I hope these evils will cease; and we hope yet for larger success among the poor and timid of that people.

All our fightings with the wild rabble here at these towns have long since ceased, and we earnestly hope will never be renewed. And here too, we are still favoured with success. Yet here, as well as at Bell's Town, with such a multitude, we must expect there will be some who hate us, or the work we do. It is not possible to love that thing, or those who bring it, which is destined to bring to an end their cherished superstitions. Yet our great mercy is, that God restrains the evil, and permits the good seed to grow and bring forth fruit.

Cheering tokens of good gladden us day by day. Soon, oh, soon, may Qualla bow to the sceptre of Jesus!

As to health, I am glad to report all well. Fuller and all at Bimbia better.

FRANCE.

MORLAIX.—The prospects in Mr. Jenkins's mission continue encouraging. In spite of opposition and threats now and then some of the people boldly avow their desire to hear the gospel and read the bible. These quiet gatherings in a remote farm-house, described in the following letter, are clear indications that the word of leaving some of the people's hearts. Threats of prosecution are again heard, and Mr. Jenkins has been kindly warned by a Christian friend. Past experience will enable him to avoid this threatened attack.

"I will begin my letter to you with an account of my last preaching excursion in the country. It was more interesting and encouraging than usual. On Saturday, 25th ult., I left home, and reached Cosker, twenty-seven miles off, where I held a meeting in the evening at the teacher's house.

"I have to remark that until of late the colporteur Omnes lived, having a small farm. He was a comfort to the teachers, and so were they to him. However, as his lease was to expire next year, he took another farm above three leagues off, and removed thither last year. We were sorry to see our esteemed brother going so far to live, and we entertained some fear lest he should have to suffer in consequence of this change, as his means were small, and that the gospel was not known in that part. It is also true that the priests even spoke publicly in church against him, denouncing him as a man of bad religion and a propagator of bad books, warning all the people to shun him, and have nothing whatever to do with the heretic. This did not discourage our friend, and he spoke as much as he could in defence of what he is and what he does as a Christian. As Omnes possessed not a horse, he had verbally arranged with his landlord, who is a farmer, to assist him in ploughing his land, on condition of his repaying this service by the labour of his sons. In the beginning things went on well, but the priest succeeded the landlord against his inoffensive tenant. Omnes one day met his landlord, who told him he could have no more interchange of labour or dealing with him, as the priest opposed it. The reply of our friend was, "Well, you are not obliged to assist me, but we shall continue friends all the same." It is worthy of remark that a strong farmer came to our friend and told him he would lend him money to buy corn, or anything else he required, and receive it back when it would be convenient. The man said he had rendered that service to another person on that farm, who had done well and paid all back. However, the landlord is now coming around again, and our friend is better off than before, and he is blessed in his family to a greater degree than formerly. In that family the New Testament is read and Breton hymns are sung, and the neighbours come to see them and hear things. Our friend says we must send a teacher into that neighbourhood. Surely ours are not the Lord's ways.

"Sabbath morning, the 26th, I went with eight friends to see Omnes and hold a meeting at his house. Very soon after we arrived, a young man and his sister entered, having walked seventeen miles that morning to follow us to this place. This young man is become zealous for the gospel, and has abandoned Romanism. He has been the means of disposing his father to have a meeting at his house, and it was arranged it should take place the following Tuesday evening, though I had never seen his father, but I knew him to be reputed a quiet and respected man. Having noticed this interesting circumstance, I continue my narrative. Between one and two o'clock, many people being come together, the meet-

ing commenced by our friend Boloch, the scripture distributor, reading the first part of Matt. xiii., and making a few remarks on verses 31—33, after which we sang. Then I preached from Matt. xxviii. 18—20. The house was full of people, and they were attentive to the word. After closing my address, several—especially those who were come late—requested I would speak again to them. I gladly complied. We went out into the farm-yard, as it was very hot, and that we suffered from want of air in the house. There I addressed the people again. We had some conversation with the farmers on the errors of Romanism. This was a good meeting, quiet and orderly, and I had the privilege of preaching the gospel in a neighbourhood where I had never been before, about forty miles from home. We returned to Cosker after the meeting.

“Monday, I visited some friends in the neighbourhood of Cosker, and in the evening held a meeting in the house of one of them.

