

JANUARY 1, 1872.

Special Prayer for the Mission.

IT will be remembered that at the Missionary Conference, held at Northampton, in the month of September last, the Treasurer called attention to the claims of India for increased missionary agency. That address has awakened great interest among the friends of the mission. Since its delivery the Committee have had the pleasure of accepting the offer of the Rev. Joseph Gregson to return to India, surrendering for this purpose, in a spirit of Christian devotedness and self-denial, his encouraging pastorate at Portsea. Other offers of service are before the Committee, which, if found suitable, will require a considerable increase of the Society's funds in order to render them available.

In the spirit of that address, the Committee have resolved to invite the Churches of our body to unite in a service of special prayer and devotion, to invoke the blessing of God on the Mission: calling attention especially to the following subjects:—

1. An increase of the missionary spirit in our Churches at home.
2. The outpouring of the Holy Spirit on the present labourers in the field.
3. The increase of their number.
4. That the Committee may have the wisdom necessary to select labourers fitted for this work.

The following extract from a letter just received from the Rev. George Kerry, will further illustrate the need for this urgency at the Throne of Grace:—

“Thinking of the falling off in the number of missionaries here by death, sickness, and resignation, and at the same time of the difficulty of getting men in England to come out to India, makes me very sad. What is the matter? Is our Mission to die out for want of labourers? Half, or nearly half of our men, are over fifty years of age; more than half the remainder are over forty years of age, and there is scarcely a young man in the Mission. In the ordinary course of things, it is certain that others will pass off the field of labour in a few years. Who are to take the vacant places? The state of things in our Indian Mission is such as should really awaken grave consideration,

and calls for immediate action; for vacancies cannot be filled up at once by the mere sending of men from England. A man must have two or three years in the country before he can be of much practical use as a missionary. Fifteen years ago, one missionary was at Chittagong, another at Cutwa; now there is not one at either of these places. There were two at Barisaul, two at Jessore, and three at Dacca; *now* only one brother is at each place. I do hope that the brethren at home will soon be so favoured of the Lord, that they will be enabled to send out to India large reinforcements to our weakened and fainting band.”

The Committee therefore suggest that the attention of the congregations connected with the Mission, should be called to this subject in sermons delivered on Lord's Day, the 14th January, to be followed by a special meeting for prayer on the evening of the following day.

Copies of the Treasurer's Address can be had for gratuitous circulation, on application at the Mission House.

Notes from Jessore.

BY THE REV. R. J. ELLIS.

On the first Sunday in June three young persons were added to our little church here by baptism. One of these, Ongo by name, was born and brought up among Christians. At one time she attended the Roman Catholic school at Jessore, and the influence of the teachers there, shows itself in her conduct to this day. For years after

she left the school she continued to fast every Friday, and was always quiet and sanctimonious. Latterly, since the truth began to dawn upon her that we are saved by grace through faith, not of works, she has become happier, and we have reason to hope that she is now walking in the truth.

THE PENITENT RECEIVED.

The other two we have received were brought up among Mahommedans. Sarah was rescued from a life of infamy by the magistrate of Jessore, who sent

her to the Orphanage then under the care of Mrs. Hobbs. At first her language was so filthy that she had to be kept apart from the other children.

Then her temper was such that, whenever she was out of school, her voice was heard in angry altercation with some one or other of her fellow-scholars. Every one feared her. Many months ago she seemed to become the subject of a sudden change; and on its being proposed that any who wished to join the church should come to the missionary for instruction, Sarah was one of the first to come. The change in her has been very marked, and as her

mind has gradually opened to the truth as it is in Jesus, she has shown more than ordinary desire to know Him. Once, on being asked whether she believed on Him, she replied, with much animation, 'Yes, I believe on Him with all my heart.' We look to Divine grace to obliterate from her mind the memories and consequent desires of her earlier days. *That* alone will suffice for the struggle she must endure.

THE ORPHANS.

Tará came to Mrs. Hobbs under pressure of the deepest poverty. Starvation drove her to seek for herself and a younger brother and sister an asylum in the Orphanage. The little sister's case was hopeless, and she soon died. The brother, Jeebon, is now a member of our enquirers' class. Tára's chief fault was her temper, which still afflicts her, but which to a large extent she has overcome. The work of the Divine Spirit has been very marked in her case also. She is the only native whom I have ever seen to weep on account of sin. It is very pleas-

ing to hear her intelligent questions in the enquirers' class, and to mark the effect of the truth upon her mind.

Let me claim for these, and other young female converts in India, the sustaining prayers of friends to our good work at home. The temptations to which these objects of loving interest are exposed can hardly be understood by those who live so securely in our British churches. To foster their interest in the truth, and to increase their spiritual intelligence, these three are still retained as members of the enquirers' class.

THE TOUR.

Along with my wife and child I lately made a tour eastwards and northwards in the district. Owing to the extraordinary inundation this year, I had but few opportunities of preaching. There was no standing ground. Markets were held in the usual places, but here and there people bought and sold in their boats, and the few who came on foot waded to the knees or waist in water. At Magoorah and Jhenidah alone was there dry ground.

The latter place is since quite inundated, and the native brethren—who occupy one of the highest sites in the town—report that they are surrounded by water, and that on the highest roads it is knee-deep. Such events, besides the other evils they bring with them, prevent the meeting of our numerous schools, and materially interfere with other evangelistic labours.

THE INUNDATIONS.

The town of Jessore itself is suffering from the inundation. Probably

the river has not been so high for a century past. I am not aware that

any great loss of produce has yet been the result around Jessore; but the suffering of the people is very great, and there is no pasture for their cattle. Food is rapidly rising in price.

The mission boat was drawn up on the bank for repairs, and before the necessary planks could be replaced, the river suddenly rose and covered the boat to the windows. There was

no place on which she could have been farther drawn up, and so the water has gradually risen over her until she is now almost covered. In two or three months we hope to have her all right again. This mishap confines my labours for the present to the stations, where, however, our daily congregations are unusually large and attentive.

ACKNOWLEDGMENTS.

The annual contributions from various churches and Sunday-schools have reached us; but few of the friends who so help in our efforts vouchsafe even a line to say for what purpose the money is sent, or to whom a letter of acknowledgment is to be addressed. Under such circumstances we cannot send the letters which our kind friends

probably expect of us. Such of them as write to me when sending money, will bear witness that they receive a prompt acknowledgment on its coming to hand. Will the others kindly consider that we long as much for home letters, as they do for foreign ones?

A Church in a Sepoy Regiment.

IN the MISSIONARY HERALD for March and April, 1865, we gave a very interesting account of the conversion and labours of Doss Anthravady. This excellent native brother was then acting as pastor of a native Church formed in one of the native regiments of the Indian army. During his recent visit to Pooree, the Rev. G. Kerry met with him, and it will gratify our readers to learn more of his history. Mr. Kerry says:—

Since the beginning of this glorious and interesting work in the regiment one hundred and thirty-five persons, men and women, have been baptized. At the present time there are fifty-five resident members of the Church; the others are either dead or removed elsewhere. But Anthravady regards all who have been at any time united to his Church, wherever they may be living, as still forming part of his flock; and he keeps up as frequent correspondence with them as circumstances admit. Three of the former members of

the Church are now engaged in preaching the Gospel, as unpaid labourers in the vineyard of the Lord: one in Madras, where he has a Church of six members; and another at Coconada, with a Church of eighteen members; another brother preaches at Rangoon.

The brethren meet for worship twice on the Sabbath day in a small building within the regimental mess compound, the use of which, through the kindness of the officers, they are allowed to have. During the week two evening services are held in

the regimental lines at the houses of the members of the Church. One, on Tuesday evening, is a "sisters' prayer meeting." Only women are present. The female members of the Church take turns in conducting this meeting, and not only pray, but give exhortations to their sisters present. On Thursday evening, a general cottage prayer-meeting is held; which the brethren take their turn in presiding over. Every night, excepting Thursday, an inquirers' meeting is held:

many of the brethren attend to take part in it. Hindoos also come, as well as others: every meeting ends with singing and prayer. Tracts and gospels are freely given to the inquirers, many of whom have been brought to final decision for Christ at these meetings. The Christian women have also shown much zeal in the work of the Lord; and by visiting their heathen neighbours have been the means of leading many to the Saviour.

THEIR CHURCH ORDER.

When one of the Sepoys is converted and baptized, he has in some cases to bear a little persecution from his comrades, who are for a time excited by the event. On one occasion, when a baptism had been appointed, and one of those to be baptized was a soldier of the regiment, some of the Sepoys having learnt the hour at which the baptism was to take place, seized him and locked him up in a room, until the time for his baptism had passed by. Meanwhile, the Church, filled with some anxiety for the safety of their brother, assembled for prayer on his behalf, and whilst thus employed, he walked into their midst unharmed; and the brethren remembered with joy and thankfulness the deliverance of the apostle Peter from imprisonment, and his appearance among his praying brethren and sisters

at Jerusalem, as recorded in the Acts of the Apostles. Every convert on being received into the Church is presented with a copy of the New Testament. On the evening of the day of every baptism, a "love-feast" is held, which is prolonged until one o'clock in the morning; the time being spent in singing and prayer, and mutual exhortations and the narration of Christian experience. On the last day of the year it is the custom to hold a "watch night," the services of which are prolonged until the first morning of the new year dawns. The purity of the Church is maintained by the exercise of careful and strict discipline according to the law of Christ; but, happily, hitherto, cases calling for severe discipline have been of very rare occurrence.

SOCIAL INTERCOURSE.

The account which I have thus given of the origin and growth of this Church of Christ, I received direct from Anthravady himself, and wrote down at the time the main facts as he stated them to me. But my story is not yet ended, there yet remains a

little to be told of what I saw and heard. Anthravady sent a kind invitation to the missionaries at Cuttack and myself to dine with him, which we very gladly accepted, and did this the more readily because we were promised the pleasure of meeting with

his people afterwards. Our host provided for us a most excellent dinner in the English style. The company comprised four English missionaries, my two Bengali brethren who had accompanied me from Calcutta, one of the deacons of the mission church at Cuttack, and two brethren of the Church in the regiment. We had a truly pleasant season of social intercourse. Soon after eight o'clock in the evening, dinner being ended, the other friends who were expected, began to arrive. We retired to the verandah for a short time, while the large room in which we had dined was prepared for the congregation assembling. The large table was removed, mats were spread on the floor, chairs were placed for the guests, a little table at the end of the room, with Bible and hymn book, served as a pulpit, and all was ready. When we re-entered the room, as interesting and picturesque a congregation was present as I have ever looked upon. Between forty and fifty men sat on the mats on one side of the room, whilst on the other side sat the women, numbering about twenty. All had their hymn books; and soon a sacred song to a cheerful tune was sung—men, women and children joining in the singing with a heartiness and fervour which was refreshing to

see and hear. My one cause of regret was, I could not understand the Telugu language in which they sung. But there was no misunderstanding the spirit of it all, and with that I was glad to be in full and entire sympathy. They were praising the Divine Redeemer, ours and theirs. After singing, prayer was offered by the pastor, then followed another hymn which was sung in the same pleasing manner as before. Anthravady now requested me to speak briefly to his people in English, he being my interpreter. I could not refuse such a request. I therefore addressed to them a few words of loving recognition of my newly-met Christian brethren and sisters, and expressed the sincere and deep joy I felt in the exhibition which I witnessed among them of the grace of God, and my hope that with full purpose of heart they would cleave to the Lord. My short address being ended, the Rev. Dr. Buckley followed in the same manner with words of affectionate appreciation of their work and life, encouraging them to continue diligence unto the end. There was then more singing, after which one of the sisters engaged in prayer. The meeting was then concluded with the benediction, pronounced by Anthravady.

REMARKS.

I look back upon this meeting with Anthravady and his little company of attached people with feelings of un-mixed pleasure. The remembrance of it fills my heart with hope: it kindles a bright light in the midst of the darkness of despondency and doubt which too often overshadows and envelopes my mind, in relation to the advancement of Christ's kingdom in India; and I think I can see more plainly than

ever before, how God may be pleased to accomplish His gracious purpose toward the people of this land, and at the same time terminate many of the controversies and perplexing difficulties regarding methods of mission work which engage the anxious thoughts of many Christian men at the present day. Why may not other Churches of a similarly free and independent order spring up here and there

to witness for Christ and His gospel? Such Churches would rejoice in their freedom, and would be possessed of much more life, and spirit, and power, than belong to most of the Churches connected with the missionary societies which are too often feeble and stagnant. He who has raised up Anthra-

vady to be His instrument for gathering a Church in a Sepoy regiment, can raise up ten thousand Anthravadies throughout India, until in every town and village in the land there shall be found some to hold forth the word of life. May the Lord do this in His own time!

The Gospel in Inagua.

THIS far distant island, with other islands of the Bahamas Group, has long been the scene of the labours of the Rev. W. Littlewood. He is now advancing in years; but his labours have been abundant, and he has been permitted to gather in much fruit into the "garner of the Lord." The Church in Inagua numbers 105 persons. In a recent communication he writes as follows:—

"We are not without tokens of Divine favour, and possibly it is our fault we don't enjoy a greater degree. We had calculated on a falling off of scholars in the Sabbath school, Mr. Darling and family having removed to Nassau at the time the church folk were making an extra effort to get the children into their school by canvassing, giving clothes, &c. A few only left, and some of them have since returned.

"The times here have been very trying, but little work and less money. Yet for all that, every article of food and clothing is enormously dear. Our station's income has consequently fallen off,

and the native pastors get but little from their people. Our congregations remain about the same. We had an interesting baptismal service a few weeks ago. More might have been admitted, but caution is needful. We might do better had we more spiritual vitality. I confess that the thirty years of incessant toil in the tropics have tended somewhat to abate the ardour of youth, not that I delight less in my Master's service, but my physical ability is less equal to the strain. My poor wife is quite a martyr to neuralgic affection, but my own health was never better."

Rome and its Environs.

WE have received from the Rev. J. Wall the following interesting records of his labours in and around this ancient seat of Christianity, but so long the throne of superstition and impiety. Every

Christian must rejoice that the power of the Pope is broken, and that evangelic truth finds free entrance into the very heart of the papal system.

"Tuesday, 15th August.—Started with two Roman brethren for Porto d'Anzio, a small city on the Mediterranean, about 25 miles from Albano. I desired to go to this city because many of the ex-soldiers of the Pope have taken up their residence there, and many visit it for the baths.

"The road by which we reached Porto d'Anzio gives an idea of the desolation which the papacy has brought on this province. We went about twenty miles without meeting a single person. The wheat is all gathered into the garner, and the countrymen were occupied in burning the stubble. Flames were rushing across whole fields, birds and animals were escaping from the fire, to be devoured by hawks and falcons hovering above, and when they saw a vic-

tim plunging down through the smoke—a fearful picture of the time of tribulation.

"By the wayside we saw an occasional heap of stones with a cross upon it, showing the spot where some poor traveller fell under the stroke of the brigands, who infest the surrounding woods.

"About half way our mule was attacked by a swarm of insects, three or four times as large as the musquito and quite as bloodthirsty. In a short time the poor animal's neck was covered with spots of blood; the number of insects so increased, notwithstanding our efforts to disperse them, we feared the animal might be unable to continue. Shortly after we left the wood and the plague ceased.

DISTRIBUTION OF SCRIPTURES.

"Early the next morning, I began the distribution of the Scriptures in a town, Nettuno, about a mile from Porto d'Anzio. The people received willingly, but it was evident they knew no more of the Scriptures than the Ephesians did of the existence of the Holy Spirit (Act xix. 2). I walked outside the city heavy in heart, and praying to the Lord to show me what to do. Shortly after a man came down the road, to whom I offered a New Testament. He looked at it, and then received it with pleasure. He then told me how much he had wished to possess it, and how he hoped to read it to his fellow-townsmen. I found several interesting cases on my return to Nettuno. Hoping to avoid the noise and bustle

of a crowd at Porto d'Anzio, I went with a few copies from shop to shop. In a *caffè* I had an interesting conversation with two gentlemen who professed to receive the Word with joy; they came with me to the inn, and continued with me until I was about to leave. It was soon known that I gave gratis, and the crowd came together. I suspended the distribution and went to breakfast. While eating, I suppose fifty persons came to see me, some few of the well-to-do, some women, and some sailors. When I went out the remaining copies were distributed in a few minutes, and I promised to forward copies to such as would leave their names with a gentleman there who sympathizes fully

with the effort to give God's Word to the people. I have since heard that some few of the Testaments were burnt by the priests in the streets. Another person, a catholic lady, who has read the Scriptures, doubts the

truth of that statement, and informs me that the people were reading them in all parts of the city, especially among the sailors on the shore, who were sitting in little groups while one read aloud from the sacred page.

PRIESTLY OPPOSITION.

"Thursday, 17th.—Returned to Albano and preached in the evening. The inspector of the police invited me to his offices, and informed me that the priests were sending round, with a view to gain

signatures to a petition to the mayor to send me away from Albano, but that others had resolved to confute their assertions, viz., that I bribe the people, calumniate the priests, and blaspheme against God and Christ.

EVANGELIZATION.

"Friday, at Velletri.—Here there are many readers of the Bible. At night I preached in the Town Hall, which the Syndaco lent for the purpose. Many respectable persons listened to a discourse on the Word of God, and how to read it. I had to thank the Lord for what at the time occasioned me some annoyance. I had arranged for the meeting on the previous Monday, but not receiving the letter, I had to defer my visit. I found that on the day I should have passed along that road, the brigands had been near and had carried back with them to the woods two gentlemen, for whose life they required a ransom of nearly £3000.

"Saturday.—Returned to Albano, and on the Lord's day went early to Rome. Spoke in the morning at worship, and evangelized in the evening.

"Monday, 11 a.m.—Spoke at the United Prayer Meeting, and started afterwards for Viterbo. We arrived at Monte Rosa about half-past eight. This is a small village of 400 or 500 inhabitants, The malaria covers it. I could not find a house to stay at in which the fever was not. At the inn where we were obliged to stay, there were seven or eight cases. The room in which I slept was under the roof, which had been scorched all day by the sun, and over a stable where the heat from the oxen made it like a stove, and where a poor man was lying in the manger delirious with fever. At this inn there was no food to be had, no window that could be opened, no servant to be found, no matches that would light, and we were obliged to beg two or three from a poor man in the road.

SPREAD OF INQUIRY.

"Tuesday, 12th.—Started very early, and passing the mountains, arrived at Viterbo about 4 p.m., a large city fifty miles from Rome.

"Wednesday, 6 a.m.—I went to a shop and offered a Testament, which was refused; the same took place

in three or four shops. Though somewhat discouraged, I continued, and the Lord opened the way. In the fourth and fifth shops I gave to several, who received them gladly, and after this I continued to give without any refusals. Two colporteurs,

who were at that time in the city, came to see me, and complained that the distribution would injure the sale. On inquiry I found their sale was most limited, and I gave them a proof that the distribution would rather help than hinder. I had suspended the work for a few minutes while taking breakfast at the *café*, and forty or fifty persons were standing round the door. The *colporteur* said that those outside only wished the book because it was offered without price, and that they would not give a farthing for it. The officers of the army and gentlemen of the city had accepted it with pleasure—such an example always excites the people to obtain it for themselves. We therefore opened the door and let the people in. I then said to one, ‘You desire to have the book?’ ‘Yes.’ ‘Will you give half a franc for it?’ The man pulled out the money and took the book. Others would have bought, but as very many were poor, and *I do not sell*, I told them to find a room for a meeting, and come to hear the Gospel and receive the Scriptures without money. A room was soon found, and the hour fixed. At one o’clock I went to a little room, where I found about thirty men ready

to listen. After prayer and a short discourse I entered into conversation with them. All, without exception, declared their desire to become Christians *according to the Gospel*. Not being able to send an evangelist to them, and not expecting to return for some time, I begged them to read at least a chapter every day, and to meet together and read a Gospel or an Epistle at least once a week. The master of the house offered the room for the purpose, and thus they agreed to meet. It seems to me that this is the only way in which the work can be carried on in this province. We have not the means of sending men, and if the means were forthcoming, there are not *the men* to send. After commending them to God and to the Word of His grace, which is able to build them up, I went to another room on the other side of the city, in which about one hundred persons, men and women, were gathered to hear and to receive the Word. Here I repeated what took place in the former meeting, and found the same reception, the same warmth, the same earnest entreaty for my quick return. Each person received a New Testament. Several women conversed freely.

RECEIVING THE SCRIPTURES WITH JOY.

At four p.m., started for Ronciglione, and gave Scriptures by the way to shepherds able to read, and also to a company of soldiers stationed near a wood infested by brigands. The soldiers being sent there during the summer, were thankful to have something to read. We reached Ronciglione at half-past eight, and arranged for a meeting at the inn on the morrow morning. About eighty or ninety were present. When the service was ended they all clapped

their hands, and received the Scriptures with great joy. When they went out from the inn, the people seeing such a number, ran to see what might have occasioned it, and being informed, desired to have the Scriptures. At 10 a.m., we started for Rome, and passing Monte Rosa left some few Testaments. Arrived at Rome at half-past eight p.m., and finding some brethren meeting in Via Babbuino, gave them a short account of our journey.

OBSERVATIONS.

"During this visit I was struck with several results which I have long desired to see in Italy.

"1. The people *did something themselves*. Some offered money for crip-tures, some found rooms, some called their friends, some offered wine, some helped to keep the crowd back, some asked me to their houses, and others —*all*—asked me come again.

"2. Rooms were found at the shortest possible notice, and in good situations, which in Italy is very difficult, and the

Gospel was announced to persons of all classes.

"3. Though they feel it hard to be left without a teacher, it seems the Lord's will that the Churches forming in this province should begin with the study both in public and in private of His Word.

"4. In this way a whole province might be evangelized in a very short space of time by one evangelist, and at a comparatively small expense."

Tidings from Norway.

WE continue to receive interesting accounts of the progress of this mission. The four brethren it was resolved to engage last year, in addition to Mr. Hubert, are now in the field with every appearance of the Divine blessing on their labours. Of the work at Tromsøe, the most northerly town of Europe, under Brother Hansson, Mr. Wiberg sends us the following account from Mr. Larrson's letters.

"I have now to tell you a little of the work of the Lord in this northern region. The Lord continues still to crown our labours with his blessing, especially the labours of brother Ola Hansson, here in the town. There are not long intervals between baptisms, so that we now number ninety members in the church. I cannot as I wish thank my dear Jesus that he so mercifully sent brother Hansson to us. The state of the church is now good, as I hope. As to myself, I have most of my time, been travelling around in the country, preaching the Gospel. Since I wrote you last I have preached sixty-three sermons in the

parishes of Karlsoe, Trances, Tromsøe Quœfjorden and Arnon. In Quœfjorden, I baptized three, of whom two have lately been enabled to trust in Christ, and one has belonged to the old dissenters. Here the field is large, but the labourers are few, and many gainsayers. Great ignorance is prevailing among the people. Dear brother, pray for Norway, salute the brethren at Stockholm; and if you write to London, be so kind as to salute the brethren there, from a humble pilgrim here in the far north, who is travelling through this wilderness to the heavenly Zion, hoping to meet them where there will be fullness of joy."

In Memoriam.

OWING to the necessity of going early to press last month, we were unable to notice the decease of our venerable and esteemed friend and colleague the Rev. Dr. Hoby, which took place on the 20th November, 1871, in the 82nd year of his age. With the omission of one year only, Dr. Hoby was a member of the Committee for the long period of fifty-two years. He was elected on the General Committee at the Annual Meeting of the Society, held at Cambridge, on the 7th October, 1819, and was also chosen one of the Central Committee, by which the ordinary business of the Society was transacted. Of the generation immediately succeeding the founders of the Society, among his colleagues may be found the venerated names of F. A. Cox, Gurney, Gutteridge, Robert Hall, Joseph Hughes, Kinghorn, Ryland, Steadman, and Winterbotham. But of them all there remains among us now only one, our aged, but vigorous friend, Mr. James Hobson, of Kettering. Of his other contemporaries on the Committee still living, may be mentioned Mr. John Sheppard, of Frome, who was elected in 1821. From the date of his election, Dr. Hoby took a deep interest and an active share in all the transactions of the Society. He aided it with his counsels during the anxious period of the Serampore controversy, and was among the leaders in the strife that issued in the destruction of slavery in the British Empire. As the friend, and ultimately the biographer of Dr. Yates, and the Rev. W. Pearce, he was in intimate correspondence with the Indian Mission, which enjoyed his deepest sympathy. He entered with intelligence and zeal into the discussion with the British and Foreign Bible Society, and was one of the founders of the Bible Translation Society, the existence of which he regarded as a regretful necessity; one of his last public appearances was in the chair at its Annual Meeting last year.

The cause that he served with his counsels and prayers, he liberally supported with his purse, and as pastor of the Churches at Mazepond (his first pastorate), Weymouth, Zion Chapel, Birmingham, and Henrietta Street, London, he sought to quicken in the hearts of his people the missionary spirit, and led them, by his example, to take an earnest and abiding interest in the progress of the kingdom of God.

Though firm in the utterance and maintenance of his principles, he had a broad and a loving heart for all who loved his Lord and Master. The Evangelical Alliance enjoyed his confidence, and he became from the first one of the most constant in attendance among the members of its Com-

mittee. By all good men he was held in high esteem and warm affection, for the fervour of his piety, the Christian gentleness of his life, the elevation of his prayers, and the nearness to God in which he daily lived.

We part from our friend with deep regret and sorrow; but we can testify of him that he feared God above many. He has been gathered into the garner of the Lord as a shock of corn fully ripe. He served his day and generation according to the will of God, and has fallen asleep in Jesus. "The memory of the just is blessed." E. B. U.

Missionary Notes.

CALCUTTA.—Our esteemed friend, the Rev. Goolzar Shah, announces his safe arrival in Calcutta, on the 26th of October. He received a hearty welcome from the missionaries and the native church, to whom he had already given some of his experiences in England. He was about to prepare lectures on the subject. He found his son very ill, which in some measure shadowed the joy of his return. He expresses himself as deeply grateful for the kindness of friends in this country.

SERAMPORE.—The Rev. Thomas Martin mentions another candidate for baptism at Johnnugger. He is the son of a native Christian, and his coming forward is an indication of the state of things in the village. Between 50 and 60 persons regularly attend the Sunday afternoon service.

BENARES.—The Rev. W. Etherington writes that he was about to visit the towns and villages between Patna and Benares, to attend a mela, and afterwards proceed on a tour in Central India, for the purpose of preaching the gospel. He has just completed an edition of a grammar in Hindi.

CALCUTTA, INTALLY.—On the first Lord's day in September, the Rev. G. Kerry baptized seven persons; two were girls from Mrs. Kerry's school, and another had been a day scholar. There were two more awaiting the sacred rite.

JAMAICA.—We are indebted to the Rev. W. Dendy for the following comparison of the churches and ministers in Jamaica. In 1860, there were 77 churches, and 38 ministers; in 1871, there were 97 churches, and 41 ministers; an increase of 20 churches, and only 3 ministers. He adds, "What is to be done?"

BROWN'S TOWN.—The Rev. John Clark reports the baptism of 49 persons, his daughter being one of the number. Mr. Fuller was present, and effectively addressed the people. At the missionary meetings and services on the Sabbath, the chapel was over-crowded to give a hearty reception to Mr. Fuller.

JERICHO.—The Rev. John Clark reports that he has lately baptized sixteen persons at this place, and nine at Mount Hermon. The inquirers' classes have also received accessions. He mentions that our venerable friend, the Rev.

W. Dendy, has had a fall from his horse, but hopes that no permanent injury will ensue.

FALMOUTH.—The Rev. John Kingdon informs us that the two churches under his charge are steadily increasing in numbers and in spiritual life. The Sabbath-school is well attended; the day-school has been revived, and a school-house purchased, towards which he is anxious to receive help from friends in this country. For what he has already received he is grateful.

Home Proceedings.

December is not a month during which many meetings are held: the following, however, is the list of them during this month:—

PLACES.	DEPUTATIONS.
Abbey Road, St. John's Wood	Dr. Underhill, Rev. C. Bailhache, and Rev. B. Millard.
Abingdon and district	Rev. Hormazdji Pestonji.
Great Grimsby and district. . . .	„ A. McKenna.
Leighton Buzzard	„ C. Bailhache.
Sevenoaks	„ J. H. Anderson.
Pembrokeshire	„ G. H. Rouse.
Trowbridge. . . .	„ C. Bailhache.
Waltham Abbey. . . .	„ J. H. Anderson.
Watford	„ B. Millard.

In the list we published last month we regret that two names were omitted: the Rev. J. Bloomfield, and the Rev. G. H. Rouse. Both these gentlemen had rendered us good service in South Wales.

NATIVE PREACHERS' FUND.—The Christmas cards have been posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

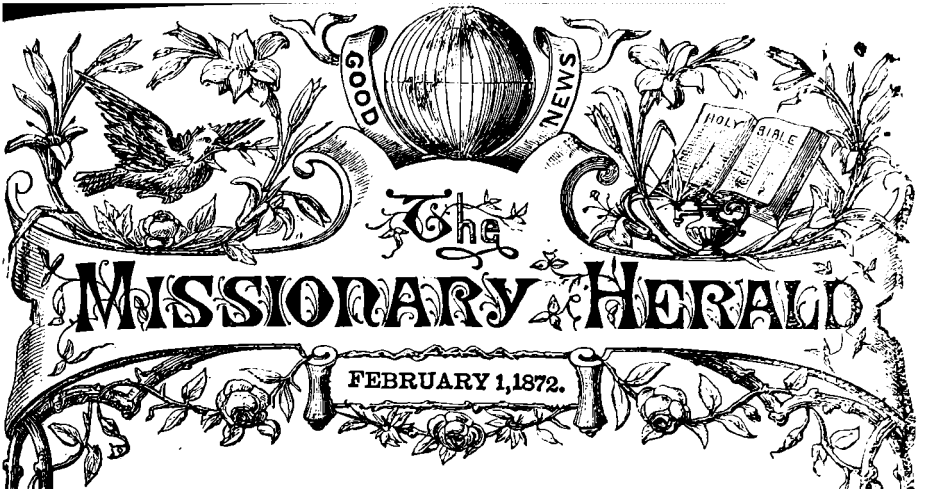
MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent New Year's gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

Valedictory Service.

A LARGELY attended service, to take leave of the Rev. J. G. Gregson, was held on Tuesday evening, the 19th December, at Kent Street Chapel, Portsea. The Rev. F. Trestrail, as Moderator of the South Hampshire Association, occupied the chair. Addresses were delivered by W. Baker, Esq., Mayor of Portsmouth, the Rev. Mr. Knapp, Vicar of St. John's, and several ministers of the town and neighbourhood. All of them expressed great regret at the loss Portsmouth would sustain by the departure of Mr.

DERBYSHIRE.		£ s. d.	Do. Soho-street.....		£ s. d.	Scarboro' Albermarla		£ s. d.										
Chesterfield	4	16	0	Do. Islington Room	0	4	8	Church.....	0	15	0							
DEVONSHIRE.			Do. Old Swan do.			4	0	8	Sheffield, Townhead-									
Rovey Tracey	6	7	11	Do. Mill-street, do.	0	11	6	street	7	14	4							
Brixham	17	0	8				226	8	2	Do. Glossop-road		27	5	8				
Budleigh Salterton	1	8	6	Less expenses, and						NORTH WALES.								
Kingskerswell	1	10	0	amount acknowledged						DENBIGHSHIRE.								
Ottery St. Mary.....	1	6	2	before			110	12	0	Wrexham			5	0	0			
Torquay	43	13	9							SOUTH WALES.								
Uffculme	4	6	1							MONMOUTHSHIRE.								
DORSET.			LEICESTERSHIRE.						Abergavenny, Lion-street			17	9	7				
Bourton	3	16	2	Foxton.....	2	15	0	Do. Frogmore-street.....			18	11	4					
Poole.....	4	9	6	Leicester, Charles-street	47	10	11	Llanfihangel Ystrad.....			1	0	0					
DURHAM.			NORFOLK.						Pontypool, Crane-street			10	15	0				
Jarrow-on-Tyne	2	3	0	Norfolk, on account by						PEMBROKESHIRE.								
ESSEX.			Mr. J. J. Colman, M.P.,						Narberth			54	13	6				
Braintree	20	0	0	Treasurer	61	13	11	Pembroke Dock, Bethany			6	6	10					
Earls Colne.....	4	0	0	Lynn, Union Church ..	12	17	4				SCOTLAND.							
Langham	7	0	0	Shelfanger	1	0	0				Glasgow, North Frede-							
GLOUCESTERSHIRE.			NORTHAMPTONSHIRE.						rick-street			2	1	4				
Arlington	2	1	0	King's Sutton.....	1	1	11	Do. for <i>Native Schools,</i>			India			2	1	4		
Uley.....	1	0	0	Middleton Cheney.....	6	15	3				FOREIGN.							
HAMPSHIRE.			OXFORDSHIRE.						FRANCE.									
Ashley	1	6	0	Banbury	6	6	3	Angers—										
Beaulieu	3	5	3	Bloxham	1	16	1	A few Friends of the										
Blackfield	1	1	9	Charlbury	3	12	7	Baptist Church, per										
Brockenhurst.....	2	0	0	Chipping Norton	18	0	0	Rev. A. Martin, for										
Lymington	6	5	0	SHROPSHIRE.						Hayti			1	0	0			
Portsea Auxiliary, on ac-				Shrewsbury, Wyle Cop..			2	16	1	JAMAICA SPECIAL FUND.								
count by Mr. T. C.				STAFFORDSHIRE.						Alexander, Mr. G. W.,								
Haydon, Treasurer ...	15	0	0	Stafford	4	7	4	per Treasurer.....			52	10	0					
Poulner	1	5	0	West Bromwich	15	0	0				SPECIAL CONTRIBUTIONS							
Sway	0	12	0	Wolverhampton	14	6	5				FOR ITALIAN MISSION.							
HEREFORDSHIRE.			SUFFOLK.						Manchester—									
Watford	50	0	0	Suffolk, on account, by				Collected by Mrs. J. Bury.										
LANCASHIRE.			Mr. S. H. Cowell,						Chenery, Rev. R.			1	0	0				
Colne	26	0	0	Treasurer	50	0	0	Dawson, Mr. Thomas...			0	10	6					
Coniston	0	19	6	SUSSEX.						McLaren, Rev. A., B.A.			0	10	0			
LIVERPOOL—			Brighton, Bond St.			15	4	10	Under 10s.			0	9	0				
Annual Collections	51	19	10	WILTSHIRE.						Wrexham—								
Do. Myrtle-street	65	19	1	Downton	60	7	2	Jones, Mr. S.			1	0	0					
Do. do., for <i>School, Sut-</i>				Trowbridge	25	0	0	Mr. Wall also requests us to ac-										
<i>cliffe Mount, Jamaica.</i>	5	0	0	Warminster	2	18	8	knowledge the following don-										
Do. do., for <i>Calabar In-</i>				WORCESTERSHIRE.						A Friend, 100 francs.								
<i>stitution, Jamaica.</i>	7	0	0	Upton-on-Severn	1	0	0	ations which he has received:—			A Friend, per Rev. F. Tucker,							
Do. do., for <i>Mr. Pegg,</i>				YORKSHIRE.						B.A., 25 francs.								
<i>Bahamas.</i>	7	10	0	Bramley	10	0	0											
Do. do., for <i>Mr. Q. W.</i>				Leeds district balance...	0	4	7											
<i>Thomson, Africa.</i>	2	10	0	Lockwood	21	12	11											
Do. Pembroke Chapel,				Salendine Nook	5	3	4											
for <i>Mr. Dendy's School</i>																		
<i>Jamaica</i>	10	0	0															
Do. do., for <i>Intally School</i>	10	0	0															
Do. Richmond Chapel...	52	11	4															
Do. Beaufort-street, Welsh	3	14	7															

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard Street, to the account of the Treasurer.



The Mission in Rome.

BY THE TREASURER.

AS I have recently spent a week in Rome, and seen something of our friend Mr. Wall, and his work, I send you a few particulars, which I think will give pleasure to the Committee and yourself.

Mr. Cote, whom I shall have occasion to mention as a fellow-labourer with Mr. Wall, is an American Minister, supported by the Southern Board of Missions at Richmond. He has two schools, sustained at the expense of our brethren of the far West, and five Christian young men under instruction. One of these I heard address a meeting in Italian with great fluency, and I understood that others also speak occasionally. Mr. Cote, equally with Mr. Wall, looks upon himself as an Evangelist, and I was much gratified to observe the perfect harmony with which they were working. If differing on any point in sentiment, in this they are one—their earnest desire and effort to preach the Gospel of the grace of God, and win sinners to the Lord Jesus.

On the morning of Sunday, the 19th Nov., I attended the meeting of the brethren in Viccolo Gaetano. We met twenty-three in number in all, in an "upper chamber," a quiet, comfortable room, well adapted for the purpose. More would have been present had not brethren from Albano (fourteen of whom, I subsequently heard, would attend on the following Sabbath) been prevented coming in by the very unpropitious weather of the preceding day. I learned also that this meeting had somewhat suffered through the place having been recently changed.

After the singing of a hymn, prayer was offered by Mr. Wall, followed by the reading of a portion of Scripture (the 4th chapter of the Epistle to the Hebrews) by the same gentleman. An address was then delivered by Mr. Cote, from the 11th to the 13th verse of the above

chapter; Mr. Wall afterwards speaking from verse 14 to 16. This was followed by the Communion; one of the brethren reading 1 Cor. xi. 24-34, Mr. Wall breaking bread and giving thanks, Mr. Cote pouring out the wine, and doing likewise; the elements, in each instance, being handed by the brother (a deacon) who had read the Scriptures. Being invited to address the Church, I expressed my love and sympathy with them, Mr. Wall kindly acting as my interpreter. Mr. Cote, in response, in their name, and with their evident approval, reciprocated these sentiments, and requested me to convey to the brethren in London, from the Church in Rome, their Christian salutations, in the words of the Apostle (Heb. xiii. 24), "They of Italy salute you."

A candidate for baptism then related his experience, and having replied to questions from both the presiding brethren, was accepted by assent, vocally given, and by show of hands. Reference was made to the case of a dying member, one of the earliest converts, and quite happy in the prospect of departure—"rich in faith," but very poor as to his temporal circumstances; and a collection, amounting to 15 francs, was made on his behalf. After a proposal for the next Lord's Day, to receive a suspended member, a parting hymn was sung, and Mr. Wall concluded with a few words of prayer.

In the evening I accompanied Mr. Wall to his meeting in another district—Traiana—at which thirty to forty were present. Having read Luke ii. from the 41st verse, and John ii. 1 to 11, he spoke from the former portion of God's Word, and was heard, except in one or two quarters, with great attention. A man, who had interrupted him more than once, spoke at the close of the address, and, I thought, took exception to some statements of Mr. Wall respecting the Mother of our Lord. I found, however, that he was satisfied on that point, but did not believe in the resurrection of our Lord. Mr. Wall promised him an ample opportunity for discussion on the following Wednesday evening, when he proposed speaking on the immortality of the soul. This man was one of a class of free-thinkers, with whom Rome is said to abound. I was glad to see that there was no personal feeling on his part, and his expressions on leaving were perfectly cordial. In respect of this, as a place of meeting, I may mention that the situation is excellent, but, should the numbers increase, more accommodation will be needed.

Tuesday evening found me with Mr. Wall and Mr. Cote, at the meeting which the latter has instituted in Trastevere, a district lying just across the Tiber, and to which the rise in rents in the city is driving many of the working classes. We were a few minutes late, and had some difficulty

in making our way to the upper part of the room, whence the young man to whom I first alluded was addressing the people assembled. Mr. Cote followed, with what I felt to be an earnest Scriptural appeal, and then, at his request, and on his introduction, I said a few words, Mr. Wall performing for me the same friendly office as on the Sunday. I cannot say that I felt equal liberty in speaking, the character of the audience being so very different; but Mr. Wall, who succeeded me, seemed to be thoroughly appreciated. At the close of the meeting, at which nearly 150 persons must have been present, a distribution of Bibles, and of portions of Scripture was made, and the books were received with the greatest eagerness, and in more than one case the recipients lingered in the room to read them. Our friends took down the names, and, I think, the addresses also, of those to whom distribution was made, that they might have some means of following them up, and ascertaining, as far as possible, that the books were not improperly dealt with. It was gratifying to hear that the attendance in Trastevere had been well sustained from the first, and that the behaviour of the audience had greatly improved. At first, prayer was almost out of the question, but may now be offered in comparative quiet. Our friend Mr. Tucker, of Camden Town, who had just been in Rome, on his way to Palestine, had also taken part in a previous meeting on this spot. His visit, as well as that of Mr. Cook, who interested himself in the various movements of the brethren, greatly refreshed their spirits. I think a wise discretion has been exercised in opening rooms at different points of the city, rather than engaging, or seeking to erect, one central place for worship and ministry. The seed is thus more widely scattered, and probably the people would be found reluctant to assemble in a building where the services must necessarily be of a more formal character. Mr. Wall is occupied every evening in the week but one, and was about to commence a meeting in the house in which he resides. The future, as it regards the pastorship, and the exact constitution of the Church, our friends are content to leave in His hands, "who is wonderful in counsel, and excellent in working."

Mr. Wall's heart is so thoroughly in Evangelistic labours, that, if there was anyone to take his place in Rome, he would at once go forth into the towns and villages around and beyond. This he has already done to some extent. I have notes of two tours which he accomplished last summer, in which most encouraging features presented themselves. While, thanks be to God, His Word is no more "bound" in these parts; the desire for its possession is also not restrained: and the results, where it has been received, and has wrought effectually, are of the true type. Of course the spirit of persecu-

tion still manifests itself, but the power which, in the Providence of God, has rendered possible the Bible depôt in the Corso—with its “Search the Scriptures,” to be seen of all passers by; and the Bible stall at the Ponte St. Angelo—throws its shield over all who claim its protection, and any complaint which our brethren may have occasion to prefer is promptly and effectively attended to. With direct and deadly hostility in some quarters, and with much in the mental condition of the people to tell against a spiritual reception, and appropriate manifestation, of the truth, we must not be disappointed if the progress of the Gospel is slow, or if labourers from England and America are needed for some time to come. Our brethren are quite alive to the importance of committing the work to native hands; but, as yet, efficient Evangelists are wanting, and “Come over and help us,” is their earnest cry. Above all, let us refrain from “sounding a trumpet before us,” and being unwisely elated by the fact of Italy being open to evangelical effort. It is, indeed, a cause for rejoicing that so it is, and that we have in its metropolis a Church, which has been happily termed “The Apostolic Church of Christ in Rome;” but “He that glorieth let him glory in the Lord,” seeking for our brethren, and on their little flock, and field of labour a more abundant “supply of the Spirit of Jesus Christ.”

The Native Preacher.

IT is always interesting to peruse, in the language of our Native brethren themselves, some account of the work they have undertaken, and the reception they meet with among the people. The following narrative is written by Bunya Chundro Bhattacharji, of Barisal, and translated for us by the Rev. C. Jordan :—

“From January last (1870), as I have had opportunity, I have preached the good news of Jesus Christ almost daily in the district of Barisaul. About the people of this district, and the discussions that have taken place, I now write briefly. First,—In Barisaul itself, and also in the adjacent markets, when preaching the eternal life-giving word, one and another of the hearers have said, ‘The declarations of the Christian preachers are true and correct, and consequently it is difficult to refute them.’ Other bad-thoughted, vile-hearted men, with the intention

of showing that Christianity was worthless and meaningless, have made quotations which they declared were from the Bible, but which really were not there; and still others have tried to put us to silence by plying us with questions on difficult subjects of which no man can give the answers. The former we have silenced by showing up their ignorance of the Bible, and the latter by telling them that we receive all that God has revealed with what is plain and what is profound by simple faith.

CONFESSIONS.

"Others, on hearing of Jesus' mighty and wondrous works, have confessed that He is very holy and the only Saviour. If then we have asked these why they did not trust this Saviour for themselves, one has said, 'I cannot, unless leaving my aged father and mother, become a Christian;' another, 'Although I be lost, I will follow the religion of my ancestors;' another, 'If I become a Christian my means of subsistence will be lost;' and yet others say, 'Apart from Christ, salvation, heaven,

and an incorruptible life cannot be obtained—this we certainly know, but what shall we do, for our wives do not consent to our becoming Christians.' So by various excuses they try to excuse themselves for keeping away from Christ. Among the Mussulmans, too, one and another say, 'We have no education; if our religious teachers were present, and would carefully discuss with you, then we should be able to discern between the good and bad, the true and false in religion.

PREACHING.

"At two places, named respectively Nulchitee and Jholalsotee, the good and blessed news has been declared. The people of these places listened with much attention, and after one and another discussing about various things, and when each having been abundantly convinced of his errors, all have grown silent, many have often said that they were convinced that after a little while all would be Christians. Also I have preached at a place called

Koomar-khalee. Here, too, some, both of the Hindoos and Mussulmans, were disposed to cavil; but when we have adduced some few proofs of the unholiness of the Hindoo deities and of the false prophet, all were ashamed and unable to reply. Also at Raneec Market we preached about Him who is a sea of love, and the Friend of the friendless, and the assembled people, without cavilling, listened quietly and steadily, and then departed.

VISITS FAIRS.

"At a fair held at a place called Iskarteo we told the crowds of the compassionate and omnipotent Saviour. They listened with much attention, but one or two Mussulmans started some objections. These objections being set aside, they confessed that Christianity was true. Also at another fair held at a place called Bandanee Para, for three successive days we preached Christ. The majority of the people listened with thoughtfulness, but a

Brahmin who was present uttered very vile and shameful words against us. However, on receiving a fitting rebuke this man was much ashamed, and went away. In December last, at a large fair held at a place called Aila, in obedience to the command of Christ, we preached to the assembled crowds. The people listened with attention, and some confessed that Christ was faultless and excellent, and that His religion deserved to be received by

men of all lands and all languages; but they added, 'We cannot at once receive this religion, for the field of our hearts has for so long a time been covered by the trees of error and the mountains of ignorance, and we are also firmly bound by the mighty chains of malice, ill-will, and quarrelsomeness; gradually, however, our heart-field may be cleared, ploughed, and purified.'

"Some of these people also said, 'We know that Rumallah (the Spirit of God, a name they give to Jesus) will judge the world on the great day, and give to all according to their deeds; nevertheless Mahommed is the friend of God, and the last sent prophet; this also we know, and, therefore, rest our faith on the Koran.'

ATTENTION GIVEN.

"Many of the Mussulmans of this place can both read and write—in fact nearly all of them. At a place called Baulia we have preached also. The hearers listened with attention, and we gave them some books. Amongst the people of this place we found one old Mussulman who had much respect for Christ, and much faith in Him. In the evening of this day to both Hindoos and Mussulmans we told the good news of the heaven-dwelling, sin-destroying Saviour. Here, too, the people gave hearty attention, and were not desirous of disputing. Also we preached at Neamotee, and many with humble minds and honest hearts, without cavilling, listened well, and received, and read in our presence parts of the New Testament. We prayed, and still pray that these people,

thus apparently so well affected, might be brought to the Saviour's feet. I think that the interest and zeal of these people indicates that we should again and again visit them, and warrants the expectation of our seeing some fruit there. At another time we again preached at Nulchitee. Many listened with attention, but two Hindoos, one being a young man and the other being old, attempted to prove that the Hindoo religion was right and true. After pointing out the glaring inconsistency between their gods and goddesses and piety and holiness, they became speechless, and went away. We also betook ourselves to our boats and came home.

"I have also during the past year given Mr. Jordan some instruction in Bengali."

Missionary Perils and Devotedness.

TO every section of the Church of Christ, the slaughter of the late estimable Bishop Patteson by Fijian islanders cannot but be a source of grief and lamentation. He has fallen a prey to the vile system in operation to secure coolie labour, now scattering destruction, and hindering the progress of the Gospel, in the South Seas. Our readers will read with mingled feelings of admiration and sorrow the following portion of a letter from the bishop, extracted from the columns of the

Spectator. It gives us a vivid picture of the true missionary, full of sympathy and affection for his fellow-labourers, and for the races which his life was devoted to save :—

“I have had a heavy trial since I wrote last to you. Two very, very dear young friends of mine, Norfolk Islanders, of twenty-one and eighteen years old, dear to me as children of my own, though too old to be children, too young to be brothers, have been taken from me. Fisher Young (eighteen) died of lock-jaw on August 22, and Edwin Nobbs (twenty-one) on September 5, in consequence of arrow

wounds received on August 15 at Santa Cruz Island. Edmund Pearce (twenty-three), an Englishman, was also struck; the arrow glanced off the breast-bone, and formed a wound running under the right pectoral muscle. I measured it after I had extracted it, five inches and three-eighths of an inch were inside him. He is, thank God, quite recovered.

HE VISITS SANTA CRUZ.

“Santa Cruz is a fine and very populous island. The people are large, tall, and muscular. It is no doubt a very wild place,—books of hints to navigators will tell you the wildest of the Pacific; but such books contain endless myths. In 1862 I landed at seven different villages on the north (lee) coast, amidst great crowds, wading or swimming ashore in the usual manner. They treated me well, and I was hopeful of getting some two or three lads to come away with me on a second visit, from whom I might learn the language, &c., after our wont. In 1863 I could not get to the island, the winds being contrary. We were six in all. Rowing and sailing along the coast, I reached

two large villages, where I went ashore and spent some time with the people,—great crowds of naked armed men at each. At last, about noon, I reached a very large village near the south-west point of the island. I had been there in 1862. After some deliberation I got on to the reef,—uncovered, as it was low water. The boat was pulled off to a distance, and I waded across the reef, 200 yards or so, to the village. In the boat they counted upwards of 400 men all armed (wild cannibal fellows they are) crowding about me. But, you know, I am used to that, and it seems natural. I went into a large house, and sat down. I know only a few words of their language.

THE ATTACK.

“After a time I again waded back to the edge of the reef, the people thronging round me. The boat was backed in to meet me: it is a light four-oared whale-boat. I made a stroke or two and got into the boat. Then I saw that the men swimming about had fast hold of the boat, and it was evi-

dent by the expression of their faces that they meant to hold it back. How we managed to detach their hands I can hardly tell you. They began shooting at once, being very close. Three canoes chased us as we began to get away on the boat,—men standing up and shooting. The long arrows

were whizzing on every side, as you may suppose. Pearce was knocked over at once, Fisher shot right through the left wrist, Edwin in the right cheek. No one, I suppose, thought that there was a chance of getting away. They all laboured nobly. *Neither Edwin nor Fisher ever dropped their oars nor ceased pulling*, dear noble lads! and they were as good and pure as they were brave. Thank God, a third Norfolk Islander, Hunt Chris-

tian, and Joseph Atkin, an excellent lad of twenty, the only son of a neighbouring settler near Auckland, were not touched. Not a word was said, only my 'Pull port oars: pull on steadily.' Once dear Edwin, with the fragment of the arrow sticking in his cheek, and the blood streaming down, called out (thinking even more of me than of himself), 'Look out sir, close to you!' But indeed it was on all sides they were close to us.

DEADLY RESULTS.

"In about twenty minutes we were on board the schooner. I need not tell you about the attempts I had to make at the surgical part of it all. With difficulty I got the arrows out of Pearce's chest and Fisher's wrist. Edwin's was not a deep wound. But the thermometer was ranging from 88° to 91°, and I knew that the Norfolk Islanders (Pitcairners), like most tropical people, are very subject to lock-jaw. Oh! my

dear friend, on the fourth day that dear lad Fisher said to me, 'I can't think what makes my jaw so stiff.' Then I knew that all hope was gone of his being spared. God has been very merciful to me. The very truthfulness and purity and gentleness and self-denial and real simple devotion that they ever manifested, and that made them so very dear to me, are now my best and truest comforts.

THE CLOSING SCENE.

"Their patient endurance of great sufferings—for it is an agonizing death to die—their simple trust in God through Christ, their thankful, happy, holy disposition shone out brightly through all. Nothing had power to disquiet them: nothing could cast a cloud upon that bright sunny Christian spirit. One allusion to our Lord's sufferings, when they were agonized by thirst and fearful convulsions, one prayer or verse of Scripture always calmed them, always brought that soft beautiful smile on their dear faces. There was not one word of complaint, —it was all perfect peace. And this was the closing scene of such lives, which made us often say, 'Would that we all could render such an account of

each day's work as Edwin and Fisher could honestly do!'—'I am very glad,' Fisher said, 'that I was doing my duty. Tell my father that I was in the path of duty, and he will be so glad. Poor Santa Cruz people!' 'Ah! my dear boy, you will do more for their conversion by your death than ever we shall by our lives.' I never witnessed anything like it; just when the world and the flesh and the devil are in most cases beginning their work, here was this dear lad as innocent as a child, as holy and devout as an aged matured Christian saint. I need not say that I nursed him day and night with love and reverence. The last night, when I left him for an hour or two at 1 a.m. only to lie down

in my clothes by his side, he said faintly (his body being then rigid as a bar of iron), 'Kiss me, Bishop.' At 4 a.m. he started as if from a trance; he had been wandering a good deal, but all his words even then were of things pure and holy. His eyes met

mine, and I saw the consciousness gradually coming back into them. 'They never stop singing there, sir, do they?'—for his thoughts were with the angels in heaven. Then, after a short time, the last terrible struggle, and then he fell asleep."

A New Field of Labour.

BY THE REV. T. RICHARD, OF CHEFOO.

UNDER date of October 26th, Mr. Richard gives us the first portion of his narrative of a journey he lately took into that part of North China known as Mantchouria. Having acquired a sufficient knowledge of the language, Mr. Richard, in entering on this work, is carrying out the great purpose of his appointment. It is his first attempt to spread the Gospel into parts never yet visited by the missionary; and we commend him to the sympathy and prayers of our readers. His description of the country and people is full of interest.

"I would have written to you," he says, "sooner, had I not been away for a two months' journey in Manchuria. Several reasons induced me to go there. It was my intention to itinerate when I came out. This cannot be done during the summer months in Shantung. Six missionaries were too many to remain at the small port of Chefoo. That part of Shinking in Manchuria which we visited is five degrees north of Chefoo, and one might travel there all the summer, as far as the heat was concerned. Nine-

tenths of the people there speak the same dialect as we do at Chefoo, for they are emigrants from Shantung. Besides, there is not a single Protestant missionary in that province at present to preach the Gospel. Owing to these reasons I took a ship for Newchwang. However, I was not alone, but had the pleasure of the company and experience of my friend, Mr. Lilley, of the National Bible Society. It proved fortunate to us, more than once, that we travelled together.

DESCRIPTION OF THE COUNTRY.

"Shinking is a beautiful country, presenting a fine contrast to Shantung. Here the hills have not a single tree to relieve the eye, and even the scanty grass which they have is scraped off for fuel, leaving an endless eyesore of brown soil, with a barren rock occasionally jutting out at the top and a muddy stream at the

bottom. But Shinking is a magnificent country. It has its wide, rich plains, where there are large cities with immense traffic. It has its majestic mountains draped in beautiful forests of every variety of wood, from the tender vine to the sturdy oak. From the high mountain passes we could see below us groups of

wooded hills rising abruptly from the valleys, leaving clear streams at their feet to reflect the beauty which God had lavished on their banks. The scenery there called forth our unbounded admiration.

"The country is not only beautiful, but also interesting as the home of the people who rule one-third of the inhabitants of the world. Moukden, their ancient capital, is a miniature of Peking, and is still a very important

place. But their most ancient capital, Hingking, is a very insignificant place, having no business carried on. The number of families there would not exceed two hundred. The only thing to recommend it is its safety. It is naturally fortified by a hill or rock, on which three sides of it are built, and by a deep artificial valley on the fourth, thus rendering it impregnable to bows and arrows.

THE COREANS.

"Five hundred li of our journey lay along the borders of Corea, which certainly is one of the strangest countries in the world. It is not so large as some of the provinces of China; but China has tried in vain to conquer it. So has Japan. The French, in 1866, went there, but the

country was not opened up to foreign intercourse. The American fleet this year failed to get them to open their ports to the outside world, and they are now more than ever embittered against foreign intruders. The penalty for going to their country is death.

THE PEOPLE.

"Although there is no such law in Manchuria, yet the arms which people carry show the possibility of life being taken away without awaiting orders from the authorities. Most of the Manchus are in government employ all over China, leaving their own country to take care of itself. Every man, woman, and even child whom we met carried some weapon. A long spear was their usual weapon, sometimes a matchlock; riders would have a carbine slung across their shoulders, and we saw a woman carrying a naked sword. This is an index of the insecurity both of life and property. The former part of our journey lay through a country where mounted robbers carried on their dark work of robbing merchants on the imperial roads, and plundering pawnshops in villages. In consequence of this, villages built up walls and watchtowers

to defend themselves. At night there was an unceasing firing of muskets by the watchmen. One night a man fled breathless to the inn where we were, saying that he had seen the robbers a short distance off. On the following morning eleven of them, all armed and mounted, came upon us. On another occasion we unwittingly got to the outskirts of a district occupied by a band of 500 rebels, to put down which the Government employs a force of 1,000 men. What I have referred to are the main evils which the people have to suffer; these have a thousand attendant evils. The secluded policy of the Coreans brings upon themselves innumerable hardships. During the last two years the crops have been so bad that there was not sufficient produce for home consumption, but the king would not allow free trade. The result is the

starvation of many. Others smuggle food in, giving in barter to the Chinosa, for want of money, their own children.

"Never have I appreciated Christianity and its handmaid civilization so much as I do now. The realization

of a few of the dangers, and the experience of some of the troubles of heathen lands, makes one yearn more than ever for the spread of that Gospel which has the promise of the life that now is, and of that which is to come."

Missionary Notes.

ALLAHABAD.—The Rev. T. Evans informs us that he has been able to resume his duties after a residence of some months in the Hills, and feels "fully restored" to health. The Rev. J. Trafford, who supplied the station services for a month, has left for Serampore, much better for the change of scene and labour. The Rev. C. B. Lewis has also visited the station on his way to Delhi.

MONGHYR.—The Rev. J. Campagnac informs us that an association has been formed at Monghyr, consisting of some ninety persons, Mohammedans, Hindus, and Bengalis, who are dissatisfied with their own religion, and wishing for a reform. He has been chosen president. They meet once a month, and have lectures on the evils of their respective religions. Mr. Campagnac has lectured four times. He has also two classes meeting weekly in his house for the purpose of studying the New Testament.

CHEFOO, CHINA.—Dr. Brown writes that during the year he has constantly been visited by a few sick people for aid. He has now opened a dispensary in the heart of the native town, fitting up part of the chapel for the purpose. He speaks of the morality of the people as being exceedingly low.

BRITANNY, MORLAIX.—The distribution of tracts has been very successful, the colporteur reporting some 3,400 in Morlaix alone. Among the female workers in a Government tobacco manufactory, he found a very ready reception for them, notwithstanding prejudices and priestly influence. At Tremel the school has been much hindered in its usefulness by the hostility of the priests.

JAMAICA.—We are happy to record the safe arrival of Mr. T. L. Rees in Jamaica. His voyage, on the whole, was a pleasant one, giving him an opportunity of seeing a little of Port-au-Prince in the island of Hayti. He will be stationed at Wallingford, nearly in the centre of the island. The different moral condition of Hayti and Jamaica much impressed him.

SALTER'S HILL.—Mr. Fuller writes that he continues to be fully occupied with preaching and missionary meetings, and states that great interest has been evinced in the African Mission. His mother has magnanimously relinquished the pleasure of seeing him at Christmas, that his engagements may not be interfered with.

EAST QUEEN STREET, KINGSTON.—The Rev. D. J. East reports further additions to the Church by baptism. Crowded congregations assembled to witness the rite. It was intended to hold a watch-night to usher in the New Year.

Home Proceedings.

ORDINATION OF A MISSIONARY.

At the Quarterly Meeting of the Committee held on the 10th January, the Committee had the pleasure of accepting the services of Mr. E. De St. Dalmas, for missionary work in India, and Mr. Philip Williams, of Pontypool College, for Jamaica. Mr. Williams is expected to sail on the 10th inst. Mr. De St. Dalmas will not leave till the autumn, devoting the interval to further study.

At the urgent representation of the Jamaica missionaries, it was resolved to extend the grant to the Morant Bay Mission to September next.

The Rev. Geo. Short, B.A., of Salisbury, has kindly acceded to the invitation of the Committee to occupy the vacancy created in their number by the departure of the Rev. J. G. Gregson.

We have reason to believe that the invitation of the Committee to devote Lord's-day, the 14th January, and the evening following to the state of the Mission, was very generally observed throughout the churches. The meeting for prayer at the Mission House, on Monday morning, was, however, thinly attended, owing, probably, to the dense fog that prevailed in the forenoon of that day. We trust that this season of devotion will issue in a larger measure of the Divine blessing on the churches and the world.

It may be of interest to our friends to be informed that the Anniversaries of our body will this year commence somewhat early in April. The Introductory Prayer Meeting will be held on Thursday, April the 18th; the Annual Lord's day sermons will be on the 21st, and the Public Meeting at Exeter Hall, on the 25th.

The missionary meetings during the month have been as follows:—

PLACES.	DEPUTATIONS.
Brixton Hill (Sermon)	Dr. Underhill.
Bromley (Juvenile Service)	Rev. J. H. Anderson.
Cheddar and District	„ A. McKenna.
Colchester	{ Revs. C. Bailhache and Hor-
	mazdji Pestonji.
Cross Street (Sermon)	Rev. C. Bailhache.
Hemel Hempstead, and Boxmoor	„ B. Millard.
Highbury Hill (Sermon)	„ C. Bailhache.
Kentish Town (Sermon)	„ B. Millard.
Penge	Revs. C. Bailhache and S. A. Tipple.

The Rev. Joseph Hawkes, of whom mention was made in our last issue, as appointed to Hayti, was set apart for this field of mission labour at Heneago Street Chapel, Birmingham, on the evening of the 4th January. The Rev. Chas. Vince gave an account of the circumstances under which Mr. Hawkes entered on the work; Dr. Underhill described the field of his future labour; and the Rev. J. J. Brown commended the young missionary to the care of God. Mr. Hawkes was then addressed in an earnest and practical discourse by his pastor, the Rev. Benwell Bird. This interesting and well-attended service was

closed by the missionary's brother, the Rev. S. Hawkes. The Rev. W. Walters and other ministers were present, and assisted in the service. It was remarked that for many years no such service had taken place in Birmingham. We trust that the revived missionary spirit of the Churches will lead to others presenting themselves for the work of Christ abroad.

DEPARTURE OF MISSIONARIES.

As anticipated last month, the Rev. J. G. Gregson and family sailed for their destination, in the "Orlando," on the 11th of January. On the Monday previous, a very interesting valedictory service was held at Westbourne Grove Chapel, the Treasurer in the chair. Prayers and brief addresses by various local brethren expressed the sympathy and interest of the churches in Mr. Gregson's self-denying resolve. The Rev. Joseph Hawkes also sailed for Hayti, in "The Tagus," on the 17th ult.

FINANCES.

As the financial year closes March 31st, we shall be glad if our friends will remit, as early as possible, what they have in hand *this month*, and forward the particulars of contributions as soon as possible.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching, we beg to call particular attention to the *nomination* of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not *known* to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

Contributions

From December 19th, 1871, to January 18th, 1872.