“Tuesday, I went four leagues to preach at the house of the father of the young man mentioned above. I arrived at the place by half-past five o'clock in the evening. There were several persons outside waiting, and on

entering, I found the house pretty full of people, and the son with a New Testament in his hand, having been reading to them until I should come. I preached from John iii. 16, and the people were very attentive and respectful. This was a precious meeting. I cannot think these favourable occasions to proclaim the Saviour will remain without producing saving effects. The good father of the family, a widower, was present with all his children, seven in number, one of whom is married. They very kindly entertained me and gave me a bed for the night. This man is a mason; he also holds a little land. The son whom I have mentioned exerts himself to make known the New Testament, and he has written three letters in Breton to the priest of his parish on the New Testament, to ask him why he does not preach it, and why he opposes it, but he has not answered. This is priest-like. The letters were written in a good spirit and proper language, and their contents were superior to what one could expect of a young man in his position. He is desirous a teacher should be sent to this neighbourhood, being persuaded such a step would succeed. The following day I returned home.”

HOME PROCEEDINGS.

MEETINGS have been plentiful during the past month. Indeed, we have had some difficulty in supplying the wants of our friends in regard to deputations. The secretary, with Mr. Denham, has been down to Lowestoft and Somerleyton. The latter has also visited Lewisham, Bloomsbury, Westbourne Grove, and Waltham Abbey; the former in company with Mr. Manning, Salisbury, and Downton, and with Mr. Allen, St. Albans; Mr. Smith, of the Mission-house, taking Wantage and Wallingford. Mr. Allen and Mr. Phillips have been into Pembrokeshire, taking Carmarthen on their way home; while Mr. Oughton has been engaged at Ialeham, Soham, and places adjacent, Eagle Street, and Clipstone. Mr. Smith, of Chitoura, has been our representative to the Bedford district, whence he, with Mr. Fishbourne, visited Nottingham, Collingham, and other churches in that vicinity, finishing his month's engagements in Dublin.

For sometime past much attention has been excited in regard to Australia. Friends there have offered, by letter in the Magazine some months ago, £200 towards the expenses of

any one sent out to inquire into the state of the churches. The whole question has been brought before the Committee by the Committee of the Birmingham Auxiliary. Careful and anxious consideration was given to it in successive meetings, and the Committee had the advantage of the knowledge and experience of Mr. John Saunders, formerly of Sydney, and Mr. Born, a merchant of Melbourne, a member of one of the churches there. The Rev. J. Tayler has long had his mind directed to Australia, and the Birmingham Committee strongly recommended the Committee to send him out. Mr. Tayler had a conference with them, when a resolution was adopted encouraging Mr. Tayler to go thither. As many friends in Birmingham and elsewhere are prepared to assist in defraying the expenses of outfit and voyage, the cost to the Society will be small. The proposal is now before our brother, and we trust he will be directed by Divine Wisdom in his determination. Should he go, we have great confidence in the success of his efforts to organize the little scattered bands which are in the colony, so as to develop their resources and direct

by judicious counsel, their efforts; and we feel sure that ere long they will materially help us in our missionary undertakings. Mr. Tayler will, moreover, help them in the selection of pastors, and thus a bond of union and co-operation, not now existing, will soon be created between our society and these numerous but small churches scattered through South Australia.

Since the Indian intelligence was sent to press, we learn from Mr. Thomas, of Calcutta, that Mr. and Mrs. Sampson had returned from Monghir, greatly improved in health, and that there was at date of writing, no idea of a return to England. Mr. Morgan was no better; but we hope he is now on his way home, as the letter directing him to leave as soon after its receipt as possible, must have reached him nearly a month since. Of Mrs. Anderson's health, Mr. Thomas speaks seriously. She was coming up to Calcutta for

advice in October, and if physicians there ordered her home, she would leave directly. Perhaps she may be on her way; Mr. Anderson, however, much to his honour, remains at his post. These are 'painful sacrifices'; but the true missionary knows how to make them.

Mr. Lewis informs us that the Government have ordered the case of the Barisaul Christians to be heard before three judges of a superior court. We shall wait the result with anxiety, for much depends upon it. At the time he wrote, it was generally thought in political circles in Calcutta, that the Indian Government would refuse the prayer of the memorial presented by the Calcutta Missionary Conference. If so, that Committee will at once appeal to the Home Government to send out a Royal commission. Indeed, this latter step, on the whole, would be most satisfactory.

NOTICE.—THE HERALD.

IN consequence of the change of Publishers of the Baptist Magazine, the Herald will, on and after January 1st, issue from the same houses, viz., Messrs. Pewtress and Co., and Messrs. Heaton and Son. It may, however, be ordered as usual, thro' any bookseller. We hope to effect many improvements in the

typography and general style of getting it up. It has contained some very important intelligence during the past year; and we shall be glad if our friends will exert themselves to procure for it a wider circulation. Would that all who take would READ IT!