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

ANNUAL SUBSCRIPTIONS.		DONATIONS.			
Barlow, Mr F.....	1 1 0	A. W. Kington, Lisle ...	0 15 0	Walker, Mr. John, Hall-	100 0 0
Barlow, Mr G.....	1 1 0	Bible Translation Society,		fax.....	100 0 0
Blackmore, Rev. S. Ear-	1 1 0	for T.		Wood, Mr. F. J., LL.D.	50 0 0
disland.....	1 1 0	C. X. C.	25 0 0	LONDON AND MIDDLESEX.	
C. R.....	1 1 0	F. M.....	1 0 0	Abbey Road, St. John's	
Casson, Mr. W. Sharn-	1 0 0	Do. for W & O.....	0 10 6	Wood, for W & O....	9 17 1
brook.....	1 0 0	Gatty, Mr. C. H., Fell-		Acton, for W & O.....	2 10 0
Francis, Mr. J.	1 1 0	bridge Park, East Grin-		Arthur Street, Camber-	
Freer, Mr F. A.....	2 0 0	stead (box).....	7 2 8	well Gate.....	5 4 4
Jones, Mr. John Filey...	0 10 6	Houghton, Mr., Children,		Arthur Street, King's	
Macdonald, Mr W.	0 19 6	by Mrs. C. Bailhache...	1 5 4	Cross, for W & O.....	1 1 0
Litt, Mr. G. Winkfield,	2 2 0	Mathewson, Mr. W., Dun-		Battersea Park, for W & O	1 1 0
Bracknell, Berks.....	2 0 0	fermline, for Mr. Greg-		Bloomsbury.....	79 11 5
Steadman, Miss.....	2 0 0	son's Passage to India	21 0 0	Do., Sunday-school, for	
Tackett, Mrs.....	0 10 0	Nutter, Mr. James, Cam-		Mr. Wallock, Ceylon	5 0 0
Tyson, Mrs., Barton-on-	2 0 0	bridge.....	25 0 0	Brentford, Park Chapel,	
Hammer.....	2 0 0	W. R. W.....	100 0 0	for W & O.....	1 4 0
Win er, Mr. T. B.	2 0 0				

Do., Town Hall, for W & O	1 0 0
Camberwell, Denmark Place	27 8 4
Do., for China	1 0 6
Cromer Street, for Mr. Smith, Delhi	2 10 0
Drummond Road, Bermondsey, for W & O	1 10 0
Hackney Road, Providence Chapel, for W & O	3 1 9
Hammersmith, West End Chapel, for W & O	5 0 0
Harington for W & O	1 0 0
Kingsgate Street, for W & O	2 2 0
Moor Street, Bloomsbury, for W & O	1 7 0
New Southgate, Colney Hatch Chapel, for W & O	1 8 0
Old Kent Road, Sylvan Grove, for W & O	0 7 0
Potters' Bar	1 10 0
Regent's Park	10 0 0
Spencer Place, per Y.M.M.A., for Benares School	10 0 0
Do., for Jessore School	0 7 3
Stockwell Sunday School	5 1 6
Tottenham, for W & O	2 0 0
Upper Holloway	9 15 6
Walthamstow, Wood St., for W & O (molety) ...	3 10 0
BEDFORDSHIRE.	
Biggleswade	23 0 4
Cotton End (moicity)	3 11 10
Sandy	3 11 2
	30 3 4
Less district expenses ...	1 7 6
	20 15 10
St.-field	10 0 6
Do., for W & O	0 15 0
BERKSHIRE.	
Wokingham	11 13 8
Do., for W & O	7 0 0
Do., Blackwater, for W & O	1 10 0
BUCKINGHAMSHIRE.	
Aylesbury	1 1 0
Do., for N.P.	1 4 0
High Wycombe, for W & O	2 2 5
Ivinghoe, for W & O	0 5 6
Quanton, for W & O	0 5 6
Swanbourne, for W & O	0 2 2
CAMBRIDGESHIRE:	
Cambridge, St. Andrew's street	43 1 0
Do., do., for W & O	7 7 0
Gamlingay	8 8 3
Do., for W & O	1 0 0
Great Shelford	2 14 2
Do., for W & O	1 10 0
Histon, for W & O	0 10 6
Landbeach	1 5 0
Wisbeach, Victoria-road Chapel, for W & O	0 11 0

CHESHIRE.	
Stockport, for W & O	1 10 0
DEVON.	
Appledore, for W & O	0 15 0
Bradninch, for W & O	0 10 0
Budleigh, Salterton, for W & O	0 12 0
Combartin, for W & O	0 12 6
Devonport, Hope Chapel, for W & O	2 0 0
Exeter, Bartholomewstreet, for N.P.	0 10 8
Kingskerswell, for W & O	0 4 4
Plymouth, George Street and Mutley	26 5 0
South Molton, for W & O	0 9 3
Do., for N.P.	0 5 9
Tiverton, for W & O	1 10 0
DORSET.	
Poole for W & O	1 16 6
DURHAM.	
Monkwearmouth, for W & O	0 10 0
Stockton-on-Tees	11 0 0
Sunderland, Sans Street	10 0 0
ESSEX.	
Ashdon, for W & O	1 6 5
Braintree	20 0 0
Chadwell Heath	0 5 0
Eari's Colne, for W & O	4 0 0
Halstead, Providence Chapel, for W & O	0 4 0
Harlow, for W & O	1 10 0
Langham	7 0 0
Loughton, for W & O	3 6 8
GLOUCESTERSHIRE.	
Gosington Slimbridge, for W & O	0 4 0
Minchinhampton, for W & O	1 0 0
Nailsworth, Tabernacle, for W & O	1 7 2
Wotton-under-Edge, for W & O	1 5 0
HAMPSHIRE.	
Barton Cliff	0 8 5
Emsworth, for W & O	0 10 0
Southern District of Southern Association Juvenile Missionary Auxiliary, for "Ram Kanto," Dacca	4 10 0
Do., do., for "Duro," Africa	4 10 0
Do., for Mr. Hansson, Norway	5 0 0
Winchester, Silver Hill, for W & O	0 11 0
ISLE OF WIGHT.	
Cowes	5 6 1
Newport	26 4 9
Do., for W & O	2 0 0
Do., for N.P.	0 19 8
Roual	2 13 0
Wellow	2 0 1

HEREFORDSHIRE.	
Ewias Harold, for W & O	0 10 6
Garway, for W & O	0 6 2
Leominster, for W & O	0 9 11
HERTS.	
Breachwood Green, for W & O	0 10 8
St. Albans, for W & O	5 2 7
Tring, New Mill, for W & O	2 4 3
HUNTS.	
Huntingdonshire, on account, by Mr. Paine, Treasurer	90 0 0
KENT.	
Dartford, for W & O	2 0 0
Deal, for W & O	1 10 0
Foots Cray, for W & O	1 0 0
Lee, for W & O	7 18 6
Lewisham Road	10 0 0
Diito, for W & O	5 0 0
New Romney, for N.P.	0 6 5
Plumstead, Conduit Road, for W & O	1 10 0
Sevenoaks	18 11 6
Sutton-at-Hone, S.-schl.	1 1 6
LANCASHIRE.	
Bacup, Ebenezer, for W & O	0 3 0 0
Do., Irwell Terrace, for W & O	1 17 0
Do., Doale, for W & O	0 10 0
Barrow-in-Furness, for W & O	0 12 6
Birkenhead, Grange Lane, for W & O	3 2 1
Bootle	27 5 6
Do., for W & O	3 17 0
Do., for Mr. Thomson, for African Children	10 0 0
Do., for Mr. Pegg's School, Bahamas	5 0 0
Do., for China	1 10 0
Do., for India	0 10 0
Do., for Africa	0 10 0
Burnley Haggate, for W & O	0 14 6
Bury, Knowsley Street, for W & O	3 3 4
Liverpool, Pembroke Chapel	10 0 0
Do., for W & O	19 5 6
Do., Richmond Chapel, for W & O	10 3 3
Oldham, Manchester St., for W & O	1 6 3
Puditham, for W & O	0 14 4
Preston, Pole Street, for W & O	0 8 0
Do., Fishergate, for W & O	3 0 0
Rochdale, West Street, for W & O	5 10 0
Do., Holland Street Sunday School	1 0 0
LEICESTERSHIRE.	
Oadby	0 18 3
Do., for W & O	0 9 9
Syston, for W & O	0 10 0

LINCOLNSHIRE.

Billingborough, for W & O.	0 5 6
Great Grimbsby, Upper Burgess Street	23 11 5
Do., for W & O.	1 0 0

NOFOLK.

Necton, for W & O.	0 10 0
Shelfanger, for W & O.	0 10 0
Swaffham, for W & O.	5 8 4
Worstead, for W & O.	1 14 1
Yarmouth, St. George's Park, for W & O.	2 9 4

NORTHAMPTONSHIRE.

Blisworth, for W & O.	1 6 2
Earls Barton, for W & O.	0 8 0
Do., for N P.	0 13 4
Hackleton, for W & O.	1 0 0
Northampton, College St., for W & O.	9 1 10
Do., Grafton Street, for W & O.	0 12 0
Pattishall, for W & O.	0 10 0
Towcester, for W & O.	0 10 0
West Hadden, for N P.	0 9 7
Wollaton, Zion Chapel, for W & O.	1 0 0

NORTHUMBERLAND.

Newcastle, Bewicke St.	16 15 0
Do., for W & O.	7 0 0
Do., Marlborough Crsent	3 17 0

NOTTINGHAMSHIRE.

Collingham, for W & O.	0 8 6
Nottingham, Derby Rd., for W & O.	6 11 8

OXFORDSHIRE.

Charlton	0 4 0
Chipping Norton, for W & O.	3 10 0
Coats	26 0 9
Do., Aston	0 17 4
Do., Bampton	0 8 0
Do., Brizenorton	0 2 6
Do., Buckland	0 17 7
Do., Ducklington	0 15 0
Do., Hardwick	0 8 6
Do., Lew	0 8 7
Do., Standlake	0 17 9
Thame	2 0 0
Woodstock	2 5 3
Do., for W & O.	1 0 0
Do., for N P.	1 9 3

RUTLANDSHIRE.

Oakham, for W & O.	1 8 9
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SHEREPSHIRE.

Oakengates, for W & O.	0 10 0
Do., for N P.	0 6 0

SOMERSETSHIRE.

Bath	2 2 0
Bedminster, Philip St., for W & O.	1 0 0
Do., do., for Child in Mr. Fuller's School, Africa	5 0 0

Boroughbridge, for W & O	0 11 5
Bristol, on account	15 0 0
Do., for W & O.	9 7 10
Do., Tyndale Chapel, for W & O.	10 9 5
Burton, for W & O.	0 10 0
Cheddar, on account.	12 10 0
Frome, Sheppards Barton, for W & O.	8 6 6
Yeovil, for W & O.	2 2 0

STAFFORDSHIRE.

Coseley, Providence Ch.	4 14 1
Tipton, Princes End, for W & O.	1 1 6
Willenball, Litchfield Street, for W & O.	1 0 0

SUFFOLK.

Bradfield, St. George, for W & O.	0 6 0
Eye, for W & O.	0 15 3
Preston, for W & O.	0 12 0
Ipwich, Stoke Chapel, for W & O.	2 0 0

SURREY.

Richmond, Park Shot Sunday-school, per Y. M. M. A.	1 3 7
Streatham, Greyhound Lane, for W & O.	1 10 0
West Croydon, Sunday-school, per Y. M. M. A.	5 2 0

SUSSEX.

Forest Row, for W & O.	0 7 0
Newhaven, for W & O.	0 12 0

WARWICKSHIRE.

Coventry, Cow Lane, for W & O.	5 0 0
Do., St. Michael's, for W & O.	1 11 6
Henley-in-Arden, for W & O.	0 0 11
Leamington, Warwick Street, for W & O.	3 3 0
Stratford-on-Avon, Payton-street, for W & O.	1 12 1

WESTMORELAND.

Sedburgh Kendall, Vale of Lune Chapel, for India	5 4 6
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WILTSHIRE.

Devizes, for W & O.	5 6 7
Do., for N P.	2 4 4
Downton, for W & O.	1 0 0
Ridge Chilmark, for W & O.	0 7 0
Salisbury	79 16 8
Do., for W & O.	5 10 2
Trowbridge, Back Street, for W & O.	4 0 0

YORKSHIRE.

Bacley	3 0 0
Bradford, Zion Chapel, for W & O.	10 5 5
Do., Halffield Juvenile Society	5 0 0

Brearley, Luddenden	
Foot, for W & O.	0 15 0
Cullingworth	1 7 3
Earby	4 0 0
East Riding Auxiliary, on account, by Mr. J. H. Hill, Treasurer	70 0 0
Farsley, for W & O.	3 0 0
Halifax, Felton Lane and Trinity Road United Collection, for W & O.	5 1 5
Horsforth, for W & O.	1 4 10
Keighley, for W & O.	0 14 6
Long Preston, for W & O.	1 0 0
Masham, for W & O.	0 19 6
Meltham, for W & O.	0 10 1
Middlesboro, Park Street	9 1 3
Do., for W & O.	2 4 0
Sutton-in-Craven	17 14 7
Do., for W & O.	0 12 6
	136 10 4
Less expenses	3 12 6
	132 17 10

NORTH WALES.

DENBIGHSHIRE.

Wrexham, Chester Street, for W & O.	1 1 0
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MONTGOMERYSHIRE.

Newtown	1 0 0
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SOUTH WALES.

CARMARTHENSHIRE.

Carmarthen, Priory Street	19 0
Drefach	0 13 2

GLANORGANSHIRE.

Cefncoedcymr	0 15 10
Swansea, Mount Pleasant, for W & O.	3 2 0

MONMOUTHSHIRE.

Abergavenny, Lion Street, for W & O.	1 3 11
Newport, Commercial Street	59 6 5
Do., for W & O.	5 0 0
Raglan, for W & O.	0 13 4

PEMBROKESHIRE.

Bethlehem and Salem	6 13 7
Cold Inn	1 8 0
Fynnon	11 9 0
Haverfordwest, Bethesda	66 16 6
Matletwy	1 10 0
Moleston	5 17 0
Pemroke	9 4 2
Pemroke Dock, Bush Street	14 6 5
Pisgah	5 14 1

SCOTLAND.

Brandenburg, for N P.	0 19 4
Dundee, Lochee, for W & O.	1 0 0
Edinburgh, Charlotte Chapel, for W & O.	4 6 9
Friserburgh, for W & O.	2 13 1
Kilmarnock, for W & O.	0 13 0
Perth, for W & O (2 yrs.)	2 0 0

FOREIGN.		London--	Sully, Mr. J.	0 10 0
Eunors.		Stock, Mrs. E.	Under 10s.	0 4 0
Switzerland, Berne, for		Worstead--	Stroud, Yates, Miss (Mis-	3 0 0
<i>Mrs. Wagoner's N. P.</i>		Payne, Rev. W. II. ...	Torquay, A Friend, per	10 0 0
<i>Kader Bisksh, per M.</i>			Rev. E. Edwards	0 5 0
B. de Watteville.....	15 15 0		Worstead, by Rev. W.	
JAMAICA SPECIAL FUND.		SPECIAL CONTRIBUTIONS		
Birmingham--		FOR ITALIAN MISSION.		
Middlemore Mr. W. ...	50 0 0	Bridgwater, per Mrs. Ferape--		
		Ferape, Mrs.		1 15 6

FOREIGN LETTERS RECEIVED.

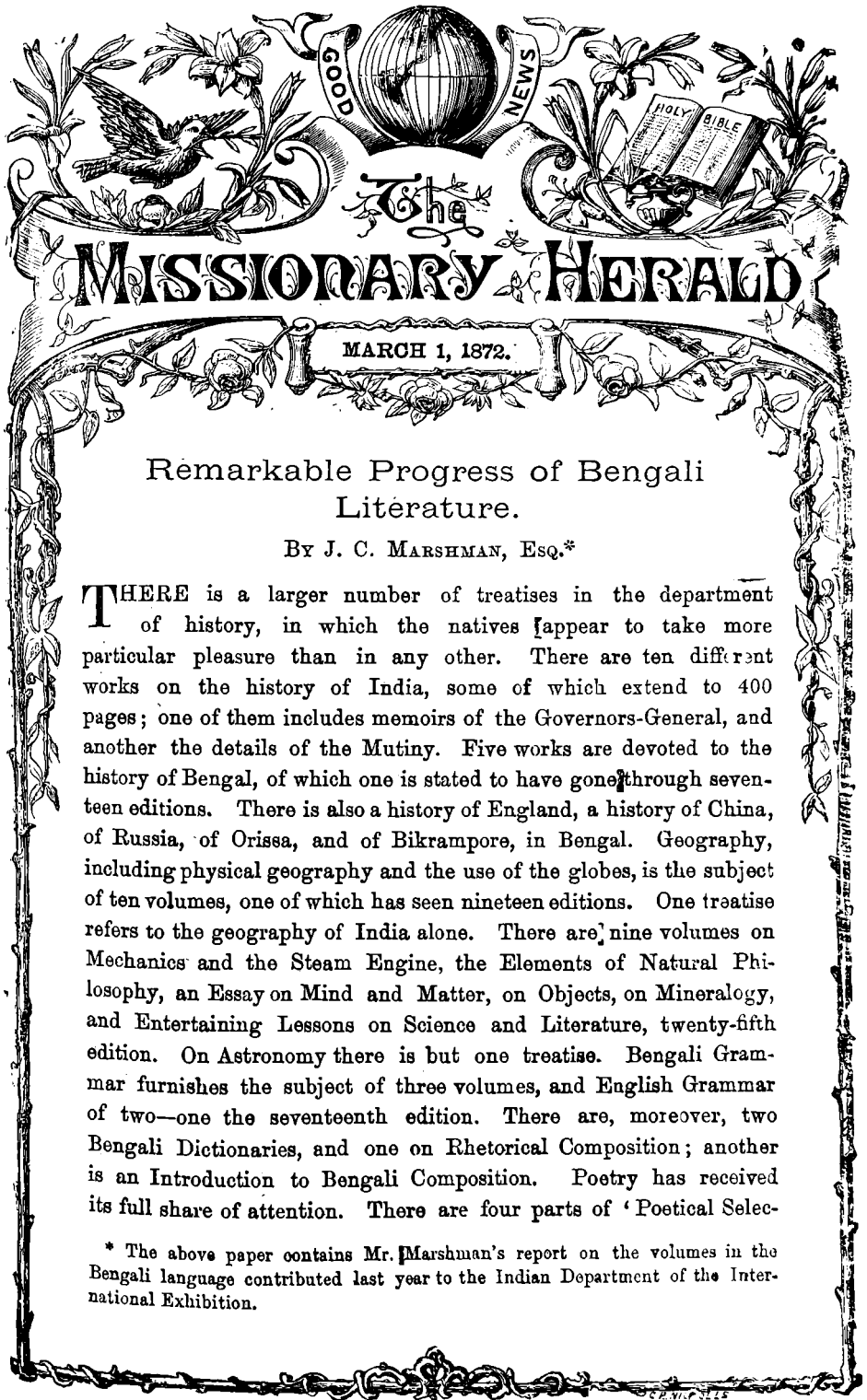
AMERICA--	Boston, Brayton, D. L., October 24	Tremel, Lecat, G., November 17
	Wolfville, Cramp, Rev. Dr., October 23.	December 30, Shaw, M., January 1.
		St. Brieuc, Douhon, V. E., December 18,
		28.
AFRICA--		ITALY--
CAMEROONS--		Rome, Wall, J., November 15, Decem-
Finnock, F., October 23, November 23.		ber 23.
Saker, A., October 23, November 27.		NORWAY--
Smith, R., October 23, November 20, 23.		Bergen, Hubert, G., December 29.
Thomson, Q. W., November 24.		WEST INDIES--
ASIA--		BAHAMAS--
CEYLON--		Inagua, Littlewood, W., October 26.
Colombo, Digby, W., November 3 ;		HAYTI--
Piggott, H. R., December 20.		Jacmel, Cajou, Madm, November 8.
CHINA--		JAMAICA--
Chcfoo, Brown, W., November 1		Brown's Town, Clark, J., November 23,
Richard, T., October 26, November 11.		December 8.
INDIA--		Falmouth, Kingdon, J., November 7.
Alipore, Pearce, G., November 1, 8.		Jericho, Clarke, J., November 5.
Allahabad, Evans, T., December 27.		Kettering, Fray, E., October 23, Decem-
Barisal, Sale, J., December 13.		ber 7.
Benares, Ethcington, W., November 9.		Kingston, East, D. J., November 8,
Bombay, Bickers, H., October 20 ;		December 5, 23 ; Fuller, J. J., Octo-
Edwards, E., December 9.		ber 18, November 22 ; Oughton, T.,
Calcutta, Kalberer, L., November 15,		December 23 ; Roberts, S. J., Novem-
December 6 ; Kerry, G., November 4 ;		ber 6, December 23.
Lewis, C. B., October 18, November 8,		Lucea, Lea, T., October 22, November
22, 30, December 27 ; Shah, G.		6, 23.
October 31.		Montego Bay, Dendy, W., November
Dacca, Bion, R., October, 7.		Henderson, J. E., October 11.
Monghyr, Campagnac, J. A., December		Morant Bay, Teal, W., October 20, 23,
5 ; Lawrence, J., December 25.		December 7.
Mytensing, Nauth, Chunder, December		St. Ann's Bay, Fuller, J. J., Novem-
6.		ber 3.
Serampore, Martin, T., October 25.		Salter's Hill, Dendy, W., December 7 ;
Sewry, Johnson, E. C., November 1.		Roes, T. L., December 5.
Patna, Broadway, D. P., November 17.		Spanish Town, Phillippo, J. M., October
EUROPE--		20, December 2, 6.
FRANCE--		Stewarts' Town, Fuller, J. J., Decem-
Morlaix, Jenkins, J., November 3,		ber 5.
December 12, 14,		TRINIDAD--
		Port of Spain, Gamble, W. II., October
		24, December 9.

ACKNOWLEDGMENTS.

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

Mrs. Coombs, Frome, for a parcel of Clothing, for *Mrs. Sale's Orphan "Stella," Jessore,*
 Mr. C. Gordelier, for a parcel of 15 Sermons, for *Library.*
 Baptist Tract Society, per Mr. E. J. Oliver, for a grant of Tracts, for *Mr. Gamble, Trinidad.*
 Mrs. Tritton, of Bloomfield, Upper Norwood, for a parcel of Clothing, for *Mrs. Fuller, for Africa.*
 Mrs. Love, and Ladies' Working Party, Chatham, for box of Clothing, for *Mrs. Saker.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
 fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
 Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
 also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard
 Street, to the account of the Treasurer.



The MISSIONARY HERALD

MARCH 1, 1872.

Remarkable Progress of Bengali Literature.

BY J. C. MARSHMAN, ESQ.*

THERE is a larger number of treatises in the department of history, in which the natives appear to take more particular pleasure than in any other. There are ten different works on the history of India, some of which extend to 400 pages; one of them includes memoirs of the Governors-General, and another the details of the Mutiny. Five works are devoted to the history of Bengal, of which one is stated to have gone through seven-teen editions. There is also a history of England, a history of China, of Russia, of Orissa, and of Bikrampore, in Bengal. Geography, including physical geography and the use of the globes, is the subject of ten volumes, one of which has seen nineteen editions. One treatise refers to the geography of India alone. There are nine volumes on Mechanics and the Steam Engine, the Elements of Natural Philosophy, an Essay on Mind and Matter, on Objects, on Mineralogy, and Entertaining Lessons on Science and Literature, twenty-fifth edition. On Astronomy there is but one treatise. Bengali Grammar furnishes the subject of three volumes, and English Grammar of two—one the seventeenth edition. There are, moreover, two Bengali Dictionaries, and one on Rhetorical Composition; another is an Introduction to Bengali Composition. Poetry has received its full share of attention. There are four parts of 'Poetical Selec-

* The above paper contains Mr. Marshman's report on the volumes in the Bengali language contributed last year to the Indian Department of the International Exhibition.

tions,' one the fifth edition; three parts of the 'The Poetical Reader;' and one collection of Miscellaneous Poetry. Six different works show the attraction which the drama has for the native mind; they are all original productions, and one of them, a historical play, introduces both Seevajee and Aurungzèbe.' In arithmetic we have mental arithmetic for children; a treatise compiled from De Morgan, Colenso, and others, and seven other treatises. Algebra appears to be a favourite study. There are no fewer than five works on the subject, one of which extends to more than 400 pages. There is, moreover, a translation of the three first books of Euclid, and a treatise on mathematics. There are three works on the Principles of Morals; three of Moral Lessons drawn from History; two of Notes on Morals, and the seventeenth edition of 'The Moral Class-book.' Biography supplies the subject of four works—one on female biography; one on European biography, compiled from 'Chambers's Educational Course;' a collection of exemplary and instructive biographies, including memoirs of Hunter, Hutton, and Dr. John Leyden, the friend and associate of Sir Walter Scott, who died sixty years ago; and it is a singular fact that the life of this eminent Orientalist, whose name is scarcely remembered in England, should be introduced to the natives of Bengal in their own language. Tales, fables, and romances furnish seven volumes, only one of which, relating the residence of Seeta in the forest, is derived from the Ramayun. Translations, four in number, have also been made from the Sanskrit; and from English we have 'Rasselas,' 'Telemachus,' 'Watts's Improvement of the Mind,' the Bengali Family Library, and a treatise on money matters, from Archbishop Whately. Of elementary works there are, in all, nine volumes, including elementary lessons, instructions for youth, lessons on objects (the thirty-sixth edition), and others of the same character.

Natural History contributes two volumes; and among the miscellaneous works are:—'An Elementary Work on Education, its Systems and Principles;' a work 'On the Preservation of Health' (seventh edition); 'On the Marriage of Widows;' 'An Attack on Drunkenness;' 'The Evils of our Society in Bengali,' by a Midnight Traveller; 'On Kindness to Animals,' by the Society for Preventing Cruelty to Animals; 'A Glossary of the Poorans;' and 'Zemindaree Accounts.' In addition to these substantial works there are more than thirty pamphlets of a single sheet on various subjects.

This catalogue of works, published in the vernacular language of Bengal, affords a gratifying proof of the rapid development of intellectual

life and animation among the natives. They are not distributed gratis, but sold at prices varying from four pence to four shillings. With the exception of a small number published by the Calcutta School-book Society—the oldest, and one of the most enterprising of the institutions in Calcutta—they are printed at native presses and sold by native firms of booksellers, and a very considerable number of them were published in the last year. At the beginning of the century a metrical abridgment of the two great epics, the Ramayun and the Mahabharut, and one or two minor poems, were to be found in manuscript in some families, but there did not exist a single prose work in the Bengali language. The Serampore missionaries, the pioneers of Christian civilization in Hindostan, and whose establishment was formed in the last year of the last century, were the founders of the Bengali press. Dr. Carey, from his connection with the college of Fort William, induced the head pundit—Mritunjuy, an Orissa Brahmin, and the first pundit in Bengal—to compile several works in Bengali, which became models of vernacular prose. Dr. Carey's colleagues at Serampore also employed other natives to compose prose works on different subjects, which they issued from their press. In course of time, a native, who had been trained at the press, set up a printing establishment of his own at Calcutta, and continued for six years to publish works on speculation. Others followed his example, and in 1820 I made a collection and an analysis of all the works which had, down to that time, been issued from the native press and under purely native patronage, and they amounted to twenty-seven. Of these works, one was a treatise on law, one on astronomy, one on music, one on materia medica, two dictionaries, a satire on physicians or rather empirics; two treatises on women—not over chaste; one on the duties of men; one on the instruction of youth; and three describing the three kinds of men and women in the world. The rest were popular legends of the gods and goddesses of the Hindoo Pantheon. A comparison of the two lists will show how greatly the native taste has improved, and how much wider is the range of subjects which are now found to be interesting to the native mind. The character of the works is, moreover, of a higher standard. The style is less primitive and more classical; there is a much larger introduction of compound words of Sanskrit origin; and the learned language of the East—which is, perhaps, the most refined and perfect instrument for the expression of human thought—is thus brought to bear on the improvement of the language of the people.

It is particularly noteworthy that the cultivation of the vernacular language of which these various treatises afford evidence, is coeval with the introduction of English education, and corresponds with its progress. At a previous period, all the knowledge existing in the country was monopolised by an educated caste of priests, and sealed in the sacred language which the people were forbidden to approach. The learned fraternity of Brahmins kept this knowledge entirely in their own hands, and never made the slightest effort to communicate it to the people through their own language. They disdained even to use the vulgar tongue, except in the indispensable intercourse of life; an impassable gulf divided the two sections of society—the learned Brahmins from the ignorant multitude. When English was adopted, under the auspices of Lord William Bentinck, as the language of education, it was surmised that the creation of a new educated class, drawing its knowledge from the sources of a foreign language, would produce the same result—that we should have an English caste of Brahmins and pundits, who would equally despise and neglect the vernacular tongue, and that the million would equally be left without the means of access to the stores of knowledge possessed by the upper ten thousand. The works under notice show that this apprehension has not been realised. It is those who have received a complete education, literary and scientific, through the medium of English, to such an extent as to be able to maintain a fair competition with European students, who are thus communicating the knowledge they have acquired to the country through the national language, improving it by the aid of its parent the Sanskrit, and enriching it from the treasury of European knowledge. They are manifestly diffusing a taste for intellectual pursuits among the subordinate classes, and gradually creating a vernacular literature; and thus the Government is doubly rewarded for the encouragement it has given to the cultivation of English.

Encouragements.

BY THE REV. GEORGE KERRY, OF CALCUTTA.

WE have had some pleasing circumstances connected with the village churches during the year; a few months ago, six were baptized at Russool Mahomadchok, and this month one is to be baptized at Dhanghatta; and there are some who will, I hope, shortly be received by the Church at Khari. I returned from Khari a few days ago. Whilst there I re-opened the chapel, which has been almost entirely rebuilt. The

people have contributed upwards of Rs. 100 in money, material, and labour, and Rs. 100 have been paid from the grant of the Committee for that purpose. The services at the re-opening were very good—the place was crowded with people both morning and evening, a good feeling prevailed, and the elder brethren have resolved, with the pastor, to commence a series of special prayer meetings, that they may have among them a revival of religion.

I spent a few days at Lukhyantipore and Dhanghatta. The brick chapel at Lukhyantipore has long been in a very dilapidated state, and is daily becoming more of a ruin. The cost of repair, according to one estimate, seemed likely to be not less than Rs. 1,000. The people have only raised Rs. 50, but I expect in a few weeks a more determined effort will be made. A widow woman whom I baptized before my return to England has expressed her willingness to give some two or three hundred rupees: I have little doubt but that

she will carry out her intention, and I hope her example of liberality may be infectious, and be followed by others. This widow is not wealthy, but her husband left about Rs. 1,000 in cash when he died some years ago. Some of it has been spent, some lost, and some given to the cause of Christ. On one occasion I know Rs. 100 were given. But the money has often been a source of great trouble and anxiety to the good woman. She told me when speaking of her desire to give a considerable part of her possession to the Lord, 'Dhon boro Shoytan'—*i.e.*, 'Money is a great Satan, or devil:' and so she thinks the best thing she can do is to give it away to the Lord.

On Saturday next, I am going to Russoul Mahomedchoke to open the chapel for public worship, which has been built by one of the brethren at his own cost. At three other places, the brethren have repaired the chapels this year at their own cost. You will see, therefore, that some way has been made in carrying out the new plan.

Bombay Baptist Chapel.

BY THE REV. E. EDWARDS.

AS many of our friends have already contributed to the erection of the new Baptist Chapel in Bombay, they will be glad to learn from Mr. Edwards the progress that has been made. Writing on the 22nd of January, he says:—

"I am glad to tell you that our much-and-long-needed chapel is begun, and is to be finished by June next; it will be capable of seating 400 persons. Will not our wealthy Baptist brethren help us to put up this house of God in this most important city, without debt? On account of the dearness of Bombay, I,

in particular, have had many trials and struggles, and the brethren here may well appeal to the liberal supporters of your Society for sympathy and aid. Five years next month I shall (D.V.) have laboured here without a commodious and public building for divine service. If, during that period, the Baptists here had enjoyed

the great advantage of a suitable place of meeting our success would, no doubt, have been much more than it has been; but there is cause to praise God for the souls he has given us. Sixty-five have been buried with Christ in baptism from the beginning of our labours, and we have a dozen candidates. Several of our members are seafaring men, and others are scattered along the G. I. P. Railway.

We shall be happy to forward any further contributions that may be placed in our hands.

Some have been out of employ for months through the reduction and increased native-employing policy of Government. Hundreds of persons that were well off are half starving.

“I am slowly recovering from fever which brought me very near death. The Lord has been faithful to me—yea, very gracious and merciful. ‘Bless the Lord, O my soul, and forget not all His benefits.’”

A Visit to Hayti.

THE Jamaica Baptist Union, at their Session last year, resolved to send a deputation to Hayti with the view, if practicable, of by-and-bye assisting in the work of God in that island. The deputation appointed consisted of the Rev. John Henderson and the Rev. Ellis Fray. Mr. Henderson has kindly favoured us with the following brief account of the visit. His letter is dated Jacmel, September, 18, 1871.

“I thought you might like to get a line from this place. Mr. Fray and myself are here on behalf of the J. B. M. S. We wished to know the condition of the mission here, and to find out if there was any way in which the Jamaica Church could aid it. We reached here at 5 P.M., Sabbath, the 10th. We attended an evening service, conducted by Voltaire; we could understand but little, but he

seemed to interest the people. There were about fifty persons present. We spent last week in visiting the members, preaching in English, examining for baptism, and in baptizing three young men in a river, about four miles distance from Jacmel. Yesterday we were fully engaged. In the morning Mr. Fray preached from the words, ‘Fight the good fight of faith.

THE CHURCH MEETING.

“In the afternoon we held an interesting church-meeting, and felt it our duty to talk with them about the support of the ministry, &c. We had the impression that they might do much more than they have been doing. They took all we said in good part, and promised to do what they could; one or two of the ladies spoke very well

indeed on the subject. At night I preached from the words, ‘Accepted in the beloved;’ and we afterwards administered the ordinance of the Lord’s Supper—it being three years since it was attended to. There were very many Catholics present, perhaps in the chapel and piazzas not less than two hundred. It was a deeply

solemn service, and I feel sure that good was done. The people have shown us much kindness. We found

them greatly discouraged by being so long without a pastor, but our visit has cheered them greatly.

NEED OF A MISSIONARY.

"I feel thankful that God put it into our hearts to come. I do trust that Mr. Hawkes will come out as soon as possible; the Church has been left without a pastor far too long. How glad should we have been could we have shaken hands with Brother Hawkes on Haytien soil! I can scarcely conceive

of a finer field for missionary labour than the one here; were I thirty years younger, I should yield to the temptations and persuasions to remain. You must do more for this land; the fields are indeed white unto harvest; but we will write fully on this matter after our return to beloved Jamaica.

REMINISCENCES.

"You may be sure that I was glad to see my old friend, Mrs. Webley; twenty-six years had passed since we had seen each other. What changes we had to talk of, what inquiries to make, what tears to shed over mutual and much-loved friends with whom we once took counsel, and walked to the house of God in company! Knibb and Burchell, Frances and Dutton, with many others, had passed away since we had

looked in each other's face. Dear Brother Webley, too, had gone; and pleasant was it to us to find our beloved sister labouring to keep the Church here together—a Church gathered by the toil and self-sacrificing labour of her dear husband. The Church and the Committee owe much to our dearly beloved sister for her self-sacrificing toil here for the last nine or ten months.

THE PEOPLE.

"Here, too, we found faithful Lolo, who has entwined himself very closely around our hearts, and Voltaire, holding on to the work in all faithfulness, in the hope that another missionary will soon come. Here, too, were faithful women not a few, who greeted us with words burning with affection, and which Creoles, in the West India Islands, know so well how to use. The beloved Church at Jacmel will henceforth be scarcely less dear to us than are those in beloved Jamaica. God has done a great work here, and, humanly speaking, the British

Churches may, if they please, possess the whole land for God. We went over the buildings this morning with a respectable carpenter in town; with the exception of one or two sills, the substantial parts of the building are all good. An estimate of the expense of putting the premises in thorough repair is to be sent in this afternoon; this we will forward to you.

"We have reason to believe that God is greatly blessing Lolo's labours; Voltaire has also done well, and might be usefully employed. We leave here to-morrow for Port-au-Prince."

From the last "HERALD" our readers will learn that Mr. Hawkes has sailed for his field of labour.

A New Field of Labour.

BY THE REV. T. RICHARD, OF CHEFOO.

IN our last issue we gave the first portion of Mr. Richard's narrative of his journey into Mantchouria. Under date of Nov. 11th, he continues it. His remarks on the nature of his work are both interesting and instructive.

"In my last letter I gave you a brief sketch of the country and people of Shing-King, and touched upon the misery both there and in Corea, owing to the weakness of the government of the former, and to the suspicious shortsighted policy of the latter.

"There does not seem anything particularly strange about this shortsightedness, for it has always been the way of nations until Christianity teaches them the wisdom of love and friendship; as all kingdoms are but provinces of a vast empire, whose ruler is our Father, who is in heaven. These people are ignorant of the King of kings, hence their selfishness. The weakness of the government is also shortsighted, not to say blind, and in this case arises from a peculiar belief held by the Chinese. Blackstone used to say that it is better that a hundred guilty ones should escape, than that one innocent should suffer. The Chinese say it is better that all guilty ones should escape. Take an illustration. An officer of the Dragoons visited us at an inn, in an out-of-the-way district. We asked him what he

did there. He¹ said, 'At Tungkow, fifty miles off, is an outlaw with 500 followers. He raised a disturbance in the third moon, at which several men were killed. A thousand soldiers have been despatched to this place.' 'Is the villain caught?' 'No.' 'Where are the imperial troops?' 'They are in divisions of one and two hundreds posted at different towns about.' 'How near are they to this ruffian?' 'At distances of 15 to 50 miles off.' 'You will soon catch him now.' 'No, we have already been four months in this position.' 'What on earth are you doing here then? Why don't you march up together and take him immediately?' 'Ah!' he said, and his countenance fell, 'If we do that we shall cause great suffering, many men would be wounded, and we don't know how many killed. 'We don't like that.' 'What is your business here then?' 'We hope that our presence will make his band disperse, thus we shall secure peace to this neighbourhood without shedding blood and without any suffering!' This certainly is liberty.

THE BUDDHIST SUPERSTITION.

"This view of the Chinese is probably to be traced to the Buddhist religion, which is very flourishing in those parts. There is a place, near an old capital, called Chien-san (thousand hills). There are seventy-two temples built on the Chien-san. The priests are very numerous. These ascetics

have a horror of blood; and life even in a murderer, is sacred. The people catch the infection of these ideas, and become sickened and helpless, the sport of circumstances. The *noblest* among them, who can see the absurdity of these superstitions, for want of better ideas which Christianity

would give them, find a fine field in which to play their game of getting rich at the expense of the superstitious.

They scour the country doing what they please.

NATURE OF THE WORK.

"These are the sort of superstitions which we have to encounter. The country is very extensive, and the temptation is to hurry to every place. Little efficient planting can be made in a day in a land so rank with Buddhism, an ancestral worship. We have to root as well as plant. We move on to new places every day in Mantchuria. I think the best plan is to

visit a district and remain there for a week, fortnight, or month, as circumstances may require; then take a second and a third, and so on, until it will be necessary to revisit them again. In two days I shall start to give a trial to this plan. Pray for more missionaries to join us, and that God will abundantly bless us."

Zenana Work in India.

THIS very interesting and important department of Christian labour in India, continues to enjoy many tokens of the Divine favour, and to occupy an ever-enlarging area. The following extract of a letter lately received from Calcutta by the Ladies' Association conveys information that our readers will rejoice to receive. As the year is rapidly drawing to a close, the Secretaries of the Association beg us to urge upon our friends the early remittance of their subscriptions.

"We have set two more native teachers to work, and expect to have to employ one more soon, so that the additional expense this year will be very great. We want all you can command. Miss Joseph needs help at Benares, for the work is extending beyond her power, and is deeply interesting. I think of the Bible admitted into the homes, and freely read, too, in Benares, one of the most sacred cities of the Hindoos. I am amazed and can only say, 'What hath God wrought.' In another direction, one

of the agents of our Society is very successful in her work. Some of the Baboos actually visit her now for religious instruction as the result of her teaching their wives. She needs the help of native assistants. I was delighted to hear that one woman, finding the Baboos seemed unwilling to pay the palki hire as they promised, said, 'And if they won't pay, make it an excuse not to teach work, but teach more of the Bible, and more about Christ.'"

Missionary Notes.

CALCUTTA.—The Rev. C. B. Lewis reports that he has returned, with Mrs. Lewis, to Calcutta, from a very gratifying visit to Delhi and the North-West Provinces, and with their health greatly improved. In February Mr. and Mrs. Lewis were intending to make a visit to the island of Ceylon.

SERAMPONE.—Since his return, the Rev. J. Trafford has not been so well, having had a relapse of the distressing symptoms that led to his journey to the North-West. It is, however, hoped that a speedy improvement will take place.

SEWRY.—We are happy to report the safe arrival of the Rev. W. A. Hobbs, in Calcutta, on November 23, and, after a brief visit to Jessore, at Sewry on the 18th December. He has at once entered on the work of re-organizing the Native Church, and is making arrangements for itinerating labours in the district.

AGRA.—On leaving Agra, our valued friend, the Rev. John Gregson, received several marks of esteem and affection from the people among whom he has so long laboured. The soldiers of the cantonments presented him with a handsome silver inkstand, and the congregation with an address and gifts. Mr. Parsons will superintend the station till the arrival of the Rev. Joseph Gregson.

MONGHYR.—The mission has lost a very useful native preacher by the death of Santokhi. His end was consistent with his godly life and conscientious spirit. We are sorry also to report that the health of Mr. Campagnac is far from good.

PATNA.—The Rev. D. P. Broadway reports that he has three candidates awaiting baptism. He states that the stormy weather has been very injurious to the crops, and also to buildings on the banks of the Ganges. He laments the death of a very promising young Christian at Dinapore.

MALTA.—The Rev. J. G. Gregson informs us of his safe arrival, with his family, at Malta, on the 21st January. The weather was very stormy during the voyage to Cape St. Vincent. He found the tideless Mediterranean a great change from the tempestuous waves of the Atlantic.

CEYLON.—The Rev. H. R. Pigott informs us that his own health, as well as the health of Mrs. Pigott, has suffered much of late from the debilitating effects of the climate. He looks for a change in the coming year.

CHEFOO, CHINA.—We have much pleasure in recording the safe arrival of Miss Johnston at Shanghai, and her marriage with Dr. Brown, on the 21st December. Dr. Brown has arranged with Dr. Henderson, of the United Presbyterian Mission, to combine their efforts for the medical treatment of the people.

CAMEROONS RIVER, AFRICA.—The Rev. A. Saker reports that his congregation, inquirers' class, and sabbath school, have all increased in number of attendants. A new schoolhouse is being built to meet the necessities of the case. He is also pushing rapidly to completion the printing of the remaining portion of the Old Testament.

JERICHO, JAMAICA.—The Rev. Jno. Clarke informs us that this Church, together with Mount Hermon, consists of 1,553 members. During the year twenty-five persons have been baptized, but the loss by separation has exceeded this number, being sixty-nine. In the inquirers' classes there are 211 persons. The school is in a prosperous condition, and the roof of Mount Hermon chapel has been renewed. The contributions of the people have been as good as usual, and the debt on the chapel and a new school-house is but small.

MORANT BAY.—The Rev. D. J. East reports the ordination of Mr. Watson, one of the students of the Calabar College, as pastor of the newly-formed church in Morant Bay. The chapel was well filled, and the service excited great interest. The labours of Mr. Watson there have been much blessed, and he has won the esteem of all classes of the community.

ITALY.—We have been favoured by Dr. Manning with the following statistics of progress in Italy. There are 248 persons who have been baptized on a profession of faith, of whom 50 live in Rome, 55 in Bologna, 50 in Bari, 35 in La Tour, and the rest in six other places. In Albano, and three other towns near Rome, there exist congregations, but no persons have yet been baptized. There are in Rome four rooms for meetings, at which the attendance averages 340 persons. There are also 25 candidates for baptism. Four Churches have been formed, two only of which have pastors.

Home Proceedings.

ORDINATION OF A MISSIONARY.

A very crowded and interesting service was held in the Baptist Chapel, Pontypool, on the 31st of January, to commend to the Divine blessing, and to set apart to the work of Christ in Jamaica, Mr. Philip Williams, a student of Pontypool College. The Rev. D. Davies opened the service with an address, which was followed by some fraternal and hearty words of farewell from Mr. W. Edwards, one of the fellow-students of Mr. Williams. Questions were then put to Mr. Williams by his tutor, the Rev. Dr. Thomas, as to his religious views, and the motives by which he has been led to give himself to the work of God in Jamaica. After very satisfactory replies, he was commended to God in prayer by Dr. Thomas. Dr. Underhill then addressed counsels to the missionary on the influence of Christian character in the promotion of the kingdom of God, which was followed by an address from Dr. Price, of Aberdare, on the history of the Mission in Jamaica. The devotional parts of the service were conducted by Rev. W. M. Lewis, classical tutor of the college, Rev. S. Jones, and other Brethren. Mr. Williams sailed for the scene of his labours on the 10th February, bearing with him the affectionate interest and the fervent prayers of the many friends who are acquainted with his career at college, and his ministry among the churches of his native land.

ANNUAL SERVICES.

As the arrangements for the Annual Services are nearly complete, it may be convenient and interesting to our friends to be informed that they will commence with the usual introductory prayer-meeting at the Mission House on the 18th of April. The Hon. and Rev. B. W. Noel has kindly consented to preside at the service for prayer. The Rev. C. Stanford and the Rev. H. Simon have cordially acceded to the invitation of the Committee to preach the annual sermons. The chair at Exeter Hall will be filled by Sir Donald McLeod, late Lieutenant-Governor of the Punjab, and the speakers at present engaged are the Revs. B. Millard, of Jamaica, and Dr. Turner, of the Samoa Mission in the

South Seas. A missionary breakfast will be held on the morning of the 24th, when the work in the Zenanas of India will occupy attention. Colonel A. Angus Croll has kindly promised to preside, and several missionaries will, it is expected, give addresses on the subject.

We venture to suggest to our friends that they make the forthcoming anniversaries a special subject of prayer, continuing the expression of devout feeling evoked by the services lately held.

The services and meetings of the month have been as follows :—

PLACES.	DEPUTATIONS.
Abbey Road Chapel (sermon for Jamaica Special Fund)	Rev. B. Millard.
Bourton and Stratton	„ J. H. Anderson.
Cheltenham and Gloucester	Revs. Hormazdji Pestonji and A. McKenna.
Edenbridge	Rev. B. Millard.
Herefordshire	„ Hormazdji Pestonji.
High Wycombe and King's Hill	„ C. Bailhache.
Hampstead	Dr. Underhill.
Houghton Regis	Rev. A. McKenna.
Holloway	Revs. C. Bailhache and B. Millard.
Leamington and Warwick	„ C. Bailhache and T. W. Handford.
Princes' Risborough and District	Rev. J. H. Anderson.

NOMINATION OF COMMITTEE.

As our anniversaries are approaching we beg to call particular attention to the nomination of gentlemen eligible to serve on the Committee. It is very important that no one should be nominated who is not known to be willing to serve, if elected. A member of the Society may nominate any number of gentlemen. The balloting list is made up of the names sent in, and they must be in the hands of the Secretary on or before the 31st of March. No name can be placed on the list after that day.

FINANCES.

The accounts close on the 31st instant, but as that day falls upon a Sunday, we intend, for the accommodation of friends at a distance, to keep them open until the 3rd April, by which time all contributions intended to appear in the Report must be in the Secretary's hands. As the annual services come very early this year, this date cannot by any means be exceeded.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made in stamps have not reached the Mission House. Post-office orders should be made payable to Dr. Underhill at the General Post Office, St. Martin's-le-Grand.

Contributions

From January 19th, 1871, to February 17th, 1872.

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

ANNUAL SUBSCRIPTIONS.		BEDFORDSHIRE.		CORNWALL.	
Evans, Mrs A. E., Llanrhaidr	1 1 0	Keysoe for N P	1 10 8	Hayle for N P	1 7 0
Farran, Major	2 0 0	Luton, Union Chapel for W & O	1 10 0	DEBBYSHIRE.	
Parsons, Mr	1 0 0	Potton for N P	0 6 0	Chesterfield for W & O	2 0 0
Stevenson, Mrs, Blackheath	25 0 0	Sandy	0 13 6	Do. for N P	1 5 0
Walker, Mr J, Carnarvon, Alford, N B	2 0 0	Shefford	3 2 9	DEVON.	
Wilkinson, Mrs., Totteridge, Herts	5 0 0	Do. for W & O	0 10 0	Ashwater for W & O	0 10 0
DONATIONS.		Sundon for N P	0 13 0	Barnstaple, Boutport St. for W & O	1 10 0
Bible Translation Society, for T	300 0 0	Thurleigh for W & O	0 6 3	Do. for N P	0 12 6
David, Miss Helen, collected by, for N P	0 8 0	Do. for N P	1 1 4	Bovey Tracey for N P	0 7 7
Johnson, Mr W., Fulbourn	26 0 0	BERKSHIRE.		Christow for W & O	0 9 7
Sheppard, Mrs, Frome, for Mrs Anderson's Station, Jessore	0 10 0	Blackwater for N P	1 18 3	Do. for N P	0 8 0
Tritton, Mr Joseph	200 0 0	Bourton	20 0 9	Chudleigh	35 5 1
W. W.	2 0 0	Do. for W & O	2 0 0	Do. for W & O	1 1 6
Young Men's Missionary Association at 18, Wood Street, per Mr. T. A.	5 0 0	East Hilsley for N P	0 10 8	Cullompton for N P	0 15 0
Blest	5 0 0	Headley for N P	1 19 0	Ilfracombe	0 10 0
Under 10s.	0 12 8	Sindlesham for N P	2 2 10	Do. for W & O	0 8 3
LONDON AND MIDDLESEX.		BUCKINGHAMSHIRE.		Kingskerswell for W & O	3 19 8
Battersea	7 7 0	Aylesbury for W & O	0 12 6	Swimbridge for W & O	0 7 6
Berkeley Road Haverstock Hill	0 11 10	Do. for N P	0 8 0	Tavistock for W & O	0 5 0
Brixton Hill, for W & O	7 0 0	Bierton	0 12 6	Torquay for W & O	4 0 0
Waddon, Onslow Chapel for W & O	2 10 0	Deanshanger for N P	0 3 2	Do. for N P	6 12 11
Camberwell, Denmark Place for W & O	6 19 0	Drayton Parslow	3 6 0	DORSET.	
Do. Mansion House for W & O	1 5 0	Penny Stratford for W & O	1 0 0	Barton for W & O	0 10 0
Camden Road for W & O	20 4 3	Do. for N P	0 8 0	Do. for N P	1 16 10
Chelsea for W & O	1 0 0	Gold Hill for W & O	0 12 0	Iwerne Minster for N P	1 8 8
Dalton, Albion Hall	5 0 0	Gold Marlow	2 4 0	Weymouth	8 11 0
Depford, Olivet Chapel for W & O	0 5 0	Do. for W & O	0 8 0	Do. for W & O	1 0 0
Flammersmith, Avenue Road for W & O (moiety)	1 13 0	Great Missenden for W & O	0 15 0	DURHAM.	
Hampstead, Heath Street Sunday-school	1 1 0	Stony Stratford for W & O	1 2 6	Consett for W & O	0 7 2
Highgate for W & O	3 0 0	Do. for N P	0 15 8	Hamsterley for N P	0 10 6
Horsley Street Sunday-School	2 7 3	Wendover	0 10 0	Stockton-on-Tees for N P	2 0 0
James Street for W & O	1 13 6	Wraysbury for W & O	0 14 9	Wolsingham for W & O	0 10 0
John Street	73 17 9	CAMBRIDGESHIRE.		ESSEX.	
Maze Pond	5 0 0	Cottenham, Old Baptist Chapel for W & O	1 0 0	Burnham for W & O	0 16 0
Do. for W & O	5 0 0	Haddenham	9 5 8	Do. for N P	0 15 11
Poplar, Cotton Street	4 18 2	Do. for W & O	1 3 8	East Mersea for N P	1 1 0
Regents Park for W & O	0 16 8 0	Histon for N P	2 0 6	Halstead	12 0 0
Shacklewell for W & O	1 5 0	NORTH-EAST CAMBRIDGESHIRE.		Do. Providence Chapel for N P	0 8 4
Stockwell for W & O	6 8 0	Barton Mills and Mildenhall	6 1 6	Plaistow and West Ham for W & O	0 15 0
Tottenham for W & O (additional)	0 10 0	Burwell for W & O	0 15 0	Plaistow, Union Chapel for N P	0 6 0
Trinity Chapel, John St. Edgware Road	7 2 8	Do. for N P	2 0 5	Romford for W & O	1 0 0
Vernon Chapel for W & O	3 0 0	Isleham	8 8 6	GLOUCESTERSHIRE.	
Wandsworth, East Hill for W & O	4 5 8	Soham	11 7 0	Cheltenham, Cambray Chapel	5 0 0
		West Row	5 1 8	Chipping Sodbury	4 13 4
		Less Expenses	0 16 6	Do. for W & O	0 10 0
			32 17 7	Parkend and Yorkley for N P	2 0 5
		CHESHIRE.		Slimbridge Gosington for N P	0 15 1
		Birkenhead, Welsh Church for N P	2 13 3	Tetbury	1 5 5
		Chester, Hamilton Place	2 2 3	Do. for W & O	0 3 0
		Do. for N P	2 17 9	Do. for N P	1 3 1
		Onston for W & O	1 0 0	Uley for W & O	0 5 0
				Wickwar for W & O	0 9 9
				Woodchester for W & O	0 14 6

EAST GLOUCESTERSHIRE.	
Bourton-on-the-Water for N.P.	1 2 10
Maiseyhampton	3 9 0

HAMPSHIRE.	
Brockenhurst for W & O	0 8 0
Broughton	8 14 3
Do. for W & O	2 8 4
Crookham and Fleet for W & O	0 12 0
Do. for N.P.	1 0 0
Landport, Lake Road for W & O	2 0 0
Lockerley	0 11 8
Lymington	1 19 8
Do. for W & O	1 1 0
Poulner Ringwood for W & O	0 6 0
Romsey	11 15 9
Do. for W & O	1 0 0
Do. for N.P.	2 9 7
Southampton, Carlton Chapel for W & O ...	1 0 0

ISLE OF WIGHT.	
Freshwater for W & O...	0 4 0
Do. for N.P.	0 17 7
Yarmouth for N.P.	0 6 6

HEREFORDSHIRE.	
Ledbury for W & O ...	0 7 6
Do. for N.P.	0 12 5
Ryebard for W & O	0 12 0

HERTFORDSHIRE.	
Buntingford for N.P.	0 7 4
Bushey New Town for W & O	0 6 0
Do. for N.P.	1 0 0
Chipperfield for W & O.	1 6 5
Markyate-street	12 1 11
Do. for W & O	1 0 0
Do. for N.P.	2 15 9
Mill End for W & O	0 3 0
Do. for N.P.	1 2 0
Rickmansworth	13 0 1
Do. for W & O	0 10 8
Do. for N.P.	0 10 7
Do. for "Fanny" an orphan under Mr Smith, Camerons ...	1 10 2
Do. for African lad under do.	0 16 0

HUNTINGDONSHIRE.	
Huntingdonshire, on ac- count, by Mr Paine, Treasurer	50 0 0
Ramsey, Salem Chapel, for W & O	1 10 0

KENT.	
Ashford Assembly Rooms Sunday-school for N.P.	0 13 2
Belvedere	1 19 6
Bessels Green for W & O	0 17 1
Do. for N.P.	1 5 11
Broadstairs	0 2 8
Do. for N.P.	0 11 5
Eynsford for W & O	0 10 0
Kingsdown for Africa	2 16 6
Lewisham Road	5 0 0
Maidstone, Bethel S-sch.	1 10 4
Margate for W & O	4 0 0

New Boxley, Trinity Ch. for W & O	0 10 0
New Cross, Brockley Rd., for W & O	3 0 0
Do. Sunday-school ...	4 4 0
Snarden for W & O	9 16 0
Do. for N.P.	1 5 10
Sheerness for W & O ...	0 6 7
Do. for N.P.	0 7 9
Shooter's Hill Sun.-sch.	3 2 6
Woolwich, Parson's Hill Sunday-school	3 5 0

LANCASHIRE.	
Astley Bridge for W & O	0 14 0
Blackpool Union Chapel.	6 3 0
Do. for W & O	0 16 8
Do. for N.P.	0 10 8
Burnley for W & O	0 11 0
Lancaster for N.P.	1 1 7
Liverpool, Pembroke Ch.	51 13 6
Do. Fabius Ch., Everton	4 12 0
Manchester, on account, by Mr W. Bickham, Treasurer	100 0 0
Oswaldtwistle for W & O	2 11 3
Tottlebank for W & O ...	1 13 3
Do. for N.P.	0 9 4

East Lancashire Auxiliary.	
Church for W & O	1 0 0
Cloughfold for N.P.	2 2 1
Sunnyside for N.P.	1 3 9
Waterfoot, Bethel for N.P.	0 12 0

LEICESTERSHIRE.	
Arnby for W & O	1 5 0
Foxton for W & O	0 10 6
Leicester, Belvoir Street,	22 2 0
Do. Victoria Road	49 13 6
Do. Belgrave Road for W & O	0 10 0
Melton Mowbray for W & O	1 0 0
Monks Kirby & Pailton for W & O	0 18 0
Oadby for N.P.	0 9 4

LINCOLNSHIRE.	
Horncastle for W & O ...	0 10 0

NORFOLK.	
Aylsham for W & O	0 10 0
Buxton for N.P.	0 16 9
Ingham for W & O	2 2 0
Kenninghall	1 9 1
Do. for N.P.	1 15 11
Lynn Union Ch. for N.P.	1 7 8
Mundesley for N.P.	0 10 0
Neatishead for W & O ...	0 5 0
Norwich, Surrey Road, for W & O	3 0 0
Stow Vandolph for N.P.	0 17 6
Thetford for W & O	0 7 6
Worstead for W. J. Worstead, Camerons	0 12 8

NORTHAMPTONSHIRE.	
Aldwinkle for W & O ...	0 12 0
Braunston for N.P.	0 8 3
Bugbrook for W & O ...	0 10 0
Bythorne for N.P.	1 4 0
Do. for W & O	0 8 0
Clipstone for W & O ...	1 0 0
Culworth for W & O ...	0 7 0
Ecton for N.P.	0 6 0
Greton for N.P.	0 10 0
Gullesborough for W & O	0 17 0
Do. for N.P.	1 2 9

Kingsthorpe for W & O.	0 10 0
Long Buckby for W & O	1 0 0
Northampton, Princes Street, for W & O	1 2 6
Roads for W & O	0 17 0
Stanwick for N.P.	0 19 10
Weston-by-Weedon for W & O	1 0 0
Woodford for W & O ...	0 10 0

NORTHUMBERLAND.	
Newcastle, Dewick Street, for N.P.	13 8 0
Do. Marlborough Cres- cent for W & O	1 2 0

NOTTINGHAMSHIRE.	
Southwell	1 16 9
Do. for W & O	0 11 2
Do. for N.P.	0 19 9

OXFORDSHIRE.	
Banbury	2 6 6
Do. for W & O	1 0 0
Do. for N.P.	0 7 1
Boxham for N.P.	1 7 3
Little Tew	2 3 1
Do. for W & O	0 10 0
Oxford for W & O	1 11 0

RUTLAND.	
Langham for N.P.	0 5 5
Oakham for N.P.	1 13 6

SHERIFFSHIRE.	
Dawley Bank	4 11 8
Shrewsbury, St. John's Hill, for W & O	1 1 6
Wellington	13 3 0

SOMERSETSHIRE.	
Bath, Hay Hill	0 5 0
Beckington for N.P.	1 5 8
Bedminster, West Street, for W & O	0 10 6
Burnham for N.P.	1 5 9
Chard	10 2 6
Froine, Badcox Lane, for W & O	2 0 0
Do. Lock's Lane	1 0 0
Do. for W & O	0 15 9
Do. for N.P.	0 16 6
Isle Abbots for N.P.	0 8 0
Keynsham for W & O ...	1 0 0
Shepton Mallet for N.P.	1 6 3
Wells	1 0 0

STAFFORDSHIRE.	
Brettell Lane	8 0 0
Do. for W & O	0 15 0
Hanley, Welsh Chapel...	0 15 0
Do. for W & O	0 5 0
Do. for N.P.	0 12 6
Stafford for W & O ...	0 10 4
Do. for N.P.	2 12 2

SUFFOLK.	
Charsfield for W & O ...	0 5 0
Hadleigh for W & O ...	0 10 0
Rattlesden for W & O ...	1 1 0

SURREY.			East Riding Auxiliary.			Pontrhydryn			6 0 0		
Cranleigh for <i>W & O</i>	0 10 0		Beverley	42 10 6		Rhymney, Beulah	1 0 6				
Dortman's Land	0 15 0		Do. for <i>W & O</i>	4 1 0		Do., for <i>N P</i>	0 4 10				
Esher	5 4 6		Do. for <i>N P</i>	5 0 0		St. Brides, for <i>W & O</i>	1 0 0				
Do. for <i>W & O</i>	0 10 0		Bridlington	9 17 7		Upper Trosnant	1 7 0				
Kington Bridge Hall for <i>W & O</i>	0 10 6		Do. for <i>China</i>	0 14 0		PENBROKESHIRE.					
SUSSEX.			Driffield	8 19 3		Carmel, for <i>N P</i>	3 10 5				
Chichester for <i>N P</i>	0 7 0		Hull	7 1 1		St. David's	0 5 6				
Forest Row for <i>N P</i>	0 19 5		Do. George Street	29 10 7		Do., for <i>N P</i>	2 15 10				
Lewes	14 3 8		Do. for <i>W & O</i>	3 2 4		RADNORSHIRE.					
Do. for <i>W & O</i>	1 8 10		Do. for <i>N P</i>	2 12 4		Dolan	2 3 10				
WARWICKSHIRE.			Do. South Street	11 19 2		SCOTLAND.					
Alcester	13 15 6		125 7 9			Aberdeen, 208, George Street, for <i>N P</i>	6 5 7				
Appleby, Brook End Ch. for <i>N P</i>	0 4 6		Less amount acknowledged before	70 0 0		Eday, for <i>N P</i>	2 0 0				
Birmingham, by Mr. T. Adams, Treasurer	291 6 1		Gildersome	15 7 10		Elgin, for <i>W & O</i>	0 12 0				
Do. Harborne for <i>W & O</i>	1 5 0		Hebden Bridge for <i>W & O</i>	1 10 0		Do., for <i>N P</i>	1 0 0				
Dunchurch for <i>W & O</i>	0 12 6		Lindley, Oaks Chapel, for <i>W & O</i>	1 1 8		Fortrose, for <i>N P</i>	2 11 9				
Leamington on account	50 0 0		Rishworth for <i>N P</i>	1 4 1		Galashiels, for <i>N P</i>	1 0 0				
Studley	0 12 0		NORTH WALES.			Glasgow, Hope Street, for <i>W & O</i>	10 0 0				
WILTSHIRE.			ANGLESEA.			Hawick, for <i>N P</i>	1 6 7				
Bradford-on-Avon, Zion Chapel for <i>W & O</i>	1 10 9		Holyhead, Bethel Welsh Church, for <i>W & O</i> ...	0 10 0		Irvine, for <i>N P</i>	1 11 1				
Caine	10 0 0		CARNARVONSHIRE.			Kilmarnock, <i>N P</i>	1 11 1				
Do. for <i>W & O</i>	1 5 0		Conway, for <i>N P</i>	0 8 6		Causway, for <i>N P</i> ...	3 14 3				
Do. for <i>N P</i>	2 19 5		Pwllhelli	1 16 11		Millport, for <i>N P</i> ...	1 7 0				
Chippenham for <i>N P</i>	4 0 0		DENBIGHSHIRE.			Paisley, Victoria Place, for <i>N P</i>	2 11 4				
Do. for <i>W & O</i>	1 6 0		Wrexham	3 2 3		Do., Storie-street, for <i>W & O</i>	7 3 0				
Corton for <i>N P</i>	0 14 0		MONTGOMERYSHIRE.			Wick, for <i>N P</i>	1 8 2				
Devizes for <i>N P</i>	2 4 4		Newtown, for <i>W & O</i> ...	1 10 7		IRELAND.					
Imber, Tilshhead, Rushall, Down Farm, and Netheravon	5 19 10		SOUTH WALES.			Ballymoney, for <i>N P</i> ...	1 10 0				
Porton for <i>N P</i>	0 3 11		BRECKNOCKSHIRE.			Cairndaisy, for <i>N P</i>	2 0 0				
Swindon for <i>N P</i>	2 10 4		Beaufort, for <i>N P</i>	1 6 2		Carrickfergus, for <i>N P</i> ..	4 12 6				
Upper Stratton	4 9 3		Brynmawr, Calvary, for <i>W & O</i>	0 5 0		Fortligone, for <i>China</i> ..	1 10 0				
WORCESTER.			CARMARTHENSHIRE.			FOREIGN.					
Pershore for <i>W & O</i>	1 0 0		Carmarthen, Tabernacle ..	31 0 6		AMERICA.					
Shipston-on-Stour	3 10 0		Do., English Church, for <i>N P</i>	0 11 0		Canada, Wolfville, Rev. J. M. Cramp, D.D.	1 1 0				
Do. for <i>W & O</i>	1 0 0		Carmel, Golden Grove, for <i>N P</i>	0 11 8		EUROPE.					
Do. for <i>N P</i>	1 13 9		Logyn	10 3 11		Channell Islands, Jersey, St. Heliers, Grove-st. Sunday-school	2 7 0				
Upton-on-Severn	1 1 0		GLAMORGANSHIRE.			Do., for <i>N P</i>	0 13 3				
Worcester for <i>W & O</i>	2 10 0		Aberavon, Trinity Chapel Sunday-school	0 9 0		FRANCE.					
Do. for <i>N P</i>	2 6 4		Canton, Hope Chapel ...	12 17 2		Croix pres Roubaix, Sunday-school, by Rev. C. Faulkner	3 4 0				
YORKSHIRE.			Do., for <i>W & O</i>	3 17 8		WEST INDIES.					
Boroughbridge for <i>N P</i> ..	0 8 0		Do., for <i>N P</i>	5 14 7		Trinidad, by Rev. W. H. Gamble	40 0 0				
Cowling Hill for <i>N P</i>	3 4 9		Do., Llandaff Road ...	0 9 4		JAMAICA SPECIAL FUND.					
Bradford District.			Do., for <i>N P</i>	0 7 5		Haddon, Mrs.	1 0 0				
Bradford, Westgate for <i>W & O</i>	7 10 0		Maesteg, for <i>N P</i>	0 15 0		Rouse, Mr. W., Obadiah ..	50 0 0				
Do. Trinity Chapel for <i>W & O</i>	2 0 0		Merthyr Tydvil, High Street, for <i>W & O</i> ...	1 0 0		Spurgeon, Rev. C. H. ...	5 0 0				
Do. Hallfield or <i>W & O</i> ..	6 0 0		MONMOUTHSHIRE.			SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.					
Horkinstone	2 2 6		Abergavenny, Frogmore St. (2 yrs) for <i>W & O</i> ..	2 0 0		Baptist Tract Society, per Mr. E. J. Oliver, for Tract Distribution ..	10 0 0				
Howarth	31 4 5		Bargoed	2 4 0							
Keighley	15 0 4		Berthwyd, for <i>India</i> ...	2 0 0							
Slack Lane	24 18 5		Libanus	1 17 0							
88 15 8											
Less Expenses	1 7 10										
87 7 10											

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

ACKNOWLEDGMENTS.

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

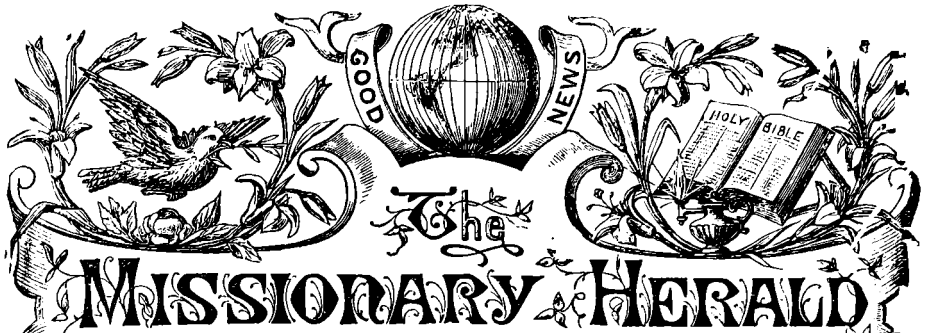
The Ladies of the Pastors' Bible Class Missionary Working Meeting, Arthur Street Chapel, Camberwell Gate, for a box of articles for *Mrs. Sale, Barisal*.
 Mrs. Tritton, Norwood, for a parcel of Clothing, for *Mrs. Fuller, Africa*.
 Sunday-school, Weston-super-Mare, per Miss B. Gould, for a parcel of Clothing, for *Mr. Pinnock's School, Africa*.
 Mrs. Taunton, Downton, for a parcel of Clothing for *Mr. Saker, Africa*.
 Friends at Salisbury, per Mrs. Short, of ditto for ditto.
 Ladies' Missionary Working Society, Upton Chapel, per Mrs. Owens, for a case of Clothing, &c., for *Mr. Thomson, Africa*.
 Friends at George Street and Mutley Chapels, Plymouth, per Miss Alger, for Case of Clothing, &c., for *Mr. Saker, Africa*.

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following list of Contributions to the Bible Translation Society.

From 1st November, 1871, to 31st January, 1872.