CHRISTMAS AND NEW YEAR'S CARDS.

WE beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of NATIVE PREACHERS.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

ACKNOWLEDGMENTS.

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

Mrs. Whitechurch, Camberwell, for a parcel of magazines;
W. Cooke, Esq., M.D., for copies of his work, "Mind and the Emotions," &c.
Friends at Leeds, by Mr. John Stock, for a case of clothing, &c., value £44, for *Rev. C. Carter, Kandy*;
Mr. W. Parnell, Lewisham, for a box of clothing, &c., for *Rev. A. Saker, Cameroons*.
Sunday School Union, by Y. M. M. A., for a parcel of books, &c., for *Rev. J. Gregson, Benares*; ;

Thomas Young, Esq., Camberwell, for a book for *Rev. G. Pearce, Alipore*;
Miss Bayly, Ramsgate, for two parcels of magazines;
Ladies' Working Association, Hanley, for a box of clothing, &c., for *Rev. J. Diboll, Fernando Po*;
Mr. Wing and friends, Earl's Colne, for a case of clothing, for *Inagua, Bahamas*;
Friends at Cross Street, Islington, for a case of clothing, for *the same*;
Friends at Hastings, for a bale of clothing, for *the same*.

FOREIGN LETTERS RECEIVED.

AFRICA—Saker, A., one letter, no date, received Oct. 9.	SERAMPORE, Underhill, E. B., Aug. 20; Sept. 6 and 17; Trafford, J., one letter, no date, received Nov. 21.
CAMEROONS, Johnson, T. H., Sept. 27; Saker, A., Sept. —.	BAHAMAS—GRAND TURK, Arthur, J., Oct. 18; Hutchings, Joseph, Oct. 24; Maxwell, J., Oct. —; Rycroft, W. K., Oct. 18; Williams, B. and others, Oct. —.
CLARENCE, Diboll, J., Aug. 26.	INAGUA, Littlewood, W. Sept. 1, Oct. 4; NASSAU, Capern, H., Aug. 11; Davey, J., Aug. 11, Sept. 10.
FREETOWN, Carr, J. C., Aug. 24.	FRANCE—AUXERRE, Vines, S., Aug. 20.
AMERICA—PHILADELPHIA, Beecher, J. S., Nov. 17.	HAITI—JACMEL, Lilavois, J. J., Sept. 10, Oct. 11 and 28; Webley, W. H., Oct. 26.
ROCHESTER, U.S., Freeman, Z., Sept. 25.	JAMAICA—CALABAR, East, D. J., Sept. 12 and 26, Oct. 10.
TORONTO, Carter, J., Oct. 4.	KETTERING, Knibb, M., Sept. 22.
WOLFVILLE, N.S., Baiss, J. W., Sept. 18.	MONTEGO BAY, Reid, J., one letter, no date, received Sept. 15; Henderson, J. E., Oct. 21.
ASIA—AT SEA, Keity, G., Sept. 27.	MOUNT CAREY, Hewett, E., Sept. 22.
BENARES, Gregson, J., Aug. 12 and Sept. 23; Heinig, H., Aug. 20.	PORUS, Duckett, A., Aug. 26.
CALCUTTA, Lewis, C. B., Sept. 8, Oct. 8; Thomas, J., Sept. 8 and 22.	TRINIDAD—PORT OF SPAIN, Gamble, W. H., Oct. 24.
COLOMBO, Elliott, C., Sept. 30.	
CUTWA, Parity, J., Aug. 20.	
DACCA, Bion, R., Aug. 28.	
HEWAHELTA, Davis, J., Sept. 27; Oct. 10.	
JESSORE, Sale, J., Aug. 20.	
MONGHIR, Sampson, W., Aug. 29.	
POONAB, Cassidy, H. P., Aug. 12.	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 21 to November 20, 1856.