LONDON.		KENT.			
Baylis, Mrs.	0 5 0	Ashford.	0 10 0	Evenjob	1 5 0
Bayne, Rev. R.	0 5 0	Folkestone, Wheatley, Mr. T. R. (3 years) ...	6 6 0	Gladestry	0 12 9
Benetfink, Mrs.	0 10 6	Woolwich.	2 6 0	Knighthon	0 11 0
Bugby, Mr. W.	0 5 0			Liangenneck	0 18 0
Buffham, Mr. T. H.	0 5 0			Liangorse	0 8 9
Cowdy, Mrs.	0 10 6	LANCASHIRE.		Llanwrytyd	1 0 0
Cox, Mr. T.	1 1 0	Bootle	1 0 0	Maersyberlan	1 0 0
Hitchcock, Williams, & Co.	1 1 0			New Chapel	0 8 0
Martin, Mr. Marcus.	1 1 0	LINCOLNSHIRE.		Nantgwyn	1 12 8
Pattison, Mr. S. R., F.G.S.	1 1 0	Bourn	3 15 0	Presteign	1 5 0
Smith, Mr. C. W.	0 10 6	Maltby	1 10 0	Ponthir	2 7 6
St. Clair, Rev. G., F.G.S.	0 5 0			Pontypool	2 4 6
Wilkes, Mr. Charles	0 5 0	MIDDLESEX.		Pontrhydryn	3 3 3
		Twickenham	0 2 6	Paincastle	0 9 3
BEDFORDSHIRE.				Risca Moriah	0 18 8
Bedford	0 17 6	OXFORDSHIRE.		Swansea, Bethesda	4 4 4
Dnnstable	0 2 6	Banbury	2 8 6	Talgarth	0 19 2
Leighton Buzzard	1 0 6	Chipping Camden	0 17 9	Tirza	1 3 10
Eharnbrook	1 0 0	Chipping Norton	1 4 6	Ynysyfelia	0 8 6
		Great Tew	1 0 0		
BERKS.		Milton and Shipton	1 14 0	SCOTLAND.	
Ashampstead	0 10 0	Oxford	2 6 0	Aberdeen	8 0 0
Newbury	2 18 7	Thame	2 0 0	Aberchirder, Alexander, Mr. J.	1 1 0
Windsor and Slough	1 8 0			Alford	1 5 0
Wokingham	3 0 0	SHROPSHIRE.		Anstruther	7 16 6
		Shrewsbury	1 0 0	Arbroath, Baptist Church	1 0 0
DERBYSHIRE.				Berwick-on-Tweed	4 8 0
Wirksworth	2 0 0	SOMERSETSHIRE.		Bridges of Allan, Pullar, Mr. J., jun.	1 0 0
		Bridgwater	8 1 0	Bunessan, M'Quarrie, Messrs. C. and Son	3 3 0
DEVONSHIRE.		Taunton	3 5 6	Broughty Ferry	1 10 0
Ashwater	0 15 0	Watchet	1 1 0	Cupar	3 7 6
Beer	0 10 0	Wellington	3 10 0	Dundee, Subscriptions	7 0 0
Bridgetown, Chamings, Mr.	0 5 0	Williton, Williams, Mr. and Mrs.	0 5 0	" Meadowside Ch.	13 16 3
Brixham	1 0 6			Dunfermline	2 0 0
Compton	2 0 0	SUFFOLK.		Dunoon, Hyde, Mrs.	2 0 0
Devonport	0 17 6	Bures, St. Mary's	4 0 0	Edinburgh	22 9 0
Exeter	3 12 6	Wiston	0 10 0	Fortrose, Collection	0 11 6
Fritelstock Norman, Mr. J.	0 10 0	SURREY.		Galashiels, Collection	7 3 7
Hatherleigh	0 4 6	Penge, Collins, Rev. J.	0 2 6	Glasgow, additional	3 15 0
Highampton	2 0 0	WARWICKSHIRE.		Greenock	8 2 6
Inwardleigh, Sparks, Mr.	0 5 0	Birmingham, Nind, Mr. Benj. (of the Cannon Street Baptist Chapel)	2 0 0	Irvine	2 7 0
Newton	0 7 0	WORCESTERSHIRE.		Kirkcaldy, Subscriptions	2 7 0
Plymouth	22 6 0	Upton-on-Severn	1 0 0	" Whyte's Cause-way Church	5 0 0
Torquay	6 1 0			Leith, Pirie, Mrs. D.	0 10 0
Totnes	1 17 6	WALES.		Newburgh, Subscriptions	0 17 6
		Abersychan	0 12 6	" Baptist Church	1 0 0
HANTS.		Beulah	0 15 0	Nowmlns, Howat, Mr.	0 5 0
Southampton	0 10 0	Blaenafon	1 17 6	Perth, Subscriptions	12 0 0
		Bwlchysarnau	1 0 0	" Collection	2 10 0
HEREFORDSHIRE.		Caeleon	0 15 0	Rothsay	1 7 0
Eardisland	1 1 0	Carmarthen (English)	0 7 6	St. Andrews	1 18 0
		Corall	0 6 0		
HERTS.				FOREIGN.	
Berkhamstead	1 4 6			Australia, Sydney, Palmer, Mr. J.	1 0 0
Hitchin	4 14 0			India, Bombay, Pendlebury, Mr.	1 0 0
St Albans					
Tring	7 18 10				
Watford	3 1 0				



APRIL 1, 1872.

Annual Services
OF THE
BAPTIST MISSIONARY SOCIETY FOR 1872.

TUESDAY EVENING, APRIL 9TH.

SERMON TO YOUNG MEN AND SABBATH-SCHOOL TEACHERS.

A Sermon to Young Men and Sabbath-school Teachers will be preached in Walworth Road Chapel, on behalf of the Young Men's Missionary Association, by the Rev. GERVASE SMITH, M.A., Service to commence at seven o'clock.

THURSDAY MORNING, APRIL 18TH.

INTRODUCTORY PRAYER MEETING.

A meeting for Special Prayer in connection with the Mission will be held in the Library of the Mission House, Castle Street, Holborn, in the morning, at eleven o'clock. The Hon. and Rev. B. W. NOEL will preside.

FRIDAY EVENING, APRIL 19TH.

WELSH ANNUAL MEETING.

A Public Meeting will be held on behalf of the Society, in the Mission House, Castle Street, Holborn. The Committee have the pleasure to announce that the Rev. Dr. PRICE, of Aberdare, will take the chair. Speakers—Revs. A. J. PARRY, of Cloughfold; R. A. JONES, of Swansea; J. J. BROWN, of Birmingham; and K. H. ROBERTS, B.A., of Cornwall Road, London. Chair to be taken at seven o'clock.

LORD'S DAY EVENING, APRIL 21ST.

A Sermon will be preached on behalf of the Young Men's Missionary Association, in Devonshire Square Chapel, Stoke Newington, by the Rev. J. HOWARD HINTON, M.A. Service to commence at 6.30.

Lord's Day, April 21st

ANNUAL SERMONS.

The usual Annual Sermons in the chapels of the metropolis will be preached as follows;—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood, Acton	Collections at a later date.	Rev. W. Cuff.
Alfred Place, Old Kent Road	Rev. W. Cuff	Rev. J. Horne.
Arthur Street, Camberwell Gate	Rev. E. Lauderdale	Rev. T. H. Holyoak.
Barking	Rev. R. G. Moses, B.A.	Rev. — Coker.
Battersea, York Road	Rev. — Coker	Rev. H. Phillips, B.A.
Battersea Park	Rev. H. Phillips, B.A.	Rev. W. Barker.
Belvedere	Rev. W. Tulloch	Rev. G. H. Rouse, M.A.
	Rev. G. H. Rouse, M.A., LL.B.	LL.B.
Bexley Heath	Collection in May.	
Berkley Road, Chalk Farm	Rev. J. W. Genders	Rev. G. W. Humphreys, B.A.
Bloomsbury	Rev. W. Brock, D.D.	Rev. J. P. Chown.
Bow	Rev. J. E. Cracknell	Rev. C. Bailhache
Brentford, Park Chapel	Rev. W. Barker	Rev. G. W. Fishbourne.
Brixton Hill	Rev. J. Aldis	Rev. W. Sampson
Bromley	Rev. A. Tessier	Rev. A. Tessier.
Brompton, Onslow Ch., (April 28)	Rev. J. Culross, D.D.	Rev. B. Millard.
Camberwell, Denmark Place	Rev. J. Culross, D.D.	Rev. H. Pestonji.
„ Cottage Green	Rev. J. P. Carey	Rev. C. Stovel.
„ Mansion House	Rev. W. K. Rowe	Rev. W. K. Rowe.
„ Charles Street	Rev. J. Stock, LL.D.	Rev. John A. Griffin.
Camden Road	Rev. F. Tucker, B.A.	Rev. R. Roberts.
Castle Street (Welsh)	Rev. H. C. Parry	Rev. R. A. Jones.
Chelsea	Rev. F. H. White	Rev. F. H. White.
Clapham Common	Rev. W. L. Giles	Rev. W. L. Giles.
Clapton, Downs Chapel	Rev. R. Glover	E. B. Underhill, LL.B.
Commercial Street	Rev. W. T. Henderson	Rev. H. C. Leonard, M.A.
Crayford	Rev. E. T. Gibson	Rev. A. Sturge.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.
Dalston Junction		
Dalston, Queen's Road		
Dartford	Rev. A. Sturge	Rev. E. T. Gibson.
Deptford, Olivet Chapel	Rev. D. Honour	Rev. P. F. Pearce.
Drummond Road, Bermondsey	Rev. P. F. Pearce	Rev. W. Tulloch.
Dulwich, Lordship Lane	Rev. T. H. Holyoak	Rev. R. G. Moses, B.A.
Eldon Street (Welsh)	Rev. R. A. Jones	Rev. H. C. Parry.
Esher	Rev. Jas. Webb.	Rev. Jas. Webb.
Forest Hill	Rev. J. J. Brown	Rev. J. J. Brown.
Gravesend, Windmill Street	Rev. J. J. Goadby	Rev. J. J. Goadby.
Greenwich, Lewisham Road	Rev. E. Dennett	Rev. E. Dennett.
„ Royal Hill	Collections later this year.	
Grove Road, Victoria Park	Rev. G. D. Evans	Rev. E. G. Gange.
Hackney, Mare Street	Rev. N. Haycroft, D.D.	Rev. R. Glover.
„ Grove Street	Rev. J. Hughes	Rev. A. J. Towell.
Hackney Road, Providence Ch.	Rev. A. Ashworth	Rev. A. Ashworth.
Hammersmith, West End Chapel	Rev. D. Katters	Rev. S. G. Green, DD.
Hammersmith, Avenue Road	Rev. J. Owen	Rev. C. Graham.
„ Spring Vale		

PLACES.	MORNING.	EVENING.
Hampstead, Heath Street .	Rev. W. Brock, jun. .	Rev. W. Brock, junr.
Hanwell . . . (19th May)	Rev. J. H. Anderson .	Rev. J. H. Anderson.
Harlington	Rev. B. Dickins .	Rev. B. Dickins.
Harrow-on-the-Hill	Rev. J. Bigwood .	Rev. J. Bigwood
Hatcham Chapel, Lausanne Road.	Rev. T. J. Cole .	Rev. E. Edwards.
Hawley Road	Collections in May.	
Henrietta Street	Rev. G. W. Fishbourne	Rev. G. B. Thomas.
Highbury Hill	Rev. J. Stuart .	Rev. J. Culross, D.D.
Highgate	Rev. H.C. Leonard, M.A.	Rev. W. T. Rosevear.
Hitchin	Rev. W. Robinson .	Rev. W. Robinson.
Islington, Cross Street .	Rev. W. Woods .	Rev. T. Price, Ph.D.
„ Salters' Hall Chapel .	Rev. E. G. Gange .	Rev. J. Hobson.
James Street, Old Street .	Rev. G. B. Thomas .	Rev. E. Lauderdale.
John Street, Bedford Row .	Rev. J. Mursell .	Hon. and Rev. B. W Noel, M.A.
„ Edgware Road	Rev. T. W. Medhurst .	
Kilburn	Rev. T. Hall .	Rev. T. Hall.
Kingsgate Street	Rev. J. Crouch .	Rev. G. Sparks.
King Street, Long Acre . . .	Rev. W. T. Adey .	Rev. J. E. Cracknell.
Kingston-on-Thames	Rev. H. Bayley .	Rev. H. Bayley.
Lee	Rev. S. G. Green, D.D.	Rev. G. Short, B.A.
Lower Edmonton	Rev. D. Russell .	Rev. D. Russell
Maze Pond	Rev. W. T. Rosevear .	Rev. J. Aldis
Metropolitan Tabernacle . .	Rev. C. H. Spurgeon .	Rev. C. H. Spurgeon.
Moor Street, Bloomsbury . .		Rev. B. C. Etheridge
New Cross, Brockley Road . .	Later this year.	
New Southgate	Collections 12th May.	
Notting Hill, Cornwall Road .	Rev. R. H. Roberts, B.A.	Rev. J. Owen.
North Bow, Park Road	Rev. R. R. Finch .	Rev. A. A. Bird.
Peckham, Park Road	Rev. B. Millard .	Rev. B. Millard.
„ James's Grove	Rev. G. Sparks .	Rev. J. Stock, L.L.D.
Penge	Collections Jan. 14th.	
Plumstead		
Poplar	Rev. J. Horne .	Rev. W. T. Adey.
Putney, Union Chapel	Sermons 12th May.	
Regent's Park	Rev. J. P. Chown .	Rev. N. Haycroft, D.D.
Richmond, Park Street	Rev. J. Drew .	Rev. J. Drew.
Romford	Rev. W. Sampson .	Rev. F. Trestrail, F.R.G.S.
Romney Street, Westminster .	Rev. J. H. Blake .	Rev. J. H. Blake.
Rotherhithe, Midway Place . .	Rev. J. W. Munns .	Rev. J. P. Carey.
Shacklewell	Rev. E. McLean .	Rev. J. Crouch.
Shooter's Hill	Rev. R. James .	Rev. T. W. Medhurst.
Spencer Place Chapel	Rev. J. H. Cooke .	Rev. J. H. Cooke.
Stockwell	Rev. T. M. Morris .	Rev. J. Mursell.
Stoke Newington, Devonshire Square Chapel	Rev. C. Stovel .	Rev. J. H. Hinton, A.M.
Stoke Newington, Bouverie Road	Collections later.	
Stratford Grove	Rev. G. W. Humphreys, B.A.	Rev. F. Bosworth, M.A.
Streatham, Greyhound Lane . .	Rev. W. Coombes .	Rev. W. Coombes.
Tottenham	Rev. F. Bosworth, M.A.	Rev. J. Stuart.
Upper Holloway	Rev. T. W. Handford .	Rev. T. W. Handford.
Upper Norwood	Rev. S. Manning, L.L.D.	Rev. S. Manning, L.L.D.
Upton Chapel	Rev. J. Lewitt .	Rev. J. Lewitt.
Vernon Chapel	Collections in February	this year.
Walthamstow, Wood Street . .	Rev. S. H. Booth .	Rev. G. McMichael, B.A.

PLACES.	MORNING.	EVENING.
Waltham Abbey		
Walworth Road	Rev. T. Price, Ph. D.	Rev. S. H. Booth.
Wandsworth, East Hill	Rev. B. C. Etheridge .	Rev. J. W. Genders.
Westbourne Grove	Rev. W. G. Lewis	Rev. T. M. Morris.
West Drayton		
West Green, Tottenham		
Woolwich, Queen Street	Rev. E. Edwards	Rev. R. James.
„ Parson's Hill	Rev. J. M. Camp	Rev. W. Woods.

JUVENILE MISSIONARY SERVICES.

THE following services for the young will be held in connection with the Missionary Anniversary on the afternoon of Lord's Day, 21st April, 1872. The Services, as a rule, commence at three o'clock, and terminate at a quarter past four. The Hymns, and the tunes with one exception, are printed in the *Juvenile Missionary Herald*, and it will add much to the interest of the meetings if they are well practised beforehand.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Abbey Road, St. John's Wood	
Barking	Rev. H. Capern.
Acton	Mr. F. R. Wells.
Battersea Park	Mr. W. Appleton.
Battersea, York Road	Rev. I. M. Soule.
Berkley Road, Chalk Farm	Mr. Walter G. Smith.
Bermondsey, Drummond Road	Mr. E. D. Rickards.
Bloomsbury	Rev. W. Brock, D.D.
Bow	Mr. Samuel Watson.
Brentford, Park Chapel	Mr. W. J. Scott.
Brixton Hill, New Park Road	Rev. B. Millard.
Bromley	Rev. A. Tessier.
Brompton, Onslow	
Camberwell, Charles Street	Mr. G. Robertson.
Camberwell, Cottage Green	Mr. F. E. Tucker.
Camberwell, Denmark Place	Rev. H. Pestonji.
Camberwell Gate, Arthur Street	Mr. J. Templeton, F.R.G.S.
Camden Road	Mr. H. M. Heath.
Clapton, Downs Chapel	
Clerkenwell, Red Lion Street	
Crayford	Rev. E. T. Gibson.
Commercial Street	Mr. W. W. Robinson.
Croydon, West	Mr. W. Tresidder.
Dulwich	Mr. J. J. Bunning.
Ealing	Mr. F. A. Freer.
Forest Hill	Rev. J. J. Brown.
Goswell Road, Charles Street	Mr. T. B. Robson.
Hackney, Grove Street	Mr. W. Keen.
Hackney, Mare Street	Rev. G. D. Evans.
Hackney Road, Providence	Mr. A. R. Holman.
Hammersmith, West End	
Hampstead, Heath Street	Rev. W. Brock, Junr.
Harlington	Mr. H. Capern.
Harrow	Mr. A. H. Baynes.
Hatcham, Lausanne Road	Rev. T. J. Cole.
Hawley Road	Rev. W. R. Stevenson, M.A.
Highgate	Mr. F. W. Simpson.
Holborn, Kingsgate Street	Mr. L. Palmer.
Islington, Cross Street	Mr. J. Milton Smith.

NAME OF CHAPEL.	PREACHER OR SPEAKER.
Islington, Salters' Hall	Mr. W. J. Hurry.
James Street, St. Luke's	Mr. T. Pavitt.
John Street, Edgware Road	Mr. Seddon.
Lambeth, Regent Street	Mr. Sydney Ball.
Lambeth, Upton Chapel	Rev. J. Wilshire.
Lee, High Road	
Lewisham Road	Rev. E. Dennett.
Lower Edmonton	Mr. J. J. Dafforne.
Maze Pond	Mr. H. G. Gilbert.
Metropolitan Tabernacle	Rev. W. Wilson.
Old Kent Road, Alfred Place	Mr. H. H. Birt.
Park Road, Victoria Park	Mr. C. B. Chapman.
Peckham, Rye Lane	Mr. G. T. Congreve.
Poplar, Cotton Street	Mr. W. S. E. Hay.
Regent's Park	
Rotherhithe, Medway Place	Mr. W. Townsend.
Stratford Grove	Mr. C. Robottom.
Stockwell	
Stoke Newington, Devonshire Square	Mr. T. B. Woolley.
Tottenham, High Road	Mr. W. Bishop.
Tottenham, West Green	Mr. T. Comber.
Upper Holloway	Mr. J. Benson.
Upper Norwood	Mr. W. H. Millar.
Vernon Square	Mr. T. Brain.
Victoria Park, Grove Road	Rev. C. Bailhache.
Walthamstow, Wood Street	Rev. G. McMichael, B.A.
Walworth, East Street	Mr. G. B. Chapman.
Walworth Road	Rev. T. Price, Ph.D.
Wandsworth, East Hill	Mr. Walter Dickes.
Westbourne Grove	Rev. W. G. Lewis.
Westminster, Romney Street	Mr. J. Almy.
Woolwich, Queen Street	

MONDAY EVENING, APRIL 22ND.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the Annual Meeting of this Society will be held in the evening in Kingsgate Street Chapel, Holborn, at half-past six o'clock. The chair will be taken by J. J. SMITH, Esq., of Watford. The Revds. C. BAILHACHE, of London; A. McKENNA, of Chittagong; and THOMAS BAILEY, of Cuttack, have kindly consented to speak.

TUESDAY MORNING, APRIL 23RD.

ANNUAL MEMBERS' MEETING.

The Annual General Meeting of the Members of the Society will be held in the Library of the Mission House, 19, Castle Street, Holborn. Chair to be taken at half-past ten o'clock.

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

WEDNESDAY MORNING, APRIL 24TH.

A MISSIONARY BREAKFAST

Will be held in the Library of the Mission House, Castle Street, Holborn, on behalf of the Zenana Mission in India. Chairman, ANGUS A. CROLL, Esq., J.P. The speakers engaged are:—Lieut.-Col. SANDWICH, Mr. J. C. PARRY, of Delhi, the Rev. E. WHITE, of London, and the Rev. W. SAMPSON, of Folkestone.

Breakfast at Nine o'clock. Tickets half-a-crown each, to be had at the Mission House, of the Hon. Secretaries, Mrs. ANGUS and Mrs. FRANK SMITH, and of members of the Committee. As admission is only by ticket, it is necessary that friends should make application beforehand.

ANNUAL MORNING SERMON.

The Committee announce, with much pleasure, that the Rev. CHARLES STANFORD, of Camberwell, London, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at TWELVE o'clock. And that the

ANNUAL EVENING SERMON,

On behalf of the Society, will be preached at Walworth Road Chapel, by the Rev. H. SIMON, M.A., of Stamford Hill. Service to commence at SEVEN o'clock. Hymns for these services may be had on application.

THURSDAY EVENING, APRIL 25TH.

PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting will be held in Exeter Hall in the evening, at which Sir DONALD McLEOD, C.B., K.C.S.I., late Lieutenant-Governor of the Punjaub, has kindly consented to preside. The chair will be taken at SIX o'clock.

The Revds. Dr. TURNER, of the Samoa Islands, South Seas, J. T. BROWN, of Northampton, W. WILSON, of the Fiji Islands, and B. MILLARD, of Jamaica, have kindly consented to speak. The Rev. J. T. BROWN will refer to the Indian Mission of the Society; the other speakers will give missionary intelligence from the Missions to which they respectively belong.

Tickets for the Meeting may be obtained at the Mission House, or at the Vestries of the Metropolitan Chapels.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

The Annual Public Meeting will be held on Friday Evening, 26th of April, in the King's Weigh House Chapel, Fish Street Hill. The chair will be taken by EDWARD RAWLINGS, Esq., at seven o'clock. The Revds. W. BRADEN, of London, T. W. HANDFORD, of Bolton, H. PLATTEN, of London, and A. McKENNA, from India, will address the meeting.

The Turks' Islands' Mission.

THE painful state of destitution to which the inhabitants of the principal islands of this group have been reduced, has led the Committee to request the Rev. I. Pegg to make the town of Puerto Plata, in St. Domingo, the head-quarters of the mission. There has, for many years, been a small church there in connection with Turks' Islands, consisting chiefly of emigrants from them; but little has been done, beyond occasional visits, to establish the Gospel among the Dominican people. It is a very large field, and altogether neglected. Unless some unexpected

change in the salt trade takes place, by which the people of Grand and Salt Cays have hitherto been supported, it is probable that the inhabitants must abandon their barren islands, and seek in St. Domingo a new home. Under these painful circumstances, it has appeared to the Committee that the Turks' Islands might still continue to enjoy, as far as necessary, the missionary's services, but that an earnest effort might be made to enlarge the sphere of his usefulness, and to carry to other places the tidings of the Cross. With these views Mr. Pegg entirely coincides, and he is now making the necessary arrangements for carrying out the new plan. In the following communication he gives us some interesting intelligence of a recent visit to the Caicos island, a part of his old sphere, but in which the people are chiefly dependent on agriculture for subsistence, and not on the decaying manufacture of salt. The date of his letter is November 23, 1871 :—

“The island of Grand Cay has not changed in a commercial aspect other than for the worse. We have recently passed through a severe period of suffering. No provisions of any kind were to be procured. Even oats, bran, sago, corn, common starch, and herbs, were all consumed, before we were relieved through eight barrels of Irish potatoes being sold at eight dollars each to the starving people. Several persons died, indirectly, through starvation. Even when food arrived, none of the poorer people could purchase, as work and money could nowhere be obtained. Added to this were the

disastrous effects of the cyclone. For while we did not suffer to an equal extent with our neighbours, several vessels were damaged in our harbour, two were broken up, and a large amount of other property was destroyed or injured. Even the mission premises did not escape. All the troughing on the house, which had been only just repaired, was blown down; all the western wall was blown down, and several other parts of the premises suffered. It cost me fifty-three dollars to have the damage remedied.

SAFE IN THE HANDS OF GOD.

“At the time of the cyclone I was at Blue Hills, having chosen that time to visit the Caicos, most of the people being at home during August and September, as they fear to go out to sea during the hurricane-months. I was staying in the chapel, and had observed the wind increasing through the day. At 7 P.M. it became so violent as to lift portions of the roof. By 10 every boat in the offing was landed high and dry. From this time until the morning I was left entirely alone, but it was 1 A.M. before I could fall

asleep, the noise from the creaking of the timbers, and rolling of the rocks, destroyed all capacity for sleep. At that time, having satisfied myself, after a careful examination, that should the timbers be struck, the roof would go entirely, leaving no loose timbers to alight on my body, I committed my soul and interests into the hands of Israel's Guardian, and, I think, never enjoyed rest more. Only two houses were thrown down, and one boat smashed, every life being preserved.

PROSPERITY.

“At Blue Hills the Church was in a *most prosperous* condition, perhaps because during the last four years the most energetic of our Caicos members have gone to settle there. Every Lord’s-day the chapel is overcrowded. Several cases of painful discipline were attended to; but the people seemed to have a salutary dread and detestation of the sins committed; and I trust God will over-rule these affairs for good. From recent bad crops the people had suffered much; but even want of bread had not led to the robberies so customary aforesaid. I had the happiness of baptizing eleven

persons before leaving. Through bad weather I was detained here eight days.

“A favourable sail brought us to Whitby by 10 o’clock at night, from whence I rode into Kew the following day, on donkey-back. The Church was in peace; we had no case of discipline, and ten were preparing for baptism, but I thought they would be more profited by having the ceremony deferred until a later date. The people had re-commenced building their chapel, which work had been delayed over two years.

DIFFICULTIES.

“The Bottle Creek Church is *not* prosperous. Quarrels about the proprietorship of certain tracts of land have divided the people into factions, and disunited the Church. As the land gets worked up, uncultivated lots will increase in value, and disputes about them become more frequent. And the gardeners living there, and who are deacons, being more violent in their hostile demonstrations than others, have no power to pacify other disputants. Congregations in attend-

ance on Lord’s-days are small, and there are no additions to report.

“Mount Peto Church is in a normal state. As at Bottle Creek there have been several contentions about land, but far less bitter in their character, and less evil in their results. These land disputes are the results of land being worn-out, and the settlements being too densely populated. But the people are, as a rule, united, and congregations good.

BUMBARROW STATION.

The Bumbarrow station is in a most gratifying state. The people, though in the depth of poverty, are really zealous in God’s service,—united, regular in attendance on the means of grace, offer no cases for discipline, have to report additions by baptism,

and have eight or nine preparing for the ordinance. The cyclone destroyed one vessel, and disabled another, in this settlement. Besides this, the land is exhausted, and crops bad. The people are almost starving.

THE POVERTY OF THE PEOPLE.

“Lorrimer’s station is in a worse state. All who had sufficient energy or means to move on to Blue Hills, have gone, leaving behind only the poor or worthless, with only an ex-

ception or two. The cause cannot be greatly commended or censured. People become weak for want of food, sicken, and then die. Under those circumstances, it is no great wonder

that the people are indifferent about religion; and having no clothes to cover them, that they are irregular in their attendance on Divine worship.

"The people were so very poor; all the settlements did not yield £2 from January last. The expenses of the visit and demands for class-books, communion wine, writing materials,

bell-ropes, and some white pine boards, must of necessity swell my disbursements. On my return I found myself £12 5s. out of pocket. In future, therefore, if no special allowance be made for travelling expenses, my visits must be less frequent, which will be a loss to the people, and a source of regret to all concerned.

DANGERS OF THE SEA.

"My voyage home from Lorimer's was most trying. The cyclone had drifted sand into the rock-cisterns, so that we were obliged to leave with only seven pints of drinkable water. The boat—a boat of only six tons burden—had four women and seven children on board, besides the writer and the crew. To the women I gave up the cabin and hold. The sea was furious, having been so much agitated by the recent gales. The

weather was unsettled, constantly showers and waves drenching me and my mattress as I lay extended on the deck. In the open air my thermometer (Fahrenheit's) registered 122° at 2 o'clock each day, without variation. And the relief during the night was immaterial, the intensity of the moon's rays being so extremely oppressive. And while three days came and went, we were sorely tried for want of water.

AN ACCIDENT.

"I had been at home only a few days when, falling from my horse, while riding over a rocky piece of ground, I severely sprained my wrist and arm; and it is now only with the greatest pain and difficulty I can write to you, and you can judge how bad

my caligraphy is in consequence. We have had several *most* extraordinary but interesting cases of conversion; and for a few weeks this must excuse me from inflicting upon myself the pain of writing concerning them."

This picture of true missionary life will, we are sure, call forth the sympathy and prayers of our readers.

Progress of the Truth in Italy and Rome.

WE hasten to lay before our readers the following very interesting communication from the Rev. James Wall. It is important that we should render him every assistance in our power at this stage of the work, and we commend to our friends the suggestions he has made. This letter is dated February 12th:—

"Last Monday I paid a visit to Albano, where I often preached during the summer. On my arrival, many came to salute me, several to ask me if it was true that I had refused to have a public controversy with the ex-mayor of Albano. I went immediately to this gentleman, who received me with great courtesy, and conversed with him quite three hours on the doctrines of the Gospel. In the evening I had a most interesting meeting in "an upper room," in which I expounded to twenty professed converts, who desire to be formed into a church, the principles and practices of the early Christians. They are now waiting for baptism.

These brethren have kept up their meeting for nearly six months, and should be assisted in their efforts to carry on the work of God in Albano. My time is so taken up in Rome, that I cannot do much for them.

"On the next morning I went to Castel-Gandolfo, where the population, chiefly composed of ex-Papal officials and servants of the Papal palace, refused to listen. At Marino I met with a good reception; some of the principal persons in the place entered into conversation with me, and begged us to open a meeting there. I have found a room for preaching, and another at Frascati, when I may be able to go.

THE WORK IN ROME.

"The work here in Rome, which I have recently commenced, progresses gloriously. Our meeting at Traiana is full, and the meeting in my own house is full every night *before the time appointed*. Last night, though this is the Carnival week, we had about a hundred and fifty persons in our rooms and round the doors, who listened with the greatest attention to the Gospel. I have reason to believe that some who attend have received the Lord Jesus. Last week Count —, a Liberal Catholic, came, for the first time, to our meeting; a day or two after, he sent the enclosed letter to one of the journals of Rome, and last night he returned to tell me that he had fully received the Gospel. During the last three months about one hundred persons have desired to have their names inscribed in the list of candidates for Church membership in this meeting.

"The room in which I preach is *too small*. The heat is suffocating at present, and will, in a short time, be intolerable; and of course the congre-

gations will decrease unless something be done to accommodate those who attend.

"You will learn from the English papers that the priests have, at last, accepted a public controversy on the coming of Peter to Rome. They have been *worsted*. Gavazzi, Sciarelli, and Ribetti were on our side, and three priests on the other. The priests, one after another, were crushed. *We are expecting other discussions*.

"For more than twelve months we have thrown the challenge in their teeth. At last they have accepted, *and are beaten*.

"The Church of the Pope is being unmasked, and the question of the Church of the future is becoming a very serious one. I should be glad to know what our brethren of the Committee think of this.

"Père Hyacinthe is here, and has commenced the publication of a newspaper. Yesterday he called on me, and seemed much interested in the work, and in our Church views."

Missionary Notes.

CALCUTTA.—The Rev. C. B. Lewis informs us that the Rev. John Gregson, with his family, was expected to sail for Australia on the 28th January. Mr. Lewis, with Mrs. Lewis, was to leave Calcutta for Ceylon on the 8th February. We trust the voyage will be beneficial to the weakened health of our esteemed friends.

DELHI.—We learn that the Rev. James Smith has recently baptized six converts, and as many more are awaiting a suitable occasion to observe the rite. Chumni has baptized an interesting man at Noorpore. He is a Sadh. On visiting Delhi, this man interested our friends by his simple confession of faith. Several of the church members make occasional journeys to preach the Gospel.

AGRA.—The Rev. Josiah Parsons is actively engaged in every department of missionary labour, assisted, among the females and orphans, by Mrs. Parsons. Several inquirers have presented themselves, and at the preaching-stands the hearers are increasingly numerous.

INTALLY, CALCUTTA.—Between forty and fifty girls have attended Mrs. Kerry's school during the year. Five of the scholars have been baptized, and added to the church. Some of the old scholars are now actively employed as Zenana teachers. Mr. Kerry has given a course of three lectures on Sunday evenings to the English-speaking Bengalis; the expense of lighting the chapel being found by the Local Auxiliary.

BENARES.—The Rev. W. Etherington reports that, in company with the Rev. J. Bate, of Allahabad, he had completed a very interesting tour as far as Jubulpore and Sohaypore. In many places the Gospel had not before been preached. A considerable number of copies of Scripture was sold, and great attention was paid by the people to the message the missionaries delivered.

NINGPO.—The Rev. C. Baeschlin informs us that he has been permitted the pleasure of baptizing a man named Zih, the first convert of the mission he has so recently established. The convert has had to encounter much persecution on making his profession of faith.

HAYTI, JACMEL.—The Rev. Joseph Hawkes announces his safe arrival, in perfect health, on the 4th February. He received a most affectionate welcome, and expresses the thankfulness of the people to the Committee for sending him.

SPANISH TOWN, JAMAICA.—The Rev. J. M. Phillippo states that the report of his stations is altogether encouraging. Congregations have increased; peace has been unbroken; about thirty persons have been added to the churches. The schools have increased in numbers and efficiency, and three new ones have been organised during the year.

POINT HILL.—The native pastor, the Rev. T. S. Johnson, reports that he has three day-schools in operation, containing 249 scholars. In the Sunday-schools there are 786 scholars, under 74 teachers. Open-air preaching has been carried on in the district, and the attendance at the places of worship is very good. Mr. Johnson desires to acknowledge the gift of a bell, sent out in 1871, by Mrs. H. J. Sturge, of Birmingham. He much needs aid in his work.

MORLAIX, BRITTANY.—The Rev. J. Jenkins reports that the work of Bible and tract distribution is going on very favourably. During the last two months Boloch has sold sixty Testaments in the vicinity of Lannion. A member of the Church, by the name of La Quéré, has also been engaged by the Bible Society as a colporteur.

Home Proceedings.

Since our last issue we have received letters from the Rev. J. G. Gregson, announcing his safe arrival in Bombay, and on the 20th February, in Agra. During his brief stay in Bombay, he had the pleasure of assisting at the laying the foundation stone of the new chapel in process of erection by the Rev. E. Edwards.

On the evenings of the 4th and 5th March, two lectures were delivered to the students of Regent's Park College, by Dr. Underhill, "On the History, the Principles, and Methods of Modern Christian Missions." It is hoped that whether the students enter the pastorate at home, or are called, in the Providence of God, to labour abroad, these addresses may stimulate their interest in the missionary cause.

The meetings of the month of March have been quite as numerous as those of the same period in previous years, if not more so. The following list will give our friends an idea of the work done:—

PLACES.	DEPUTATIONS.
Bath district	Rev. W. B. Bliss.
Battersea (sermons)	Dr. Underhill.
Bradford district	Rev. C. Bailhache.
Chesham and Gold-hill	„ I. Stubbins.
Dunstable	„ J. H. Anderson.
Esher	„ C. Bailhache.
Frome	„ B. Millard.
Great Brickhill (sermons)	„ W. P. Balfern.
Hanley	„ James Webb.
Harlow	„ B. Millard.
Hastings and Battle	„ J. H. Anderson.
Herefordshire district (conclusion)	„ Hormazdji Pestonji.
Ireland	„ J. B. Brasted.
John-street (Jamaica special fund)	„ B. Millard.
Kingston-on-Thames	„ C. Bailhache.
Luton	„ B. Millard.
Llysfaen (Cardiff)	Local help.
Loughton	Rev. I. Stubbins and Dr. Underhill.
Maidstone	„ D. Jones, B.A.
Maryport (Cumberland)	Local help.

Newbury	Rev. J. H. Anderson.
Raingate and district	„ I. Stubbins.
Reading	Revs. J. H. Anderson and J. T. Brown.
Regent's Park Chapel	Juvenile Anniversary.
Scotland	Revs. Hormazdji Pestonji and A. McKenna.
Stockwell Orphanage (address)	Rev. B. Millard.
Tring	Revs. C Bailhache and J. H. Anderson.
Werneth (Oldham)	Rev. I. Stubbins.
Windsor and Wraybury	„ J. H. Anderson.

TO TREASURERS OF AUXILIARIES.

It is particularly requested that, in forwarding their remittances, our friends should specially mention what sums are to be devoted to special purposes. Much inconvenience and inaccuracy are occasioned by the neglect of this rule.

REMITTANCES.

We again caution our friends against sending their collections, &c., in postage stamps. It is not safe to do so. We have found that several remittances made this year in stamps have not reached the Mission House. Post-office orders should be made payable to the Secretary at the General Post Office, St. Martin's-le-Grand.

Contributions

From February 19th, 1872, to March 18th, 1872.

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

ANNUAL SUBSCRIPTIONS.			Welch, Mrs Kemp.....	2 10 0	Colton, the late Miss Mary
Barnes, Mr T.....	1 1 0		Whitchurch, Miss.....	2 10 0	of Cambridge, by Messrs
Beebey, Mrs.....	2 2 0		Whitwell, Mr W., Oxford	1 0 0	Hattersley & Lawrence
Butterworth, Mr W. A.,					£300 Consols
Sarbiton.....	2 0 0		DONATIONS.		
Do for China.....	1 0 0		Bassaleg, Bethel Chapel,		
Do. for W & O.....	0 10 0		per Mr Jenkins, Regents		
Champion, Miss, Clifton	1 1 0		Park, College for		
Deane & Co., Messrs.....	1 1 0		Breton Mission.....	1 6 5	
Evans, Rev W. W.....	0 10 0		Bible Translation Society,		Abbey Road, St. John's
Foster, Mr P. S.....	1 1 0		for T.....	200 0 0	Wood.....
Gover, Mr W. S.....	1 1 0		Essex, J. & Co.....	0 0 0	Alfred Place, Old Kent
Graham, Mr T.....	1 1 0		Edwards, Rev J., for		Road, per Y.M.M.A....
Gurney, Mr Jos.....	5 5 0		Norway Mission.....	20 0 0	Arthar Street, King's
Lee, Mr Thos., Peckham	1 1 0		R.O.I.....	7 0 0	Cross, per Y.M.M.A....
Olney, Mr T. H.....	1 1 0		Stubb, Miss M., per Mr		Do. for N P per do ...
Overbury, Mr B.....	1 1 0		J. P. Bacon.....	1 1 0	Battersea for N P per
Pearliss, Mr W., East			Tanner, Mr J., box by...	0 6 9	Y.M.M.A.....
Grinstead.....	1 1 0		Under 10s., per Y.M.M.A.	0 2 1	Bermondsey, Drummond
Rozers, Mr W.....	1 1 0				Road for N P per
Sellar, Mr W., Constan-			LEGACIES.		
tinopia.....	1 1 0		Blickford, the late Mr.		Camberwell, Denmark
Smith, Mr A., Guraoy ...	1 1 0		Nicholas, of Newton		Place, Juvenile Society
Templeton, Mr J.,			Bushel, Devon, by Messrs		for N P, Barisaut....
F.R.G.S.....	1 1 0		J. W. F. Blickford, and		Do. do. for support of
Voeleker, Dr.....	2 2 0		W. B Venning, Execu-		child under Mr Smith,
Waikden, Mr J.....	1 1 0		tors.....	100 0 0	Africa.....

Do. Cottage Green for W & O	1	1	0
Camden Road	2	7	0
Castle Street (Welsh Ch)	8	6	8
Clapton, Downs Chapel for W & O	5	10	5
Deptford, Olivet Chapel, per Y.M.M.A.	1	4	0
Ealing per Y.M.M.A.	3	3	6
Grove Road, Victoria Pk. for N.P.	0	12	0
Hampstead, Heath Street for W & O	13	1	2
Harington for N.P. per Y.M.M.A.	2	18	11
Harrow-on-the-Hill	17	2	3
Do. for W & O	2	10	0
Islington, Cross Street, for W & O	5	5	0
Do. for N.P. per Y.M.M.A.	1	12	11
James Street, for N.P. per Y.M.M.A.	1	5	9
Kennington, Charles St., for N.P. per Y.M.M.A.	1	7	9
Kingsgate Street, for Mr Smith, Africa	10	0	0
Do for Mrs. Kerry Sch.	5	0	0
Maze Pond	2	10	0
Metropolitan Tabernacle Notting Hill, Norland Ch. for W & O	1	10	0
Regents Park Sunday-school	12	7	0
Regent Street, Lambeth for N.P. per Y.M.M.A.	2	0	0
Romney Street Sunday-school	3	7	0
South Hackney, Grove Street for W & O	1	1	0
Upton Chapel	7	17	0
Vernon Chapel	8	5	0
Do. for W & O	4	0	0
Do. per Y.M.M.A.	3	2	4
Walthamstow, Wood St. for N.P. per Y.M.M.A.	1	12	7
Do. Markhouse Common Sunday-school	0	3	0
Walworth, Ebenezer Sunday-school for India	1	8	0
Wandsworth, East Hill Sunday-school for N.P.	1	13	4
West Drayton for N.P. per Y.M.M.A.	0	12	0
West Green per Y.M.M.A.	1	13	0
Do. for N.P. per do.	0	11	0
BERKSHIRE.			
Fifield	2	6	0
Reading, King's Road	4	4	0
Do. for W & O	4	0	0
Sunningdale	2	0	0
Wallingford	2	0	0
Do. for W & O	3	3	0
Wokingham for Mr Sale's N.P.	20	0	0
Do for Mr Sale's Mission boat	4	10	2
BUCKINGHAMSHIRE.			
Great Missenden	1	0	0
Haddenham	11	19	8
Do for W & O	0	11	0
Do Towersey for W & O	0	6	0
Do Thame	2	11	0

High Wycombe	33	19	8
Do. for W & O	1	2	10
Do Wycombe Marsh Sunday-school	6	12	8
Little Kingshill	8	10	0
Do for W & O	0	10	0
Olney	7	19	5
Do for W & O	3	0	0
Do for N.P.	3	19	1
Weston Turville	8	16	8
Do for W & O	0	9	7
Do for N.P.	0	15	3
CAMBRIDGESHIRE.			
Cambridge, Zion Chapel for W & O	3	0	0
CHESHIRE.			
Little Leigh	1	10	8
Do for W & O	1	0	0
Northwich	2	1	4
Do for N.P.	0	18	0
CORNWALL.			
Helston	1	10	0
New Quay for N.P.	0	6	0
Penzance	14	0	3
Do for W & O	1	0	0
Do for N.P.	0	1	9
Saltash	8	17	4
Do for W & O	1	12	0
Do. for N.P.	1	5	2
CUMBERLAND.			
Maryport	5	11	0
DERBYSHIRE.			
Riddings	1	1	3
Do for W & O	1	1	3
DEVONSHIRE.			
Barnstaple, Boutport St.	6	6	0
Culmpton	3	18	0
Lifton	2	1	5
Do for W & O	0	7	0
Do South Petherwin	1	13	4
Do Graystone	0	8	0
Do Tourton	0	11	3
Newton Abbot, 1st Church for N.P.	0	8	6
Do. East Street	9	6	4
Do. for W & O	0	14	4
Do. for N.P.	1	5	0
DORSETSHIRE.			
Dorchester for W & O	1	0	0
Gillingham	8	14	2
Do for W & O	0	10	0
Do. for N.P.	2	8	8
DURHAM.			
Jarrow for W & O	0	10	6
West Hartlepool for N.P.	0	16	1
ESSEX.			
Braintree	3	7	0
Langley, for W & O	1	0	0
Loughton	6	0	0
Thaxted, for N.P.	1	4	2

Thorpe-le-Soken	2	7	1
Do. for W & O	1	0	0
Do. Cranleigh School	0	6	0
GLOUCESTERSHIRE.			
Eastcombe	1	10	0
Winchcombe	20	0	0
Do. for N.P.	0	16	6
HAMPSHIRE.			
Southern Auxiliary.			
Collections, Annual Meetings, and Sermons	14	3	9
Do. United Communion Service, for W & O	3	12	9
Portsea, Kent-street	48	19	2
Southsea, St. Paul's Sq. Chapel	32	9	0
Do. Marlela Bouies Sunday-school	20	10	0
Do. Ebenezer Sun.-sch.	6	3	0
Landport, Lake-road Ch.	17	3	4
Do. for N.P.	1	1	0
Do. Herbert-street	2	13	9
Forton, Victoria-street	7	11	7
	154	7	4
Less Expenses and amount acknowledged before	138	17	11
	15	9	5
Whitchurch	6	3	6
Winchester	8	15	0
ISLE OF WIGHT.			
Newport, for N.P., addl.	0	4	6
HESSEFORDSHIRE.			
Ewias Harold	0	10	3
Do. for N.P.	0	7	0
Fownhope	6	19	0
Do. for W & O	0	8	0
Do. for N.P.	8	15	0
Garway	1	13	0
Do. for W & O	0	2	6
Do. for N.P.	1	2	4
Hereford	32	1	5
Do. for W & O	1	10	0
Do. for N.P.	4	18	11
Norton Skenfrith	0	15	2
Ross	8	15	8
Withington	2	15	6
HERTFORDSHIRE.			
Breachwood Green	1	3	0
Royston	3	0	0
HUNTINGDONSHIRE.			
Bluntisham	13	15	3
Buckden and Brampton, for W & O	0	7	6
Dean	3	4	6
Fenstanton	6	12	0
Godmanchester	1	5	2
Hall Weston	1	11	3
Hemmingford	0	2	1
Houghton	4	5	0
Huntingdon	29	10	10
Do. for W & O	1	18	6
Kimbolton	3	8	9
Offord	1	14	6
Perry, for W & O	0	3	8
Ramsey	17	6	1
Roxton	0	2	0

St. Ives	36	12	9
Do. for W & O	1	1	9
St. Neot's	16	5	0
Do. Old Meeting, for W & O	1	0	0
Do. Corn Hall, for W & O	5	2	10
Spaldwick	5	2	2
Do. for W & O	1	16	6
Staugton and Stukeley, for W & O	0	7	0
Woodhurst	2	4	10
Do. for W & O	0	5	3
Yelling	1	0	0
Do. for W & O	0	4	0

Less Expenses, and amount acknowledged before	151	12	0
.....	142	10	3
.....	9	1	9

KENT.

Ashford, St. John's Lane	4	12	10
Brabourne for W & O	0	10	0
Crayford for NP	1	14	6
Dartford	7	10	0
Deal	14	12	3
Dover	7	10	6
Do. for NP	0	16	7
Edenbridge	7	10	0
Do. for W & O	1	0	0
Forest Hill	21	14	9
Do. for NP, per Y. M. M. A.	4	4	11
Gravesend, Windmill-st.	7	16	5
Lewisham-road	36	14	10
Mecopham	10	0	0
Do. for W & O	0	15	9
Do. for NP	0	11	3
Sandhurst	1	0	0
Do. for W & O	2	19	0
Smarden	3	2	0
Woolwich, Queen-street, per Y. M. M. A.	1	0	5
Do. Parson's Hill	1	6	4

LANCASHIRE.

Ashton-under-Lyne.....	18	16	3
Bacup, Doals for NP	2	1	3
Poison, Claremont Chapel	16	15	8
Do. for W & O	3	12	4
Liverpool, Myrtle-street, for W & O	70	0	0
Manchester, on account, by Mr. Dickham, Treasurer.....	100	0	0
Do. Moss Side, for NP	2	10	10
Rochdale for NP	6	19	0
Southport	50	0	0

LEICESTERSHIRE.

Blaby	1	3	0
Sheepshed	0	10	0

NORFOLK.

Great Ellingham	3	0	0
Do. for W & O (mocty)	0	6	0
Do. for NP	2	2	9
Lynn, Steppay Chapel, for W & O	2	0	0
Do. for NP	3	17	0
Swaffham, for NP Koop Chand, at Kotalya	7	0	0
Thetford, for NP	1	11	7
Tittleshall, for W & O	0	6	0

NORTHAMPTONSHIRE.

Harpole, for W & O	0	17	0
Kettering	177	15	1
Do. for W & O	3	3	8
Do. for NP	1	4	3
Milton, for W & O	1	7	4
Moulton	1	0	0
Ringstead, for W & O	1	0	6
Do. for NP	0	6	0

NORTHUMBERLAND.

Newcastle, Bewick-street	28	4	0
Do. for NP, additional	6	3	6

NOTTINGHAMSHIRE.

Nottingham, George-st., for W & O	2	2	0
Suiton-on-Trent	3	14	7
Do. for W & O	0	14	0

OXFORDSHIRE.

Caversham	16	16	7
Do. for W & O	3	0	0

RUTLAND.

Belton	1	5	0
Do. for NP	1	5	0

SHROPSHIRE.

Broseley, for NP	0	8	2
Oakengates	1	0	0
Shrewsbury, St. John's Hill, for NP	0	8	6

SOMERSETSHIRE.

Chard, for W & O	2	0	0
Cheddar, &c., on account	15	0	0
Hatch Beauchamp, for NP	0	8	6
Watchet and Williton	5	3	11
Do. for W & O	0	14	0
Do. for NP	1	13	6
Wellington, for W & O	2	10	0
Wincanton, for W & O	0	12	0

SUFFOLK.

Aldborough	1	18	8
Do. for W & O	0	13	4
Do. for NP	1	13	9
Bramfield and Halesworth	0	18	6
Somerleyton	11	16	3
Do. for W & O	1	0	0
Do. for Mrs. Kerry's school	1	1	0
Wiston	1	0	0
Do. for NP	0	11	10

SURREY.

Penge	14	1	8
Do. for NP	1	15	6

SUSSEX.

Brighton, Bond-street, for W & O	1	0	0
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WARWICKSHIRE.

Birmingham, Cannon-st. King's Norton Branch	1	4	7
Nuneaton, for W & O	0	10	0
Rugby	9	17	8
Do. for W & O	1	0	0
Warwick	9	17	6
Do. for W & O	2	0	2

WILTSHIRE.

Bratton.....	7	18	0
Devizes, for NP	4	12	6
Melksham, for NP	0	2	2

WORCESTER.

Atch Lench.....	9	13	0
Do. for W & O	0	12	0
Do. Dunnington	9	0	3
Do. Pitchill	0	10	0
Do. Sheriff's Lench... ..	1	0	0

YORKSHIRE.

Bradford, Hallfield Juvenile Society	6	0	0
Cowling Hill	4	11	2
Do. for W & O	0	9	0
Mirfield.....	0	10	0
Rawdon, for W & O	1	5	0
Skipton.....	7	10	2
Do. for W & O	0	12	8
Do. for NP	2	2	7

NORTH WALES.

CARNARVONSHIRE.

Bangor	16	14	7
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DENBIGHSHIRE.

Brymbo Tabernacle, for W & O	0	3	4
Wrexham	0	5	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Ch.	4	15	0
Crickhowell.....	3	8	0
Glasbury	6	10	0
Hay	2	14	0
Maesbyrllan	1	8	0
Do. for NP	2	10	0
Pantycelyn	1	2	6

CARMARTHENSHIRE.

Llangennech, Salem.....	2	2	8
Maescanner.....	1	8	1

GLAMORGANSHIRE.

Cwmwrch, for NP	0	5	6
Hengoed	5	15	0
Do. Pengarn Branch.....	6	9	6
Llanillyd Fawr	0	19	0
Pontbrenllwydd.....	2	8	4
Do. for NP	0	9	8
Pontypridd, Tabernacle.	3	17	5
Do. for NP	1	2	7

MONMOUTHSHIRE.

Cwmbran, Ebenezer, for NP	1	2	6
Pontheer	14	5	1
Do. for W & O	1	13	0
Do. for NP	3	4	0
Pontygwaith	0	13	10
Pontypool, Tabernacle.....	0	19	7
Do. for NP	0	16	6
Redwick, for NP	1	1	6

PEMBROKESHIRE.

Fishguard Hermon, for NP	1	9	0
Harmony	3	14	3
Llesterston	4	7	5

Millford	0 18 2	IRELAND.		Overbury, Rev. F., War-	
Neyland	0 10 1	Ireland, on account, by		wick	1 1 0
Tenby	15 2 0	Rev. J. B. Brasted ..	10 0 0	Whitwell, Mr. W., Oxford	0 10 0
Do. for W & O	0 10 0	Macherafelt	2 0 0	By Rev. B. Millard—	
SCOTLAND.		Tandragee, for N P	0 8 6	H-wiley-road Chapel...	5 10 0
Aberdeen	12 12 6	Waterford	0 10 6	John-street Chapel ...	10 4 4
Do. Silver-street, for		Do. for N P	4 10 6	SPECIAL CONTRIBUTIONS FOR	
N P	0 9 2	ITALIAN MISSION.			
Airdrie, for N P	2 1 7	JAMAICA SPECIAL FUND.			
Dundee, Lochee, for N P ..	2 4 6	"Anonymous" by Rev.			
Eyemouth, for N P	1 13 0	J. Aids	10 0 0	Hill, Miss M. A., Hull ...	5 0 0
Tobermory, for W & O ...	0 11 7	Butterworth, Mr. W. A.		Hooker, Mr. T. E	0 10 0
Do. for N P	1 14 10	Surbiton	0 10 0	Yates, Miss, Stroud,	
		Champion, Miss, Clifton.	0 10 0	Missionary Box	1 0 0

ACKNOWLEDGMENTS.

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

Mrs. Foster, Tottenham, for parcels of flannel for Mrs. Edst, Jamaica, and Mrs. Fray, Jamaica.
Mrs. Stevenson, Blackheath, for a parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AMERICA—

Boston, Bond, T. S., February 8.

AFRICA—

CAMEROONS—

Burford, G. R., January—.
Pinnock, F., December 6.
Saker, A., December 20, 25; January 23.
Smith, R., January 24.
Thomson, Q. W., December 20; Jan. 23.

ASIA—

CHINA—

Shanghai, Brown, W., December 20.
Ningpo, Baschlin, C., November 7.

Ceylon—

Colomba, Pigcott, H. R., December 25;
Waldock, F. D., January 17; Feb. 7.

INDIA—

Agra, Gregson, J. G., January 4, Feb. 11,
12; Parsons, J., January 27, Feb. 12.
Aljababa, J. Evans, T., February 24.
Barisal, Sale, J., February 11.
Benares, Etherington, W., February 16,
17.
Bombay, Edwards, E., January 22; Greg-
son, J. G., February 11, 14; Biss, R.
C., February 7.
Calcutta, Jorden, C., January 26; Kerry,
E., January—; Lewis, C. B., December
27, Jan. 5, 12, 19, 26, Feb. 2, 7; Robin-
son, R., January 12; Greenway, W., Janu-
ary 27; Supper, Mrs., February 1;
Wenger, J., February 16.
Dacca, Bion, R., January—, Feb. 13.
Dargeelink, Page, J., February 10.
Delhi, Smith, J., February 2.
H-wah, Morgan, T., December 20.
Italy, Kerry, George, February 2.
Jessore, Ellis, R., J., January 11.
Kboolnee, Dutt, G. C., January 30th.
Monghyr, Lawrence, J., January 14.
Muttra, Williams, J., December 30.
Seranpore, Martin, T., Jan. 12, Feb. 9;
Trafford, J., January 12, Feb. 9.

Sewry, Allen, I., December 28; Hobbs,
W. A., December 25; Thomas, J. W.,
December 21.
Sotiagapore, Bate, J. D., January 6.

EUROPE—

FRANCE—

Morlaix, Jenkins, J., January 30; Feb. 23.
St. Brieuc, Bouhon, V. E., February 24,
March 12.
Tremel, Lecoat, G., March 9.

ITALY—

Rome, Wall, J., February 12.

NORWAY—

Bergen, Hubert, G., January 26.

WEST INDIES—

BAHAMAS—

Inagua, Littlewood, W., January 6.
Nassau, Davey, J., January 10; Feb. 17.
Turk's Islands, Pegg, I., November 23.

HAWTI—

Jacmel, Hawkes, J. February 9, 23.

JAMAICA—

Brown's Town, Clark, J., January 23.
Contentment, Hutchins, T. O., December
28.
Flint River, Randall, C. E., January 5.
Jericho, Clarke, J., January 4.
Kingston, East, D. J., January 10; Ough-
ton, Thomas, January 24.
Montego Bay, Henderson, J. E., January
22.
Mount Carey, Fuller, J. J., January 20.
Spanish Town, Johnson, J. S., February
5; Phillippo, J. M., January 8, Febru-
ary 8, 24.
Stewart's Town, Webb, W. M., January 9
Salter's Hill, Denny W., January 20.

TRINIDAD—

Port of Spain, Gamble, W. H., January

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard
Street, to the account of the Treasurer.



MAY 1, 1872.

REPORT.

WITH a grateful sense of the Divine goodness and condescension, the Committee present to the constituents of the Society their Eightieth Report. Some years have been distinguished by events of thrilling interest, others have been marked by steady and almost unobserved advance. Of the latter class has been the year just closed. Harmony has characterized the councils of the Society, the churches have exhibited an increasing interest in the work of God, while, everywhere in the mission field, some inroads have been made on the kingdom of superstition and sin.

THE MISSIONARY STAFF.

The Committee have, however, to regret the non-fulfilment of their desire to strengthen and increase their staff of missionaries in India. The impression produced by the Treasurer's address, at the meeting held in Northampton, in the autumn of 1871, led several brethren to offer themselves for missionary service. Two, the Revs. T. L. Rees and R. Williams, have been selected for the work of Christ in Jamaica; a third, the Rev. Joseph Hawkes, has been welcomed by the long-tried Church in Jacmel; but two only, the Rev. Joseph Gregson, and Mr. de St. Dalmas, have been set apart for India, while the Rev. W. A. Hobbs has returned, in order to labour at Sewry. The Committee feel that the Society is much indebted to the Rev. Joseph Gregson, for the self-denying consecration of himself again to mission work, to do which he has left a flourishing congregation and church at Portsea. These brethren will not, however, form any numerical addition to the Indian field, for Mr. Gregson only replaces the loss sustained by the Society in the departure of his cousin, the Rev. John Gregson, for Australia; while the lamented decease of the Rev. C. F. Supper will leave the number of Indian missionaries the same as before. Two or three appli-

ocations are still before the Committee, but unless the funds can be increased, the incoming Committee will necessarily be deterred from availing themselves of services so sorely needed. It should clearly be understood, that with only two or three exceptions, all the Society's stations in India are undermanned; besides which, the advances of age, and the inroads of sickness greatly weaken the brethren who are at their posts. With reference to the North-West Provinces, the Rev. Joseph Gregson, who has just reached the scene of his future labours, describes, in the following language, the impression produced upon his mind:—"I have been painfully impressed," he says, "with the very feeble condition of our stations, and most fervently pray that help will soon be given from the Home Churches. At Monghyr, Brother Lawrence is not able to take all the work of the station and district, after forty years of laborious service in the country. Mr. Campagnac is in bad health, and, in consequence, little more than station work can be done. At Benares, Mr. Heinig has just recovered from a severe attack of illness; and Mr. Evans is again suffering in his head, at Allahabad. At Agra, I shall be alone; and at Delhi, Mr. Smith is not only alone, but in very enfeebled health. At Muttra, Mr. Williams is alone, and will soon return home in consequence of failing health. Out of eleven missionaries in the North-West, we have only three who are physically capable of discharging *all* the duties connected with mission work." The Committee venture to ask for these facts the most earnest and prayerful consideration. They trust, that during the coming year, they may find in the sympathy and liberality of their friends, the means, in some measure, of meeting the need so forcibly pressed on their attention.

But while such is the state of the mission in India, with regard to the missionary band, the providence of God has enabled the Committee to strengthen it in other quarters. Mention has already been made of the two brethren sent to Jamaica, and of another to Hayti. The liberality of a friend has further enabled the Committee to make up the four men for Norway—resolved upon at the Cambridge meeting in 1870; and the Rev. James Wall has been placed on the permanent list of the Society's missionaries for the Lord's service in Rome and Italy. The Society has now in its employment, or under its direction, 63 missionaries, about 220 native preachers and pastors, and 140 schoolmasters—a staff of 423 persons. Some eight lady visitors, and fourteen or fifteen Bible-women, who labour in connection with our missionaries and their wives, in the Zenanas, and among the female population in India, are not included in this enumeration. For the most part they are supported by the Ladies' Association, which has been formed for this object.

The only death during the year among the missionary brethren has been

that of the Rev. C. F. Supper, of Dacca. He entered on missionary work in India in the year 1840, under the auspices of the Basle Missionary Society. But in 1851 he joined this Society, from which time he laboured in the gospel with great assiduity and perseverance in Cutwa, Bishtopore, and finally in Dacca and the surrounding districts. Much of his life was spent in itinerating in Eastern Bengal, and in preaching in the bazaars and houses of Dacca. His gentle and humble manners made him very popular with the natives, by whom, as well as by his fellow-labourers, he will long be held in loving remembrance.

ITINERANT LABOURS IN INDIA.

Turning now to the Reports of missionary labour during the year in India, the Committee are happy to observe a very large and increasing amount of itinerant effort by the brethren whose health enables them to undertake it. In Eastern Bengal, the Rev. R. Bion and his assistants have not allowed a single month of the year to pass without some excursion or direct attempt to preach the Gospel to those by whom it had not been heard. The markets and bazaars in hundreds of villages, annual melas, where myriads congregate for purposes of worship or trade, have been diligently visited. In dense jungles and swamps, unvisited by any European save the missionary, thousands and thousands of people have gladly listened to the messengers of Christ. For a fortnight together they have continued in some places preaching daily. "If, in the result," says the missionary, "baptisms have been few, it is a remarkable fact that the Gospel of Christ is unceasingly drawing the attention of the masses, so that opposition to it has, as far as outward appearances go, entirely ceased." In the neighbouring district of Backergunge, the Rev. J. Sale reports, as the result of a close scrutiny of their journals, that the native preachers have preached the Word of God to some hundred thousand Hindus and more than 80,000 Mussulmans. Excepting occasional insults from fanatical Ferazees, and exceptional cases of anger and misunderstanding, the preaching has been well received. Several villages have been visited at the earnest and repeated request of the inhabitants.

In Jessore the same diligent labour has been prosecuted by fewer hands; but the Rev. J. Ellis reports that 45,000 persons have heard the Gospel. The native missionary brother, the Rev. Gogun Chunder Dutt, reports that on his side of the district a thousand villages have been visited, with one hundred and ten markets and fairs; some 30,000 souls having thus heard the message of God's reconciling love. In the village of Dumooria, the head-man, with seven families, has openly renounced idolatry, and all its debasing rites. In the district of Birbhoom, the Rev. Isaac Allen has journeyed to many

new places, inhabited by a mixed population of Bengalis and Southals. Only in Cutwa was he met by opposition, where his voice was occasionally drowned with the old heathen cry, "Huri Bol, Huri Bol." He records interesting conversations with individuals, some of whom have been educated in the Government Institutions, and who are now found in considerable numbers throughout Bengal, employed in Government service. Near Dudhani he mentions an almost spontaneous work that has sprung up in a Bengali village among a number of shopkeepers. They are in the habit of meeting together in the evenings to read the Scriptures, comparing its teachings with those of Hinduism. Five or six have not only left off idol-worship, but boldly avowed their belief in Christ. One young man, through his refusal to worship the goddess Durga at the annual festival, has been driven from home, with high words and blows, by his parents. In another town, the Mohammedans furnished the missionary with a place to stay in, and with sweetmeats; and an attentive congregation assembled, many of whom sat up till midnight, hearing the Word read, and discussing the merits of Christianity and Mohammedanism.

The Rev. John Page reports the "joyous work" of a second visit, of twelve weeks' duration, to Independent Sikkim. Supplied with Tibetan Scriptures by the Moravian brethren of Lahoul, he went through some sixty villages or hamlets of Lepchas and Bhotiyas. The principal Buddhist monasteries on the route were also visited. Everywhere they met with kindness and courtesy. A lodging was almost always provided for him and his two assistants, and good wishes were abundantly expressed by the lamas (priests). "You do not come, as some do," said they, "to indulge in sport, or see the land, but to make known God to the people; hence we are thankful for your visits, and wish that all the people would attend to your teaching." A native gentleman in an important official position has entrusted his son to Mr. Page for education, and others wish to send their sons for the same purpose. Kindness and attention everywhere proved that God had prospered their way. The Rev. G. Kerry, with two of his native assistants, has paid an interesting visit to Juggernath's shrine at Pooree, in Orissa. An interesting opportunity of preaching the Gospel among the thousands of pilgrims who annually resort thither, was thus secured. Besides two visits to the villages to the south of Calcutta, Mr. Kerry has also taken a preaching tour along the banks of the Hooghly, in which he met much that convinced him that God had not forgotten His promise, nor rejected the labours and prayers of His servants.

Advancing age and physical weakness do not prevent the Rev. T. Morgan from continuing the work in which he delights to engage—that of preaching the Word among the heathen around him. Speaking of the changes going on before

his eyes, he says: "The swinging (Churuck Pujah) was always popular. I went to the old place. There was a great crowd. But the swinging-pole had disappeared for ever. There were, however, several swings like those I have seen in an English country-fair—women and children going round and round in great glee, and paying for it. I spent two hours in preaching. The next great day is when Juggernath takes his annual airing. There were no cars, nor Juggernath. There was a large fair, with useful and fancy articles for sale. Formerly there were a great number of clay images of Juggernath for sale; this year I saw none. The Government allows fourteen days for the Durga Pujah holidays. All Government work is suspended. There are family gatherings, and a great deal of drunkenness and debauchery. On the day of throwing the images into the river, I went on the roads preaching and distributing tracts. Formerly there were numerous processions in honour of the goddess; this year the turn-out was poor—in fact, a miserable exhibition. I find the Mussulmans singularly changed. Formerly, the very mention of Mohammed and the Koran would cause them to bristle like cobras; now they are mild, docile, anxious to hear and get some portions of the Bible. There is a sort of waking-up to the suspicion, that after all Mohammed may not be right."

Weak in numbers as are the missionaries of the North-west Provinces, they nevertheless emulate their brethren of Bengal in their itinerant labours. The Revds. W. Etherington and J. D. Bate report a very interesting tour in Central India. A portion of it was in one of the native states. In many places they found that the Gospel was utterly unknown. Their visits to the places on their route were not hurried; they stayed in some of them for many days, when the interest excited seemed to call for a further exposition of the truth. Men of all classes listened with attention to the Word of God. Travelling usually by the railway, they were lightly equipped, often finding their lodgings in the railway-stations or in the travellers' bungalows by the roadside; twice they found shelter beneath an Englishman's roof, and once they slept under the stars. Melas, too, they visited at Monghyr, Sonpore, and Allahabad, in which other brethren joined them. The Rev. Josiah Parsons has visited Hurdwar, availing himself of the offer of some American brethren to share their tent. At this celebrated place of pilgrimage the Brahmins inveighed bitterly against the missionaries, declaring that they were effectually turning away the minds of the people from the religion of their fathers. Several begged the missionaries, most piteously, to desist before they were financially ruined. One celebrated Purohit (household priest) strongly objected to their preaching Christ as the *only* Saviour. The exclusiveness of Christianity was intolerable, and to pitch Christianity against Hinduism was the way to set everybody against the latter, and to monopolize all religious

teaching. Great numbers were found to have a knowledge of the Gospel, while the general absence of enthusiasm for the idols, and for the rites and ceremonies of their worship, was very marked. "Secret believers in Christianity," he says, "I could count by scores."