£ s. d.	£ s. d.	£ s. d.
ANNUAL SUBSCRIPTIONS.		
Bond, John Nelson, Esq. (2 years)	4 0 0	
Gurney, Joseph, Esq., for Serampore College ..	50 0 0	
Smith, Rev. James, jun., Newmarket (late of Soham)	0 10 6	
Upward, Mrs.	1 0 0	
DONATIONS.		
Anon. for Relief Fund, Inagua, Bahamas ...	1 0 0	
Buxton, Sir E. N., Bart., for Rev. John Clark's Schools, Brown's Town, Jamaica	15 0 0	
Edger, Mrs. and Miss, Uxbridge, for Relief Fund, Inagua	2 0 0	
Friend	0 10 0	
Me	0 5 0	
Parker, G., Esq., Hackney, for Relief Fund, Inagua	1 0 0	
Powell, John, Esq., for do	2 2 0	
Reynolds, Mr. John, Piffeld, for Mrs. Allen's School, Ceylon	1 0 0	
Small, Rev. G., Croydon, and Friends, for Benares Schools	7 0 0	
Stacey, Miss, for Relief Fund, Inagua	1 0 0	
Welch, Mr., Merton, for do	2 2 0	
Woolley, G. B., Esq., for do	3 0 0	
W. S.	1 0 0	
LONDON AND MIDDLESEX AUXILIARIES.		
Bloomsbury Chapel, on account, by S. R. Patison, Esq.	35 0 0	
Brixton Hill, Salem Chapel—Contributions, for Relief Fund, Inagua 17 14 0		
Buttesland Street—Sunday School, for Rev. A. Saker, Africa 5 5 0		
Homerton Row—Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon	0 11 0	
Islington, Cross Street—Collection, for Relief Fund, Inagua	12 0 0	
Poplar, Cotton Street—Contributions	2 4 3	
Regent's Park Chapel—Contributions, on account	21 3 11	
Shadwell, Rehoboth Chapel—Sunday School, for Nassau Schools	4 2 0	
Soho Chapel—Sunday School, by Y. M. M. A., for Kottaville School, Ceylon 0 1 6		
Walworth, Lion Street—Female Auxiliary, by Mrs. Watson	12 10 0	
BEDFORDSHIRE.		
Bedford, Rev. H. Killen's—Collection	1 12 0	
BUCKINGHAMSHIRE.		
Brill—Dodwell, Mr. E.	2 0 0	
CAMBRIDGESHIRE.		
CAMBRIDGESHIRE, on account, by G. E. Foster, Esq.	77 10 4	
CORNWALL.		
Calstock and Metherill—Collection, Public Meeting	3 12	
Do., Metherill	0 12	
Contributions	3 14	
Do., Sunday School, Calstock	0 4	
Do., do., Metherill	0 8	

	£	s.	d.
DEVONSHIRE.			
Bampton—			
Pomeroy, Mr. Wm., for Relief Fund, Inagua	0	5	0
Barnstaple—			
Shoobridge, Rev. S....	1	0	0
DORSETSHIRE.			
Pool—			
Collection	6	1	6
Contributions	1	15	0
Do., Sunday School	1	1	10
	8	18	4
Less expenses	0	7	0
	8	11	4
GLOUCESTERSHIRE.			
Blakeney—			
Collection	3	11	10
Contributions	1	12	6
Coleford—			
Collections	8	10	1
Contributions	11	14	11
Stroud—			
Collections.....	12	5	4
Contributions	6	9	0
Do., Juvenile.....	3	14	11
Woodside—			
Collection	4	6	1
Wootton under Edge, on account.....	15	0	0
Contributions, for Re- lief Fund, Inagua..	2	0	0
	69	4	8
Less expenses	6	3	8
	63	1	0
HAMPSHIRE.			
Broughton—			
Collection	0	1	5
Contributions	7	3	9
Do., Sunday School	1	0	0
	14	5	2
Less expenses	0	5	2
	14	0	0
Jersey—			
Contributions, by Miss Cowen.....	0	10	0
Newport, I. W.—			
Collection	4	4	0
Contributions	2	10	10
Do., Sunday School	1	11	0
	8	6	7
Less expenses	0	12	7
	7	14	0
Nilton, I. W.—			
Collection	1	5	3
Contributions	1	1	0
	2	6	3
Less expenses	0	6	3
	2	0	0
HEREFORDSHIRE.			
Ledbury—			
R. A. K.....	0	8	0
Ryeford—			
Collection	0	14	0
Contributions	0	9	0