In and around Patna, the Rev. D. P. Broadway and his native assistants, have steadily pursued their course of untiring effort to preach Christ crucified to the people. Usually the message has been attentively listened to, villagers often following the preachers from place to place. In the Delhi Mission, itinerating has been carried on perseveringly by the native brethren, Chumni Lal and Seetul Das. Others have visited the villages nearer Delhi. Chumni's report shows a total of 180 villages visited, and 1,500 people preached to. He has thirty inquirers. Seetul has traversed a wider district, and hopes soon to baptize some thirty inquirers in one village alone. These brethren are freely supported with food in nearly all the villages they enter. They stand not alone in this voluntary devotion to the service of Christ, members of the Church occasionally taking part in the work of faith. Mr. Sale marks it as a notable sign of improvement in his district, that some of the younger converts are actively bestirring themselves in the work of evangelization, while others in Calcutta have gone forth to find a hearty welcome and a gracious reception among their idolatrous countrymen. The Committee may sum up the impression produced on their minds, by this tale of devoted and indefatigable labour, in the words of Lord Napier, the Governor of Madras, which, although primarily applicable to Southern India, are equally true of the northern countries of Hindustan; "The progress of Christianity is slow, but it is undeniable. Every year sees the area and the number of Christians slightly increase. The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people. I cannot but believe that the time may come when these classes who have no real religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith. The present period is one of moderate progression, but it does not exclude the expectation of rapid and contagious expansions, such as were witnessed in the sixteenth century in Malabar and Madura, in the last century in Tanjore, and more recently among the Shanars of the South." Towards effecting this consummation, the labours of our missionaries must be regarded as of eminent value.

THE NATIVE CHURCHES.

The Committee are happy to report that the effort commenced last

year among the churches to the south of Calcutta, to place them on an independent basis, has been maintained, with very hopeful results. It was then announced that five churches had elected pastors: they have now begun to contribute towards their support. The churches were also informed that they must assume the responsibility of erecting and keeping in repair their places of worship. As these had been greatly damaged by the cyclone three years ago, the Committee offered, instead of providing the whole expense of their rebuilding from the funds of the Society, that they would grant a sum equivalent to that raised by the people themselves. The Rev. George Kerry thus relates the result:—"The Khari people, after some delay, to see whether what was said by me was unalterable, raised 100 Rs., and received 100 Rs. from the Society, and for 200 Rs. put their chapel into a very decent state of repair. On the Sabbath morning of the reopening, the place was crammed full of people. I preached from Malachi iii. 1. At this service several of the brethren offered prayer with the congregation. In the afternoon Romanauth preached a very beautiful and real Gospel sermon. The people seemed to be stirred up with renewed zeal. They agreed with my suggestion to hold special meetings for prayer for the outpouring of the Spirit of God upon them." The chapel at Lakhyantipore is a larger structure than that at Khari, and the costliness and extent of the repairs necessary constitute an insuperable difficulty, in the eyes of the people, to undertaking their execution. They omitted no opportunity of appealing to the missionary's pity, by pointing out the certain ruin of their once beautiful and commodious chapel. They were, however, told they must repair it themselves. At length, last year, they raised 50 Rs., and then stopped; but this year they have again tried, and have raised 137 Rs. more. They will therefore be entitled to draw a similar sum from the Society's funds. This will not be enough; but the missionary is hopeful, that the effort to help themselves having begun, it will acquire strength with exercise. Two other chapels have been repaired by the people at their own cost; but, as they were small, no difficulty was felt in obtaining the requisite funds. At Russool Mohammed Choke a native brother, Gorachund Roskor by name, has rebuilt the chapel, at his own expence; it would have cost the Society 80 or 100 Rs. On the occasion of the opening, a pastor and deacons were set apart to the service of the church. An interesting proposal has come before the Committee from this community, to the effect that the sum which the Committee would have to pay for seven years, in a diminishing amount annually, should be paid at once, for the purpose of purchasing three or four acres of land as a sort of glebe for their pastor's support, the members tilling it free of cost for the pastor, whoever he may be. From one of the churches

in Jessore a proposal has been made that the church will at once undertake their pastor's support, if the Committee will build him a house. The church at Johnnugger, near Serampore, has also commenced the formation of a pastors' fund. Whatever judgment may be formed of the above plans, these symptoms of an active desire to provide for the maintenance of the means of grace are a most gratifying sign of progress. The Committee will do all in its power to foster this spirit of independence. They hope that the apathy and reluctance of former days are passing away.

It was mentioned in last year's Report that the Rev. James Smith had returned to Delhi, with the object of carrying out, as far as practicable, his plan of securing the complete independence of the Native Church, by teaching them to rely on their own resources, and not on the funds of the Society. His principle may be stated in his own words:—"Just so far as converts and stations are the result of faithful evangelistic labours, applied and rendered effective by God's Spirit, unaided by the influence or prospect of worldly gain, and no further, can it be counted success. Our efforts have been directed, not to the increase of paid native agents or converts who look to us for their material support, but to the dissemination of Christian principle, and to the fostering of a spirit of manly independence in those professors of Christianity who remain in their own homes and spheres, follow their own trades, and strive to fight life's battle without our money." In accordance with this principle, Mr. Smith deprecates the support of natives of any class from foreign funds, and the formation of Christian villages and orphanages. As the present result in Delhi, says Mr. Smith, "I can look round on more than a hundred families professing Christianity, not isolated in Christian villages or mission compounds, but scattered over the city among the heathen, working at their own trades, and thus earning their bread without troubling the mission, to a large extent conducting their own religious services, and making considerable efforts for the evangelization of their neighbours." With regard to the working of the Native Church, Mr. Smith states that he has "sought to make public worship subservient to family religion. Hence our efforts have been devoted to the establishing of small assemblies in the midst of the houses of the converts, wherever they exist, thus bringing our instruction, as far as practicable, within hearing of the women and children, with a view of reverting to the old apostolic plan of the church in the house. In this way we are not without hope of getting rid of the difficulty there is in securing native pastors; for whilst we have no man properly qualified to take charge of a large church, yet many are fully capable of superintending these smaller assemblies, and leading them in their devotional exercises. Our brethren thus keep up twenty-one weekly

services, according to a plan drawn up by themselves. About one thousand persons are in attendance at these meetings, and I anticipate results from them of far greater magnitude than we have ever realised in Delhi before." Mr. Smith usually attends one or the other of these meetings every evening. The only salaried teachers in the Mission at the present time, are the schoolmasters of the twelve ragged schools and the Central School. With an inconsiderable exception, the schools are provided for by the Delhi Municipality and the Public Instruction Department. This represents, says the Rev. C. B. Lewis, in his valuable report to the Committee, "all that Mr. Smith is now paying for the furtherance of gospel truth in Delhi, except a little occasional aid to those who travel from home to preach." The two preachers, Chirag Masih and Chumni Lal, are supported "out of money partly subscribed by the members, and partly given to the Church by friends willing to help their endeavours. The Mission sustains only the English Missionary, and I feel confident that no other station of our Mission in India exhibits so much evangelistic work carried on at so small a cost to our funds." In the following passage Mr. Lewis has given to the Committee, after mature consideration, his views of the work in Delhi:—

"One cannot but wish that our native Christian brethren at Delhi were generally more intelligent and better-educated men than they are, and that their social status was higher and more influential. The most of them are poor shoemakers, living in just such wretched hovels as their heathen brethren occupy; and, notwithstanding all the teaching they have received since their conversion, their condition is one of much ignorance and of defective Christian culture. But how could it be otherwise? This fact extenuates and explains much that we have to regret in the history of the past two years. As a church, the present condition of the converts must appear unsatisfactory, especially so to any one who looks for the speedy reproduction here in India of the orderly Christian communities we all know in our own land—with beloved and honoured pastors, intelligent and fervent-spirited deacons, teachers, and visitors of the sick and the poor, and commodious places of worship and schools. The Delhi Christians can show but little to represent all this—less, indeed, than is to be seen in some other mission stations, where the free expenditure of European contributions has provided the neat sanctuary, the well-instructed native pastor, bands of well-fed and cleanly-dressed school-boys and girls, and all else except a self-reliant, self-helping body of Christian people, united together only by their common faith in Christ, and determined to do just what they themselves can to hold fast and to hold forth the Word of Life. But such a trim model of an English church is an artificial thing. It owes its existence to foreign benevolence,

and its shape to foreign civilization, and, with the failure of foreign resources, it must necessarily fall to pieces. If there is less of apparent symmetry in the Delhi congregations than may be found elsewhere, there is at least unquestionable vitality, and if this be wisely cherished and encouraged, as I believe it is by Mr. Smith's method of treatment, there is every reason to hope that it will increase in volume and in strength, and will hereafter assume a shape more in accordance with our own experience of the refining and elevating influences of the doctrine of Jesus Christ.

"Of Mr. Smith's personal activity in this work, it were hard to speak too highly. He is ever moving about amongst the people, and his energy inspires all with whom he comes in contact. He greatly needs help; and it is much to be desired that a young missionary should be sent to Delhi to work with him, and eventually to take up the plans which, it may be feared, he cannot himself very long direct."

Whatever views may be entertained of the value of the principle on which Mr. Smith is endeavouring to act, the experiment is one of the deepest interest, and will be watched by the Committee and the friends of Christianity in India with earnest prayer that the Divine blessing may rest on the self-sacrificing labours of Mr. Smith, and that it may issue in the salvation of the perishing, and the establishment of a zealous, devoted, and vigorous Church in Delhi, from which the Gospel may spread into all the region round about.

THE SONTHAL MISSION.

It is with much pleasure the Committee report the gratifying progress of this interesting work, under the auspices of the Indian Home Mission. The people—who are said to number about two million souls, scattered over a rugged country, larger in extent than England and Wales—are found very willing to listen to the Word of Life, the message finding the more ready acceptance, in consequence of the goodwill and acts of friendliness shown to the people by the missionaries, under the oppression they endure from Bengali merchants and bankers, on whom they depend for monetary aid in the cultivation of the soil. Many hundreds frequently assemble to hear the Word of God. One very significant incident is mentioned. At a large assembly of head-men of villages—about a hundred in number—the subject of Christianity was recently discussed. The meeting adopted the conclusion that the God of the Christians is the only true God; that Christianity is friendly to the poor and the oppressed; and that the Sonthals who wished to profess the Christian faith should do so without molestation. One head-man, who had shown himself a persecutor of the Christians, was

there and then degraded from his office by a decree of the assembly. Thirteen persons have been baptized during the year, and the native church now consists of twenty-eight members. Much time and care have been expended in gathering and classifying the words of the language, and for the first time reducing it to a written form. A Sonthali grammar has been prepared by Mr. Skrefsraad, which is now in the press. Many of the songs and traditions of the people have been collected, and are being translated for publication. In due time the missionaries will be prepared to enter on the important work of translating into Sonthali the Scriptures of Truth.

REPORT OF THE SPECIAL COMMITTEE ON THE INDIAN MISSION.

In consequence of the discussions which took place a little more than two years ago, the Committee felt it their duty to undertake a thorough investigation into all the departments of the work being carried on by their brethren in India. For this purpose a series of questions was prepared by a Special Committee formed for the purpose, embracing in detail the entire work of each missionary. Information was sought from gentlemen acquainted with India, and interested in missionary labour. The Indian missionaries at home also gave their assistance to the Special Committee. The documents and reports, the issue of their prolonged inquiries, and which have been printed for the use of the Committee, are of great importance, and it is due to the supporters of the mission that the general results of their investigation should here be given. Not the least of the advantages thus gained has been the removal of many misapprehensions, especially with reference to the amount of time devoted by the Society's missionaries to education and to the ministry of the Gospel among resident Europeans. Nor is there necessary such extensive and radical changes in the plans pursued, as by many it was thought likely would be the case. The primary duty of the missionary life—the oral and extensive preaching of the Gospel—had by no means been neglected, and it was left to the Committee only to repeat its oft-expressed wish to give still greater facilities for the accomplishment of this essential duty. On the important question of native agency the Committee have resolved to make strenuous efforts to raise up an educated ministry in connection with the College at Serampore, to carry into effect, as speedily as circumstances will admit, its already decided resolution to throw the support of the pastors on the churches they serve, and, finally, to encourage the growth of an indigenous evangelistic agency less dependent than at present on the funds of the Society at home. The Committee have further thought that the efficiency of the Mission would be largely promoted

were the missionaries to assemble at least once a year in conference for mutual assistance, counsel, and prayer. It will be the duty of these Conferences to examine, receive and dismiss, as may be necessary, the native agents of the Society; to fix the amount of their stipends; to superintend the classes that may be formed for the education of native candidates for missionary or pastoral service; to provide for the examination of missionary probationers during, or at the end of, their two years term of probation; to advise the Committee on all matters relative to the occupancy of new fields of labour, the continuance of stations, and the removal of missionaries; and, finally, to watch over the general interests of the Mission. It is in the following words that the Special Committee express the impression made on their minds by the inquiries so laboriously made, and the conclusion to which they were led:—

“They rejoice to find to how great an extent the missionaries have been faithful to the primary duty of their calling, and that the Society, in the persons of its brethren, has been ever distinguished for the direct and oral preaching of the Gospel. They are also gratified to learn that measures are in progress to secure the independence of the Churches, and the self-support of the native pastorate; while the Churches, to a considerable extent, already observe their duties as such in the reception of persons into fellowship, and the discipline so necessary to be maintained. In no case are any members of the churches supported by the funds of the Society, except in so far as they are doing the work of the Society, or as age and sickness may render them dependent on the Christian love of their brethren. The great majority of the converts are very poor, and it may be yet a long time before a thoroughly indigenous native pastorate can be sustained by the unaided efforts of the churches. Still, every year increases both the numbers and wealth of the converts, and a more rapid progress may be looked for in the future than has been realised in the past.

“This review of the Indian Mission has given your Special Committee a large measure of gratification. The results attained are neither few nor small. The body of our missionaries are men worthy of the unwavering confidence and the cordial affection and support of the Churches, and, though the time has come for some important changes or modifications in our plans, it is not that the brethren have neglected the duties of their high vocation, but because the progress of events both calls for some modifications and enables us to seize advantages which our predecessors did not enjoy, but which their labours have materially contributed to secure.”

ZENANA WORK.

It is with pleasure that the Committee can report an increase in this most valuable agency for reaching the homes of India. Although the funds are raised by the Ladies' Association, the Zenana visitors, readers, and Bible-women, are under the immediate supervision of the wives of the Society's missionaries. Most of the chief centres of missionary labour are now supplied with teachers. Calcutta, Barisal, Dacca, Benares, Monghyr, Agra, and Delhi, have all their zealous workers—both European and native—and the blessing of God has richly descended upon them. The expenditure of the Association upon this most valuable agency, amounts to about £900 a year; but its annual contributions reach to little more than £600 a year. The Committee regard this Association as one of its most valuable auxiliaries, and rejoice that, after so many years of patient waiting and hope, the women of India have at length been admitted to the privileges of instruction in Christian truth.

CHINA.

Since the issue of the last report Dr. W. Brown has joined Mr. Richard in Chefoo. After spending some time in acquiring the language, Dr. Brown has commenced the practice of medicine among the people. A dispensary has been opened in the heart of the town, a part of the chapel being fitted up for this purpose. Dr. Brown's impressions of the moral character of the Chinese are of the darkest kind. There is the greatest need of the Gospel to purify their social life as well as to save their souls. The Rev. T. Richard has been assiduously engaged in itinerant labours, both in the districts around and more remotely to the west of Chefoo, as well as in the country of Manchouria, in which Christian missions have as yet made no progress. His plan is to stay in the places he visits for some days at a time; for although he may thus enter but few towns, their inhabitants enjoy a better opportunity to become acquainted with the gospel. The Native Church in Chefoo seems to be actively engaged in the work of Christ. Early in the year they chose one of their number as a preacher to the heathen, supporting him with their own money, and with their sympathy and prayers. In company with another member of the church, this native evangelist has traversed a district once before visited by Mr. Richard. The church has received an accession of six members by baptism, and under the pastoral care of Ching San Sen maintains orderly discipline, and the means of grace.

Not a little anxiety has been felt by the missionaries with respect to the action of the Chinese Government. For some time they were unable to pro-

ceed beyond the Treaty Ports for the purpose of spreading the Word of God. It is known that foreigners in China are under the authority of the respective governments to which they belong. Taking advantage of the treaty made with the French Government, Roman Catholic missionaries, far in the interior of the country, have claimed for their converts exemption from the control of the local authorities. Some have even assumed the titles, the dress, and the authority of mandarins, have resisted the legal claims of the Chinese Government, and have insisted on the restoration of property belonging to the Jesuits, confiscated centuries ago. In consequence, the advisers of the Emperor of China have endeavoured to limit the liberties secured by treaty to foreigners and missionaries, and for a time it appeared as if all intercourse with the interior would be permanently stopped. As the excitement consequent on the massacre of Tientsin quieted, missionary journeys were resumed, and but little hindrance or molestation has been met with. Important and valuable as may be the protection to life and property enjoyed by foreign missionaries, under the treaties their respective governments have secured, it may well be doubted whether it is of any real advantage in the promotion of the Kingdom of God. Protestant missionaries, enjoying treaty advantages, have often to share with Romish priests the hatred and enmity of the Chinese authorities, and are not unfrequently confounded with them as professing the one religion of the Lord of Heaven; yet in no case do they claim for their converts exemption from the laws of China, or teach them to disobey such wise and just regulations as the Chinese Government is entitled to impose. Indications are not wanting that the ministers of the Empire are both able and anxious to distinguish between the lawless and arrogant claims of the Romish priests, and the labours of Protestant missionaries who carry out the true principles of the Gospel, or, to use the words of the treaties, who sincerely preach the Christian religion, which "inculcates the practice of virtue, and teaches men to do as they would be done by."

CEYLON.

Steady progress continues to characterize the mission in Ceylon. Year by year a considerable number of converts from Buddhism are added to the churches, and the labours of the missionaries and their helpers are extended to new places. It may be interesting briefly to summarize the labours in which the missionaries are engaged. In the two districts, into which the mission is divided, there now exist, in connection with the Society, nineteen Christian churches, having a total membership of 647 persons. One of these churches—that of Korigamma—was formed during the year. The smallest church has five persons in its fellowship, the largest 106. Nine of the entire

number contain more than twenty-five persons in each. Three missionaries, with seventeen native assistants, watch over the interests of these Christian communities, and instruct them in the will of God. In ninety-two towns and villages, the brethren constantly preach the Word, and, with general acceptance, explain, in opposition to Romish and Buddhist superstitions, the truths of the Gospel. Many hundreds of heathen hear the Gospel in places of which no mention is made in the reports; and not without gratifying proofs that the power of the Spirit of God is present with His servants. "Like a vinedresser working in a fruitful vineyard," says one of the native brethren, do they joyfully and hopefully proceed with their work. "What made you give up Buddhism?" was the question put by four priests, at the Galli temple, to a recent convert. "A few years ago," was the reply, "I felt that I was a sinner, and sought salvation in Buddhism, but did not succeed. I sought it in Christianity, and there I found it, to my satisfaction, and surrendered my heart to Jesus Christ, and am now enjoying that 'peace of God, which passeth all understanding.'" In the Central Province, of which Kandy is the chief town, Mr. Carter reports several prolonged discussions with the priests of the Buddhist faith, at which hundreds of people have been present. It is one of the cheering signs of progress, that the adherents of Buddha no longer look on the efforts of the missionaries with apathy and contempt, but are compelled to enter the arena of discussion, and, by vigorous assaults, endeavour in vain to stay the people in their search for Christian instruction.

During the progress of the mission, twenty-four chapels have been erected, and, for the most part, by the willing hands and self-denying liberality of the people themselves. At the present time, new chapels are in course of erection, or are contemplated, at Heneratgodde, at a cost of £75, at Grand Pass, the original seat of the mission, and at Gonawelle, where the present building is found too small for the congregation. Towards the latter object two of the members have given £25 each, while the church has engaged to raise, immediately, £100. Similar advance has been made in the matter of school-houses. Fifteen have been built; one during the present year, and five others are in course of erection. The chapels are also used as schoolhouses, and, at the present time, there are not fewer than 872 children in the twenty-four day-schools, carried on under the auspices of the mission. The Christian value of these institutions may be understood from a fact, mentioned by the Rev. F. Waldock, that not fewer than seventy scholars have joined the church from the Gonawelle school alone. The Christian instruction, given in the day-school, is still further enforced in the Sunday-schools, which meet at nearly all the stations. They are twenty-four in number, and contain 610 children; fifty-one Christian persons cheerfully and voluntarily giving a por-

tion of their Sabbaths to conduct them. Some efforts have been put forth to encourage the Churches to assume a position of independence of the Society's funds. The Church at Kandy has for some years sustained itself, though with difficulty; but the Church at Grand Pass, in Colombo, the parent Church of the mission, has for seven years zealously provided for itself the means of grace. It consists of ninety-one members. Besides the regular services at the chapel, many others are held in various parts of the town, at which the way of salvation is made known by the pastor, Mr. de Silva, and some of the members of the Church. Mention is made, in their report, of the decease of a very old member, one of the first-fruits of the mission. He continued to the end a consistent follower of the Lord, and his end was peace. As the present chapel is very old and in a dilapidated condition, a new chapel has become indispensable. Fifty pounds have been already given, and £74 promised by the congregation; but as a large sum will be required, the Church appeals to the liberality of the friends of the Mission for aid. "We are doing," they say, "all we can in supporting ourselves and in furthering this object, and we strive thus to bring about, in the course of the coming year, the delightful realization of our long-cherished hope." It is due to Mr. Waldock to remark that his practical knowledge of architecture has been of the greatest service in the erection of the various structures which the progress of the Mission has called for. He and his colleague, the Rev. H. Pigott, labour indefatigably and harmoniously in the promotion of every good work, and it is their happiness to enjoy visible proof that the work of the Lord is prospering in their hands. In addition to the usual work of the missionary, Mr. Carter is busily engaged in a revision of his translation of the Old Testament. Some delay in putting it to press has taken place from a desire to secure the co-operation of other Christian bodies. There is, however, every prospect that a portion of the work will this year be printed, and as much haste made as is compatible with accuracy. Mr. Carter has also been engaged on a new Singhalese hymn-book, which promises to be of great value to the churches in their worship of God, both in private and in public. It is the happiness of our brethren, during their absence among the jungle churches, to be assisted in some portion of their labours by gentlemen, members of the Pettah church, who often gratuitously supply the pulpit. The Ceylon Mission is a busy scene of well-directed labour, on which the blessing of God manifestly rests: order prevails in all the arrangements, and difficulties are surmounted with a wisdom that is sustained by faith and prayer.

AFRICA.

Many difficulties continue to surround the progress of the work in this portion of the Society's field. At Bethel Town the Rev. A. Saker has continued peacefully and vigorously to pursue, and has at length completed, his great work—the translation of the Old Testament Scriptures. It is now finished at press, and the labour of many years is brought to a conclusion. With his native assistants he has been able to visit neighbouring places, to strengthen the school, and to watch over the spiritual interests of the Church. A few have been brought into fellowship. His arduous labours have been pursued with many interruptions from weakness, and he ardently longs for the relief which a fellow-worker would furnish. At Hickory Town the house in progress last year has been completed by Mr. Smith, and will become the residence of Mr. Fuller on his return. By this arrangement Mr. Smith will be released, and the Committee hope to carry out their long-cherished plan of extending the blessings of the Gospel to some of the many tribes in the vicinity of the Cameroons River who have not yet heard the message of Divine love and peace. At the best, the Cameroons River presents but a restricted sphere of operations—the Dualla tribes, among whom the present work is carried on, probably not numbering more than 20,000 souls. The prejudice, hostility, and ignorance of these tribes have largely contributed to limit the operations of the Mission still more. But the Committee are not without hope that Mr. Smith may be able to surmount these obstacles, and may find localities, not far removed, in which he may commence a new effort for the promotion of the Divine glory and the salvation of men. Mr. Smith reports that he has baptized five persons during the year, and others are giving hope of having found peace in Christ.

The Committee deeply regret to state that serious difficulties have arisen at Bell Town, which are under their careful consideration, and which they sincerely hope may prove but temporary.

At Victoria, the church under Mr. Pinnock's charge has been called to sustain a severe loss in the death of Mr. Wilson, its senior deacon, and one of the first colonists to settle in this township, which he so largely helped to form out of the dense jungle which clothes the slopes of the Cameroons mountain, at the base of which it is situated. His life was one consistent with the Gospel, and to the last he took a large and active share in the management of the affairs of the church and colony. The later weeks of the year were also clouded by the commission of a great crime. A half-civilized man, rescued from slavery by the missionaries, and living in the town, in a fit of passion slew a friend who remonstrated with him for some fault. In such a

small community an event like this absorbed all attention. Assisted by the counsels of Mr. Saker, the man has been tried and consigned to perpetual confinement; but the event greatly interfered with the peaceful progress of the missionary's labours. Mr. Pinnock, however, reports that he has had the pleasure of receiving five persons into fellowship, while visits to Fish Town and to the natives of the mountains have not been neglected.

WEST INDIES.

Steady progress continues to characterise the missions in Trinidad and in the Bahama Islands, under the care of the Rev. W. Gamble, the Rev. John Davey, and the Rev. W. Littlewood. Mr. Gamble has found a useful and efficient colleague in Mr. Wenman, who has taken charge of the country churches in the district of San Fernando. The details of these brethren's labours will be found in a subsequent page of the Report. It will here suffice to say that they have enjoyed many tokens of blessing from on High, and the churches are advancing in an intelligent appreciation of the truth of God.

From Turk's Islands we have, as last year, only a tale of distress and temporal suffering. The decay of trade continues, with little prospect of recovery. Under these circumstances, the Committee have requested their zealous and active missionary, the Rev. I. Pegg, to make Puerto Plata, in St. Domingo, the headquarters of the Mission, visiting from time to time the Turk's Islands group, as circumstances may require. To this arrangement he has consented, and during the present year he will test the value of the plan. It is expected that many of his former flock will settle in St. Domingo, a large island, which presents not only a wide and untrodden field for missionary enterprise, but also possesses capabilities of material prosperity denied by nature to the coral-banks of the Bahamas.

With regard to Hayti, the Committee have only to repeat the pleasure they have experienced in sending the Rev. Joseph Hawkes to this interesting sphere of missionary toil. He has been most heartily welcomed. During the three years that have passed since the decease of the Revds. W. H. Webley and W. Baumann, the native church has suffered many vicissitudes. Some of its members died through want during the anarchy which prevailed in the island, but, amidst it all, the church has clung together, maintained the means of grace, and steadfastly and consistently upheld the truth of God. Mr. Hawkes enters on his work in a most hopeful spirit, and sustained by the fervent prayers of the people.

JAMAICA.

The usual annual reports of the Baptist Union of Jamaica have not yet come into the possession of the Committees; they have, however, been made aware that the prosperity of the preceding year has, through God's great mercy, been continued during the year just closed. The additions to the churches have not been quite so numerous, but activity prevails in every department of Christian work. The Churches are at peace among themselves; the preaching of the Word is largely attended; the inquirers' classes increase in numbers; the liberality of the people is evinced by the support they render to their pastors, to the erection of new chapels and schoolhouses, and to the promotion of the Gospel both at home and abroad. The plan of placing four new missionaries in destitute parts of the island, to be supported from this country for four years, has so far succeeded that the Committee have been able to send out two brethren—the Revds. T. L. Rees and P. Williams—who have both arrived and entered on their work in the mountains of St. Elizabeth and Clarendon with the brightest prospects of success. The Committee still hope that the Churches at home will enable them to complete the desired number; but the fund is at present inadequate to the expense. They have received £1,196 10s. 3d. More than double this sum is required to accomplish so desirable an end.

CALABAR INSTITUTION, KINGSTON.

This Institution also continues to participate in the general prosperity of the Island. Year by year, its beneficial influence increases among the Churches it seeks to supply with trained ministers of the Gospel and schoolmasters. In the absence of the regular report, the Committee gladly avail themselves of an interesting communication from the President—the Rev. D. J. East. He states that the studies in both departments of the Institution have embraced the usual routine; the Theological School having eight students, and the Normal School department fourteen. Two students in each class have completed their term. One of the two ministerial students is engaged as a home missionary, under the auspices of the Jamaica Missionary Society; the other has become the pastor of the church at Mount Charles, and will also render assistance to Mr. East in the arduous duties attending the pastorate of the Church in East Queen-street. The two Normal School students have become schoolmasters—the one at Mount Charles, and the other at Falmouth. Six candidates for the Theological Department have been accepted, and five for the Normal School, for the year just commenced. The

schools connected with the College continue to give much encouragement. The High School numbers seventy scholars, belonging to the more respectable classes of the community. Lads are thus brought under Christian missionary influence who would otherwise enjoy no religious culture. The day-school has been somewhat reduced in numbers by the opening of a free school in the neighbourhood, the schools of the Calabar Institution being conducted on the principle of self-support; the fees, therefore, form an important element in the success of these institutions. The Inspector of Schools thus reports on their efficiency:—"I feel pleasure in stating the very high opinion I have formed of the character and usefulness of the Calabar Institution. I could wish to see every native teacher in Jamaica pursue the course of training adopted in the Calabar schools, as I am thoroughly convinced that they will bear honourable comparison with kindred institutions, either in Great Britain or America." For the efficiency thus approved, the Institution is almost entirely indebted to the untiring and skilful exertions of Mr. East's colleague in every good work—the Rev. J. S. Roberts.

Equal blessing has followed the labours of Mr. East in the pastorate of the churches in East Queen-street and at Mount Charles. At East Queen-street he found 80 members; there are now 330. At Mount Charles scarcely 40 members could be mustered when he began; there are now 170. The congregations are large, and every department of Christian work on which churches of Christ usually expend much of their spiritual life and zeal, has been revived, earnestly pursued, and, by God's blessing, successfully carried on. In conclusion, Mr. East adds: "I think I may now venture to congratulate the Committee and those brethren who projected the removal of the Institution to Kingston. It was not with me; for at one time I was strongly opposed to it. It was, indeed, my proposal to remove from Rio Bueno; but Kingston was farthest from my thoughts. God, however, evidently had need of us here, and brought us.: We will thus far bless and magnify His name."

BRITTANY.

Amidst much to depress and hinder the work in this remote district of France, the missionaries have patiently pursued their work of faith and labour of love. Priestly opposition, combined with the irreligion and indifference of the people, presents formidable difficulties to be overcome. Still, on the whole, the missionaries feel more hopeful for the future. The distribution of tracts and Scriptures has been very widely carried on, and with more than usual desire on the part of the people to obtain these silent but powerful messengers of truth. Mr. Lecoat has with difficulty escaped being

called out to serve in the army, and his school has been interrupted by the active hostility of the Romish clergy.

ITALY AND ROME.

Since the last report, the Rev. James Wall has been accepted by the Committee as a missionary on the staff of the Society. His ministrations in Rome and its vicinity are full of interest, and have enjoyed remarkable attestation of the Divine presence and power. The two rooms he has been able to open in Rome are crowded with hearers. The church which has been constituted embraces about fifty members; while in several towns within easy distance of Rome, there are knots of Scripture-reading and of praying people, who are seeking Him who is the true and living way. It only remains to add that the sums contributed by friends for this special work have sufficed to sustain it, without further charge on the general funds of the Society.

NORWAY.

The very interesting work begun in this northern region of Europe continues to enjoy much of the Divine blessing. During the year sixty-nine persons have made an open profession of their faith in Christ; and the church at Tromsøe, the nearest Christian church in Europe to the line of perpetual snow, now numbers ninety-eight members in its fellowship, under the pastoral care of Mr. Olaf Hanssen. Both here and at Bergen, where Mr. Hubert labours, efforts are being made to erect sanctuaries for the worship of God, for which funds have partially been raised in this country by the liberal friend to whom the Committee is indebted for one-half the support of the four brethren who have been sent into the field during the last year and a half. The number of stations supplied by the five brethren engaged is thirteen, and four other brethren give their voluntary assistance elsewhere. The net increase in the churches has been sixty. "Not a few souls," says Mr. Hubert, "have been gathered into our small churches, and surely many more might have been gathered by the grace of God if the labourers had been more; for truly the fields are white unto harvest, but the labourers are few." Two of the missionaries have only joined the mission within the last two or three months. No report of their labours has, therefore, as yet come to hand; but there is every reason to hope that the large measure of blessing which has attended the work hitherto will continue to be enjoyed, and the Word of the Lord have free course and be glorified.

FINANCES.

In one or two respects the hopes cherished by the Committee in the early part of the year have not been fulfilled. They hoped for such an increase in the funds of the Society, as not only to cover the expenditure, but also to remove the debt of last year. This has not been the case; and they have to regret that the Balance-sheet exhibits an addition of £2,060 2s. 10d. to the balance of £1,656 remaining over from last year; being a total debt of £3,716 2s. 10d. But, since the closing of the accounts, the Committee have to acknowledge, with grateful thanks, the grant of £1,000 towards the expenses incurred in the preparation and printing of the Dualla Scriptures, now finished. The debt, therefore, is reduced to £2,716 2s. 10d.

This increase of debt, however, does not arise from any material diminution in the most important sources of receipts, although the sum total is this year £27,846 14s. 1d. as against £29,637 16s. 8d. last year, which, indeed, shows a diminution of £1,791 2s. 7d. But as there is a less receipt of £1,704 4s. 11d. in legacies, and £449 in the Translation Fund, the cause of the difference of the two years is sufficiently apparent. But in order to form a just comparison, it is necessary to deduct from both years the legacies received, inasmuch as they now form a fund from which only one-seventh is annually placed to the General Purposes Fund account. In this way there was placed, last year, to the General Purposes Fund only £1,140, although the legacy receipts were £3,362 14s. 11d. This year the sum placed to the General Purposes Fund is £1,281 3s. 3d., an increase of £141 3s. 3d., although the amount of legacies actually received has been £1,658—the balance going to the increase of the Legacy Fund. Comparing the two years thus corrected, it is found that the receipts of the present year are £27,469 17s. 4d.; last year they were £27,415 1s. 9d., giving an advantage of £54 15s. 7d. to the present year.