	£	s.	d.
HERTFORDSHIRE.			
St. Alban's—			
King, Mr. J.....	0	10	0
Watford, on account, by Rev. J. P. Hewlett...	10	0	0
KENT.			
Lewisham Road—			
Contributions, Juve- nile	1	19	0
Do., for Ceylon	10	0	0
Do., for Chitoura	10	0	0
Sevenoaks—			
Collection, part	7	0	0
Contributions	7	14	0
Do., Sunday School	0	2	6
LANCASHIRE.			
Heywood—			
Collection	4	0	0
Liverpool, Pembroke Chapel—			
Collection, Public	35	8	3
Meeting	6	16	6
Do., Juvenile	1	10	0
Contributions	1	0	0
Do., for Relief Fund, Inagua	1	0	0
Do., Juvenile, for Intally	3	0	0
Do., Sunday School, for do.....	15	11	11
Rochdale—			
Collections.....	67	0	4
Contributions	161	13	9
Do., for India	50	0	0
Do., Sunday School, West Street	8	13	0
	287	7	1
Less expenses	3	18	6
	283	8	7
LEICESTERSHIRE.			
Leicester, Belvoir Street—			
Contributions, by C. B. Robinson, Esq., for Relief Fund, Inagua	6	0	0
LINCOLNSHIRE.			
Alford—			
Collection	1	14	6
Lincoln—			
Collections.....	11	4	10
Contributions	13	17	11
Do., Sunday School	1	4	11
	26	7	8
Less expenses	1	1	6
	23	6	2
NORFOLK.			
Fakenham—			
Fyson, Jos., Esq., for Relief Fund, Inagua	5	0	0
NORTHAMPTONSHIRE.			
Northampton—			
Hamson, Mr. T., for Ceylon Boarding School	0	5	0

August last, under the head of "Donations," as from A. P., should have been as follows:—			
	£	s.	d.
Harrison, Mr. T., for Native Preachers...	0	5	0
SHROPSHIRE.			
Wem—			
Contributions, Juve- nile	2	1	0
Less general expenses, 2 years	0	11	9
	1	9	3
SOMERSETSHIRE.			
Bristol—			
Tribe, Mr. W., for Re- lief Fund, Inagua..	2	0	0
Horsington—			
Bridgman, Rev. D., for do.....	0	5	0
Isle Abbots—			
Collection	0	16	4
Contributions	0	15	2
Taunton—			
Collections—			
Silver Street	2	3	6
Do., Public Meet- ing	3	5	1
Octagon Chapel ...	1	10	0
Contributions	8	18	4
Do., Sunday School, Silver Street	1	6	6
	17	3	5
Less expenses	0	13	0
	16	10	5
SURREY.			
Norwood, Upper—			
Mason, Miss	2	0	0
SUSSEX.			
Battle—			
Contributions	6	7	5
Less expenses	0	9	0
	5	18	5
Hastings—			
Collections.....	16	18	6
Do., Sunday School	1	16	3
Contributions	12	15	8
Do., Sunday School, for N. P.....	1	8	7
Do., for Relief Fund, Inagua	9	15	6
WARWICKSHIRE.			
Birmingham, on ac- count, by J. H. Hop- kins, Esq.	65	5	5
Coventry—			
Collections.....	14	6	3
Contributions	46	14	2
Do., Sunday Schools	15	18	3
Franklin, Mrs. W., for Relief Fund, Inagua	5	0	0
Stratford on Avon—			
Collection	7	5	2
Contributions	1	7	8
	8	19	10
Less expenses	1	12	6
	7	0	4

* * * The sum of Five Shillings, acknowledged in the Herald for

WILTSHIRE.		MONMOUTHSHIRE—		Uak—	
£ s. d.		£ s. d.		£ s. d.	
Salisbury—		Abergavenny, Frogmore Street—		Collection	
Contributions, for Relief Fund, Inagua.		Collections.....		Contribution	
3	0	0	4	0	0
			8	0	10
			0	6	11
			12	7	9
			0	4	3
			12	3	6
WORCESTERSHIRE.		Less expenses		Pembroke—	
Astwood Bank—		Abergavenny, Lion Street—		Pembroke—	
Collection		Collections.....		Contributions	
6	10	8	7	13	11
1	3	3	1	0	0
1	14	0	0	17	6
			0	17	6
			9	11	5
			0	12	0
			8	19	5
			12	10	0
			4	19	10
			0	2	7
			4	17	3
			2	6	6
			3	16	10
			1	1	0
			4	19	10
			0	2	7
			4	17	3
			2	6	6
			3	16	7
			1	8	4
			0	16	0
			2	5	6
			1	7	6
			3	14	3
			1	5	0
			6	15	2
			1	10	0
			7	17	0
			1	9	1
			11	14	10
			2	8	3
			1	1	0
			16	13	2
			1	6	3
			15	6	11
			3	1	11
			1	14	3
			6	10	0
			3	0	0
			21	2	0
			22	16	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq., in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.