In taking more in detail the items of receipts, the accounts show a diminution under the following heads, viz. :—

	£	s.	d.
Special stations and funds	364	13	11
Translations	449	0	0
Miscellaneous receipts	317	12	6
Calcutta Press advances	18	5	8
Publications	12	1	3
House account	43	6	9
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	£1,205	0	1
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But to counterbalance this diminution there has been an increase in the following items, viz. :—

	£	s.	d.
Contributions for General Purposes ..	1,035	2	11
Serampore College	46	14	5
Interest account	36	5	1
Legacies	141	3	3
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	£1,269	5	8
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It would thus appear that the chief diminution of income has taken place in certain contingent receipts—the Special Funds, the grants of the Bible Translation Society, and in Miscellaneous Receipts, which consist for the most part of sums that have to be repaid in the following year. On the General Purposes Fund there has been a most gratifying increase amounting to £1,035 2s. 11d., and as this exhibits the interest taken by the churches in the Society's labours, there is no cause for despondency, but on the contrary, for congratulation. The increase under this head is general throughout the country, the metropolis alone falling short of its usual average. There has been for some years past a slow but permanent advance on the contributions from the churches. This year it is the largest for some years, and is doubtless due to the general prosperity of the country, acting in conjunction with the deepening interest of the churches in missionary work. The reports of the deputations during the year show that this interest is augmenting. There have been this year no considerable donations; the growth has been entirely in the stated collections and contributions.

In examining the receipts under the head of Special Stations and Funds, we find the following items of decrease, viz. :—

	£	s.	d.
India	60	7	7
Indian Stations	16	8	11
China	18	10	3
Africa	268	9	3
Jamaica	67	10	0
Bahamas	5	7	4
Native Preachers	0	8	9
Schools	14	2	0
Brittany	20	7	9
New Mission Plan	123	15	0
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Total Decrease ..	£595	6	10
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On the other hand, the following items show an increase, viz. :—

	£	s.	d.
Ceylon	28	4	0
Calabar College	14	0	0
Trinidad	10	0	0
Norway	171	12	6
Total Increase ..	£223	16	6

The diminution in the receipts on account of Africa is more than met by a decrease of expenditure on that mission of £385 10s 2d. The increase of contributions for the Norwegian Mission does not meet, however, the increase of its cost, which amounts to £246 0s. 10d. Some few contributions have probably to be realized for the support of Mr. Richard in China, on the new mission plan; and the diminution in receipts for Jamaica, may be referred to the demand made on the friends of the Society to carry out the plan adopted last year of an addition of four missionaries to the European staff in that island. All the other items are small; but, in the aggregate, as already stated, the loss on these Special Funds amounts to £317 12s. 6d.

Again omitting the Legacies from the account, the Committee have to report a total expenditure during the year of £29,530 0s. 2d., as against £28,848 2s. 6d. of the previous year—an increase of £681 17s. 8d. Last year there was an expenditure of £1,656 beyond the receipts; *this* year it has amounted to £2,060 2s. 10d.; making a total debt of £3,716 2s. 10d. But inasmuch as it has been shown above that the receipts of the present year slightly exceed those of last year, the growth of debt is clearly owing to an excess in the expenditure beyond the ordinary receipts of the Society. If, however, the entire receipts of the two years, under the head of Legacies, instead of only a seventh part in each year, had been, as was formerly done, placed to the credit of the General Fund, the debt would have been only £1,117 1s. 2d. As the Legacy Fund augments—and it is likely to increase still more—this over-expenditure will, in some measure, be met; but as the accounts now stand, it is evident that the regular expenditure of the Society is in advance of its receipts of from £1,000 to £2,000 per annum. This subject must, undoubtedly, engage the closest attention during the coming year, and it will have to be decided whether the work of the Society must be diminished—a thing difficult to be done in the presence of continually-increasing demands, and of attractive openings in missionary fields—or whether strenuous efforts should not be made to lift up the income of the Society some £2,000 or £3,000 a-year. Looking at the large and steady growth of the denomination, and the great increase in th^e wealth of the country, in which it may

be presumed all classes participate, the Committee may be permitted to express a hope that it will be found the practicable, as well as the wise course, to adopt the latter part of the salternative.

As the Balance Sheet will contain in full detail the particulars of the expenditure, it is only necessary to note here the general items in which an increase or decrease has taken place. In the following missions there has been an increase of expenditure, viz. :—

	£	s.	d.
India	270	3	6
Translations	200	0	0
Ceylon	366	14	9
Calabar Institution	9	7	6
Bahamas	85	2	5
Trinidad	69	2	8
Brittany	55	5	0
Norway	246	0	10
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	1,501	16	8
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A decrease of expenditure is found in the following missions, viz. :—

	£	s.	d.
China	67	16	0
Africa	385	10	2
Jamaica	130	6	7
Hayti	86	0	3
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	669	13	0
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The increase of expenditure on the missions has therefore been £631 3s. 10d. On the miscellaneous items of expenditure, embracing the outlay on deputations, agency, publications, &c., the total expenditure is £4,904 14s. 8d., against £4,854 0s. 10d. last year—an increase of £50 13s. 10d. The most important item of increase is under the head of deputation expenses, which amounts to £157 3s. This is owing to the service of the Churches not being supplied by the missionaries, of whom fewer than usual have been at home during the year. It may, however, be said to be fairly met by the augmentation that has taken place in the general funds. The same may be said of the slight increase of £33 17s. 8d., under the head of publications, owing, largely, to the gratuitous circulation of the "Missionary Herald," a measure which the Committee think has been most useful in diffusing information, and in stimulating the missionary zeal of the churches.

It now only remains to speak of two or three separate funds, and the first of these is the Legacy Reserve Fund. The amount invested on this account in 1870 was £4680. Last year, after placing one-seventh of the whole fund to the credit of the General Purposes Fund, the balance, £2,212 11s. 1d.

was invested; the balance of this year, amounting to £278 12s. 6d., has also been invested; so that the total investment now stands at £7,006 7s. 4d., Consols, bought for £7,171 3s. 7d. The purpose of the investment has been answered, as the sum placed to the credit of the General Purposes Fund has been fully up to the average of legacy receipts in former years.

The Widows' and Orphans' Fund is this year entirely separated from the General Account. The contributions have gradually increased until, in the present year, they are rather in excess of the outlay. In former years the General funds have been often heavily drawn upon to meet the necessities of the Widow and Orphan. In 1871 the General Fund contributed £324 15s. 0d. This, the Committee hope, will not be the case in future, as the interest shown by the Churches, in making a sufficient provision for those dependent on the somewhat precarious life of a missionary, has continued yearly to increase. It is with pleasure the Committee observe the readiness and liberality with which their appeal was met. Last year the Churches contributed £959 5s. 7d. This year, from the same source, the Committee have received £1,145 4s. 0d.—an augmentation of £183 18s. 5d.

Last year it was stated that the Treasurer retained in hand a sum of £5,435 12s. 2d. on account of the New Mission Premises. Negotiations were then in progress for the purchase of the freehold. The Committee have the pleasure to report that in this object they have succeeded. The price paid, including expenses of transfer, &c., was £2,608 7s. 8d. A small improved ground rent remains to be transferred, at a price already agreed upon, and then the denomination will possess commodious premises, in a central situation, and every way adapted for public use, as a freehold for ever, including two houses which are let to respectable tenants at a fair rent. The Committee congratulate their constituents on the completion of this important object. It only remains to add, that it is expected the rent of the two houses will be sufficient in the future to cover all the cost of repairs of the entire estate.

The Fund formed as the result of the appeal last year to send four additional European brethren to Jamaica, has reached the sum of £1,196 10s. 3d. Two brethren have been sent, and £234 16s. 7d. spent on their account. Unless further augmented, the fund will not bear more than the support of these two brethren for the four years stipulated. As it is most desirable this should be done, the Committee venture to invite the liberality of their friends in this good cause.

The Native Pastor at Work in Jamaica.

THE Calabar Theological School, under the care of the Rev. D. J. East, now being carried on in Kingston, sends forth yearly a few men among the Churches, who become their pastors, and who are very vigorously engaged in promoting the kingdom of God. The Rev. W. M. Webb, of Stewart Town, is one of these brethren, and it may be interesting to our readers to have from his own pen, an account of the progress of the two Churches over which he presides. He writes from Stewart Town, very nearly in the centre of the island, on the 6th January.

"I now address to you a few lines in regard to my work at these stations. I am thankful to say that I can report progress during the year which has just closed. We have had much to be thankful to the Master for; our congregations here and at Gibraltar kept up exceedingly well during the whole year, and many have been baptized and added to the Churches. The spiritual life and growth of the members, with few exceptions, have also been very cheering; unbroken peace has been preserved, and on the whole, I have reason to believe that the word of God has not been preached in

vain. Our finances have also been satisfactory, and I am thankfully convinced that there is a growing spirit of liberality among the people to whom I minister in holy things; there has also been a marked increase in our missionary contributions. The visit of our excellent countryman and friend, Mr. Fuller, quite cheered and stirred up the people; and both here and elsewhere there is a lively interest created on the behalf of our African mission—may this interest be abiding—and the visit of Mr. Fuller will have done us and the Churches in this land a great and good service."

A NEW CHAPEL.

"You will be pleased to learn that on the 28th of last month we laid the foundation stone of our now chapel to be erected at Gibraltar. Mrs. Clark, of Brown's Town, very kindly performed the ceremony for us. There was an exceedingly large assembly to witness the interesting ceremony. The Church and congregation at Gibraltar have set their heart and mind as one man, upon the erection of a substantial, commodious, and pretty chapel, and it is pleasing to know how earnestly and cheerfully they are giving and working to accomplish the object. The collection laid on the stone, on the day that it was laid, by these comparatively poor people, took all present quite

by surprise. We had hoped and prayed that the amount might be £50, but I must confess that I had my fears, and other dear brethren, while wishing success, also expressed their fears; but the prayer and faith of the Church prevailed with God, and a remarkable spirit of liberality was poured out, so that the amount laid on the stone was £85 5s. This, with £30 that they had given in small sums during the year, and the voluntary labour which they will give, will push us on a good way in the erection of the building; but we shall want £400 in cash. The Gibraltar people well deserve aid, for they know well how to help themselves. Will any kind friends in England

help us in the great work? We have had nice services during the Christmas week, and with this new year myself and loving people have buckled on the armour of the Lord afresh, to fight the Lord's battle against sin in ourselves, and in the world. Wishing

you a Happy New Year, and the Missionary Society a very large income, and much prosperity, and with kind regards, in which Mrs. Webb unites, I remain, sincerely yours, W. M. WEBB."

Census of Turks' Islands.

FROM the census of these islands, which was taken on the 3rd of April, 1871, we extract the following interesting particulars of the religious and educational condition of the population. The three islands of which the Presidency consists, viz., Grand Turk, Salt Cay, and Caicos, contain respectively 2,149, 696, and 1,878 persons—a total of 4,723; of whom 2,102 are under fifteen years of age. The male population numbers 2,274 individuals; the female, 2,449. The religious denominations are numbered as follows:—

	Grand Turk.	Salt Cay.	Caicos Islands.	Total.
Church of England	475	224	250	949
Wesleyan Methodist	938	322	250	1,570
Baptist	554	105	1,146	1,805
Presbyterian	19	9	—	28
Roman Catholic	35	2	1	38
Lutheran and Dutch Reformed..	2	—	—	2
Of no denomination	126	34	231	391
	<u>2,149</u>	<u>696</u>	<u>1,878</u>	<u>4,723</u>

It thus appears that the Baptists are nearly twice as numerous as the members of the Church of England, and are the largest religious body in the islands.

With regard to educational advantages, there are eight public day-schools and five private day-schools, which contain respectively 435 and 67 children. The attendance, however, is very much beneath the number said to belong to the schools. The public day-schools have a regular attendance of only 279 children; the private day-schools of 44. As there are 1,243 children between the ages of five and fifteen, the number at school is but a small proportion of the juvenile population.

The principal pursuits of the people are agriculture and salt-raking, which respectively absorb 689 and 549 labourers; total, 1,238. But 1,125 persons were found to be unemployed, a sufficient indication of the distress which the decay of the salt-trade has brought upon the two chief islands. There were also 1,272 children of too tender an age to be employed in manual occupations.



The
MISSIONARY HERALD

JUNE, 1872.

THE ANNIVERSARY.

IN accordance with our usual custom, we proceed to give a brief sketch of the Anniversary Services. They were in almost every respect such as to gratify the friends of the Society. A devout spirit prevailed throughout, and the attendance at all the meetings was either above or quite equal to the average on former occasions. The introductory Prayer Meeting at the Mission House, on Thursday, April 18th, was deeply interesting; the Hon. and Rev. B. W. Noel, by his earnest address on Spiritual Progress, giving direction to the earnest prayers that followed. Prayer was offered by the Revds. C. M. Birrell, Dr. Steane, W. Woods, and J. Bosworth.

The Public Meeting for the Welsh residents in London was much better attended than last year. It was held in the Library of the Mission House, and was presided over by the Rev. Dr. Price, of Aberdare. The speakers were the Revds. J. A. Parry and R. A. Jones, who addressed the meeting in Welsh; the Revds. J. J. Brown and R. H. Roberts spoke in English.

Of the Anniversary Services in the various metropolitan chapels, it is impossible here to speak. The badness of the weather, it is presumed, somewhat thinned the congregations; but, so far as we know, all the arrangements were carried out, and a large measure of spiritual blessing enjoyed.

The Annual Members' Meeting, on Tuesday morning, April 23rd, was very largely attended. J. Barran, Esq., Mayor of Leeds, took the chair; and after his departure, on account of special engagements at the House of Commons, it was filled by the Rev. J. Aldis, of Plymouth. The Report and Balance-sheet were received with satisfaction, and after various inquiries, suggested by the reading of the

minutes of the Committee for the year, the usual votes of thanks were given to the officers, who were re-elected, and the Committee for the ensuing year was chosen. A long discussion followed on the Resolutions of the Committee respecting the native agents in India, which, at length, were referred to the incoming Committee for further consideration.

The gathering of the friends of the Zenana Mission at the breakfast on Wednesday morning, was again very large. This feature of our annual services promises to be one of the most popular and interesting. On this occasion the chair was taken by A. A. Croll, Esq., and addresses were delivered by the Rev. W. Sampson, Lieutenant-Colonel Sandwith, Mr. J. C. Parry, and the Rev. E. White. They were all excellent, and admirably adapted to promote the object in view. Contributions to the amount of nearly £50 were handed to the Chairman in the room; and, as the breakfast was provided by the Ladies of the Committee, the entire proceeds of the tickets (about £30), went to swell the receipts of the Association.

A large congregation assembled in Bloomsbury Chapel, to hear the Missionary Sermon preached by the Rev. C. Stanford, of Camberwell. His text was the passage in Galatians ii. 20. We need not give the heads of this very striking and powerful discourse. It was listened to with rapt attention, not unmingled at times with signs of deep emotion. The sermon is now printed in an elegant but very cheap form, and we urge our readers without delay to secure for themselves the pleasure of reading a sermon of unusual beauty and spiritual power.

It was well followed in the evening, at Walworth-road Chapel, by an eloquent discourse from the lips of the Rev. H. Simon, of Stamford Hill. His text was the first part of the twenty-first verse of the first chapter of the Epistle of Paul to the Philippians: "For me to live is Christ."

Exeter Hall was filled on the evening of Thursday, the 27th April, by a large and deeply-interested audience. The chair was occupied by Sir Donald McLeod, late Lieutenant-Governor of the Punjab, whose knowledge and experience of Indian affairs gave an unusual weight to the testimony he so fully and cordially bore to the effect of missionary labour in that vast country. He was somewhat imperfectly heard, from the weakness of his voice; but his words were weighty, and worthy of remembrance. As on the last occasion, the Secretary, in a few brief words, gave the substance of the Report, so that the entire time of the meeting was filled with the admirable addresses which followed. It is, however, greatly to be regretted that, even then, there was not sufficient time for the Rev. B. Millard to give to the meeting any account of

the promising condition of affairs in Jamaica. From the Chairman's Address we select the following valuable portions:—

HIS CONNECTION WITH INDIA.

“ I have been honoured by this position from the circumstance that I have spent the greater part of a long life in India, the most responsible sphere, I believe, of the missionary enterprise of this country. I was born in that land, and spoke its language as a child; I spent there upwards of forty years of adult life; and you may readily believe that I regard that country with the deepest interest; therefore, however unworthy, I feel it a great privilege on any occasion to be permitted to speak in behalf of its spiritual interests. I may claim some special right to address this meeting, assembled by the Baptist brethren of the community, from the circumstances of my own past history. When I first arrived in India, I was brought into immediate connection with that devoted and eminent man Carey, whose great lingual accomplishments rendered his services, even to a Government which could not recognise him in his Christian aspect, exceedingly valuable: he was appointed examiner of the young civilians who went out to India. I also had the privilege, before

I went to India, of knowing his eminent coadjutor, Dr. Marshman; and although in after-years, as my lot was cast in a different part of the country, I had not the privilege of again meeting him (he was soon called away to his rest), I have known other members of his family since then. The first station to which I was appointed in India was the station of Monghyr, where one of your most devoted and excellent missionaries (Leslie) laboured, and I can say with truth that much of my after-career has been affected by my intercourse with that holy man. I also knew there the family of another of your devoted missionaries, who, I am glad to see from your report, is still labouring with energy and success—Mr. Page. His father had been an officer in the British army; he had passed away before I reached Monghyr, but I must have known him as a child. For these and many other reasons, I feel that it is an honour to address you on behalf of the Baptist Missionary Society.”

PROGRESS IN INDIA.

“ Your Report of this year—although, as my connection with India has been purely official, I have necessarily viewed the country in a somewhat different point of view from that of your missionaries—has come home to me more closely, as a faithful and a deeply interesting record of the progress that has been made, than any other report that I have yet read. It does not enter largely into statistical details of conversions, but it mentions a number of incidents, which I believe exhibit the most important evidences of the progress which is being made towards recovering India from the dominion of Satan to that of Our Lord. It mentions that amongst the people the heads of families here and there are renouncing idolatry. Now, although they may not at once accept Christianity, that is a most important step. You know the immense trial to

which these are exposed in India who renounce the religion of their fathers. India is not, like some heathen lands, destitute of a sacred literature, or of a powerful priesthood. It is more completely enthralled in the trammels of a powerful priesthood than probably any country in the world. Their so-called religious literature is entwined about their affections and their reverence more than we can fully realise; and we can therefore understand that one who consents to renounce the whole, and to associate himself with those who profess another religion, becomes at once an outcast and a subject of contumely and reproach, having to sacrifice all family ties, and all that a man naturally holds dear."

DECREASE OF ATTENDANCE AT IDOLATROUS FESTIVALS.

"The Report further mentions that there is a great falling-off in the attendance upon Hindu and other superstitious ceremonies. You know that the ceremony in connection with the car of Juggernaut was attended throughout Lower Bengal by millions of persons, and the most terrible evidences of the degrading character of heathenism used to be exhibited for days together. It is stated, and I know it to be true, that that ceremony now begins to be attended by a much

smaller number of persons, and with much less enthusiasm. It is said that at Hurdwar (which means the gate of Huri, one of their gods—a place especially holy in the opinion of all Hindus), the missionaries were reproached by the Brahmin priests for spreading the Christian religion and drawing away their followers. That place may be said to be in some respects the headquarters of Hinduism, and what takes place there will vibrate throughout the whole land."

EFFECTS OF ITINERACY.

"The people of India comprise persons of a great variety of castes and religions and occupations, and it is difficult, if not impossible, to get them to amalgamate; the bond of a common Christianity is hardly strong enough to overcome those radical differences which exist among them. But what is done by itineration, by preaching, by the distribution of tracts and portions of the Scriptures, can have no effect but what is to be thoroughly rejoiced over. Its effects are being shown in many ways. The numbers that the missionaries are able to collect at the stations are very few, but when they go out among the masses, they are able to deal with millions. The large fairs are resorted to, I believe, by millions of persons, and they afford an opportunity, of which the missionaries fully avail themselves, of addressing the great bulk of the people. I have long thought it a matter of regret that we have confined our efforts so very generally, with regard to our stations, to the town populations. Wherever we have endeavoured to act upon the agricultural populations, much more gratifying results have been obtained. • The town populations, from the causes I have mentioned, do not act in support of one another like the agricultural populations. These are of one class, and of one way of thinking, and in a short time a nucleus is formed among them which is able to support itself against all around. Then there are large tribes of hill-people, evidently the aborigines of India, who have been driven into the hills by the Aryan population that came from the North-west. They are thoroughly homogeneous; they are to be found in

all parts, from the Himalayas to Cape Comorin; and wherever our missionary efforts have been directed to them, remarkable results have followed."

THE SONTHAL MISSION.

"The Report also mentions another class of persons, the Sonthals, amongst whom your missionaries are now labouring. One devoted man, Mr. Johnston, who was formerly in the army, is now labouring among them, with others who are associated with him, and their progress is most satisfactory and encouraging—so much so that the Church Missionary Society and other bodies have been invited to the same field, and are now labouring there in different parts. My belief is, that the inhabitants of those hill regions which form the eastern portion of the large belt extending from east to west, will, before long, become a Christian people. In Central India, on the Nerbudda, a class of people

with whom I was formerly familiar, the Khonds, are exactly the same class of people that these are. When I was stationed there, twelve German brethren came among them; they were artificers and agriculturists, and men of humble degree, but men inspired with an earnest devotion to the cause. It pleased God, in the first year of their settlement, to visit that country with cholera, and out of the twelve brethren only two remained, who were obliged to leave the field. Since then Mr. Champion, of the Church Missionary Society, has taken up the work, and I feel certain that results will follow similar to those which have ensued among other hill tribes."

LORD NAPIER'S TESTIMONY.

"Your Report contains a passage from a paper by the Governor of Madras, Lord Napier, which I should like to read to you: 'The Gospel is brought more and more to the doors of the poorest and most ignorant outcast people, and I cannot but believe that the time may come when these classes, who have no religious belief, and no place in the social hierarchy of their own country, will be attracted in great numbers by the truths, the consolations, and the benefits of the Christian faith.' We may thank God that one of our Governors writes in so Christian a spirit. But the reason why I refer to the passage is this: There are scattered throughout India a number of those degraded classes to whom Lord Napier alludes, who, in my opinion, offer a most favourable sphere for missionary operations. In the Punjab, where I was stationed upwards of twenty years, we had formed a regiment of a class of men called Muzabees—sweepers or scavengers of the lowest class. Owing to their well-known bravery, they were largely enlisted by us when the mutinies took place, and did admirable service with us at Delhi, Lucknow, and other places. One battalion was commanded by Mr. Chalmers, the nephew of Dr. Chalmers, who used to read the Scriptures to them at his own house, or in his tent, and in a very short time a large number of them showed the greatest inclination to adopt Christianity. One of our native missionaries in the Punjab, not long since, made a request to the American Presbyterians to be allowed to form a colony among these low classes, and devote himself entirely to them; and I sincerely trust that his wishes may be realised."

VALUE OF MISSIONS TO EUROPEANS.

“I desire myself to bear testimony to the value of the labours of your missionaries in this respect. I am myself in a great measure an instance in point. The station to which I was first appointed had no ministry at all, except that which was given by your missionaries; and if there is one thing more important than another in India, it is that our European community, especially those who have the direction of the affairs of the Government, should show themselves followers of the True God. And the efforts of your missionaries and others to secure this result are, to my thinking, of the utmost value.”

As Resolutions were not on this occasion presented, the Rev. Dr. Turner proceeded to address the Meeting on his experience as a missionary in the South Seas. After stating that his connection with the Mission there dates from the time when Mr. Williams was killed in 1839, he proceeded to say:—

“We landed among these savages in the New Hebrides, naked painted savages, such as you and I might have been to-night but for the precious Gospel of the grace of God. We were as well treated as we could expect to be among a race of cannibals; but after living for about seven months among them, we were obliged to flee for our lives. They imagined that we were causing disease among them by means of an epidemic which then prevailed. We were obliged to leave, when God in the most unmistakable manner called upon us to do so, by sending a vessel for our rescue, when, as many of you are aware, we were in the jaws of destruction. Some 3,000 of these savages were leagued together against us, and were wending their way towards us, burning the villages of those natives who stood up to oppose them. By God’s grace we escaped to another group of islands. I am glad to tell you, however, that when, after a time, I had the happiness of returning to that part of the South Sea Islands, we found a delightful reaction in our favour, and we recommenced the mission by locating seven native agents.”

HIS WORK IN THE SAMOA ISLANDS.

“Twenty-seven years ago I was appointed, in company with another missionary, to commence an institution for the instruction of native agents in the Samoan group of islands with which my name has been long identified. These Samoan islands are situated about 3,000 miles from New South Wales, populated by about 35,000 light coloured copper natives.

You are probably aware that for many years they were looked upon as a race of irreclaimable savages. This was occasioned by the massacre of two or three officers and ten of the crew of a French exploring squadron under La Perouse. I am glad to tell you that, after thirty-six years of missionary labour, heathenism as a system, throughout the ten interior islands of

the group, has been abolished. You find there are interesting missions, worked by a staff of nine European missionaries, and aided by about 240 of those noble men to whom you have already referred—native evangelists. I came to this country eleven years ago, on my first furlough, after an absence of twenty years. I brought with me a correct copy of an entire edition of the Old and New Testament in the Samoan dialect. I spent two years in editing that volume, and went back to the South Sea Islands with ten thousand copies of the book, furnished by the British and Foreign Bible Society. I am always glad to speak a word in favour of that noble institution. They furnished ten thousand copies at a cost

of £3,000. In less than seven years the entire edition was in the hands of the natives, and the British and Foreign Bible Society was refunded to the entire amount of the cost. We go upon the paying and not the pauper principle, and have done so since the commencement of the mission. These natives are an agricultural people. They have plenty of land, and to require them to pay for their Bibles leads them to value these books all the more. At the same time, it is a very important means of developing the commercial resources of the island, without at all interfering with our proper work as Christian missionaries."

CHRISTIANITY PROMOTES COMMERCE.

"The £3,000 we have just paid to the Bible Society, what does that represent? So much native produce passed into the stores of merchants. And when you hear that the Samoans give to the London Missionary Society a contribution of £1,000 a year, mark the commercial side of that: it represents £2,000 of native produce—cocoanut-oil, arrowroot, cotton (for the natives are now cotton-growers)—passed into the stores of merchants. It is just the same with clothing, which they require nowadays. Why do they require clothing? Ask a young woman, selecting her dress at the counter of the merchant, what she is going to do with it? She will stare at you for putting such a question, and, if she condescends to reply, it will be some such curt reply as this, 'Why should I not be as other people in the house of God on the Lord's-day?' Ask the young man, while he is selecting a black coat, what he is going to do with it; he will give you the same reply, perhaps; or, perhaps, he will tell you that, as this is the month in which they are in the habit of giving a present to their native ministers, that he is going to give this year the minister a present of a black coat. These natives now expend from £50,000 to £100,000 a-year; and if you ask them why, simply that they may appear decent in the house of God on the Lord's-day. Thus you perceive to what a large extent the advancement of Christianity is at the same time the advancement of the interests of commerce. Nay, more—I would say, blot out Christianity from Samoa, and send the people back to their native heathenism, and what then? The merchants may shut up their stores to-morrow, the trading-vessels may be sent elsewhere, nothing would remain there. I say, nothing would remain there. There might be a little traffic in powder and shot, spirits and tobacco—at the best a disreputable traffic among such a people. It would not pay expenses; for it could only be carried on amid treachery of every name and form."

SPIRITUAL RESULTS.

“There are now, I believe, in heaven 5,000 Samoans; and if you could ask them to-night, they would tell you that they were led there through the instrumentality of the Missionary Society. I believe we could gather up from among our 250 villages, from among our church-going population in these villages, as many as 5,000 men: men and women who believe that they have found peace with God through the Lord Jesus Christ, and are striving by the help of the Divine Spirit to live a new life; men and women who, I believe, have just as good a hope of reaching heaven when they die as you and I have. If one soul is of more value than a whole world, tell me what we have to say of these twice five thousand? No combination of the most gifted minds is sufficient to answer the question. Eternity, and the vantage-ground of the intelligence of the angels of God, are required to form even a distant approximation to the solution

of the great problem. Would that the men who speak against missions knew what they were talking about; would that they would cease speaking on a subject of which they know so little! For their incoherent revilings are just as absurd as might be the utterances of a man born blind, if he were to attempt to describe the colours of the rainbow. After all, it is not so much to wonder at. You hear these men talk about the failure of missions. The same men will, perhaps, tell you that salvation through Christ is a failure. They will tell you that the Christian Sabbath is a failure—that the preaching of the Word of God is a failure—nay, more, that the very Bible itself is a failure. The secret of it, I think, we have in the simple words of the Apostle Paul, ‘The carnal mind is enmity against God.’ Given the carnal mind, and you can easily conclude what will follow its enmity towards God’s servants and God’s work, of whatever name and form.”

INSTITUTION FOR TRAINING NATIVE MINISTERS.

“I have told you that I have been connected with that institution for the last twenty-seven years—since its commencement, in fact. There are eighty young men under course of training for the work of the ministry. We require at least twenty fresh men every year for our stations and outstations. These young men, with their wives, in many instances, and their children, all reside in twenty-two stone-walled cottages, built by themselves—the simple result of keeping up the industrial system, the self-supporting system. Those twenty-two cottages have been built by the young men themselves during a few hours on one day every week during the last twenty-six years. We own, by honest purchase from the natives in the London Missionary Society, 120 acres of ground. We paid from 20s. to 40s. an acre for the land—bushland. Anyone who knows anything about buying land in Canada and other places, that it can be bought for one dollar and two dollars an acre, will conclude that we paid a very good price to the natives for that land. This land is all under cultivation by these eighty students. Every student has his little plot of ground, where he may plant his bananas, his yams, his cocoanuts, and he has the lagoon in front of him where he can fish; and without interfering with the studies of these young men more than is necessary for the good of their

health, they, for an hour or two every day, attend to their plantations and do a little fishing, and in this way provide for the wants of their tables from day to day and year to year, saving us a very great deal of trouble and a great deal of expense. These young men are selected by the missionaries at the various stations in the group. We keep them for a course of four years' instruction. During that time they have about 1,200 expositions of Scripture, notes of which, carefully prepared by their tutors, they copy. They have a course of lectures on systematic theology, on practical theology, on the work of the Christian ministry, on Church history, on sacred history; and their attention is turned to various other branches of useful instruction, and to a small extent we teach them the English language. We are careful that no student should leave the institution until he has completed every hour of his four years course. When the course is completed, they go to the villages from which they have a call. They there preach to the people, conduct the day-schools and Sunday-schools, visit the sick, and do a great deal of pastoral work; and in some instances, are the sole pastors of the place, administering the ordinance of the Lord's Supper, superintending the addition and also the expulsion, if necessary, of members. In this way we are gradually passing into the hands of these native agents the entire responsibility of these infant churches. The natives in these villages support these native ministers. For the last seventeen years these villages have supported their native pastors, so that we have not drawn on the London Missionary Society for one penny for the support of these native missionaries. They buy their own Bibles, they build their own chapels, and, though they may not be such fine buildings as you have in London, yet I may tell you that there is not such a thing as a debt on any of them. They not only build their own churches, but build a house for their minister. In every village you will find a house for the native minister; and, in many instances, these houses are the best houses in the place."

The Rev. J. T. Brown, of Northampton, next proceeded to address the meeting on the recent inquiries which have been pursued by the Indian Special Committee:—

ITS ORIGIN.

"Controversies had risen up, and there was a criticism going on, in which some said one thing and some another, and many sparks, rather bluish, were struck out; in fact, we were all getting into a kind of fog, and were likely, striking in the dark, to hit one another, and to do hurt to very deserving men; while there was a suspicion, unkindly as a frosty wind sweeping over April gardens, that was spreading over our church at home. And there were words that went abroad, I dare say not exactly report-

ed, and am quite sure not well understood in their meaning and their spirit; but there were words that went abroad that were like keen arrows, doing mischief to our brethren there. We all felt that it was needful for something to be done to allay this ferment, and to put all things into order. Dr. Landels, who has had a pretty good share of criticism, and has given criticism on this matter, whose name has been very prominent—he, as I think, with great wisdom, and I am quite sure, and I rejoice to testify to it,

with the best and kindest intentions to our brethren abroad, and our cause generally, moved the appointment of a special committee. He felt that this was the best way of dispersing those endangering fogs, and getting at the reality and the truth; that it was due to men who were working hard, and being criticised as well as working, due to ourselves as the directors of the Society's affairs, and due to the churches generally, that this thing should be done. That committee was appointed, and instantly went to work. It would not be very nice and modest in me to speak about the constituent members of that committee, being one of them; but if I did so, I feel you would be surprised to think how much wisdom could be concentrated in a

few men—and I am not quite sure that after that you would not think more highly of the Baptist body than you had done before, and perchance of yourselves, as deriving some reflected honour from it. But in all seriousness, this I may say, that the work was taken up with a spirit befitting the object and the occasion. We all had a most solemn feeling that it was an important crisis; that the searching—gentle in manner, kind in intent and spirit—must, nevertheless, be most thorough, and that we should come face to face, if it were possible, with reality; that we had a very difficult, and delicate, and taxing work to do; but it was work for Him who died for us, and looking up to Him we went on.”

RESULTS.

“It may now be asked, ‘Well, and what did you find? Were the suspicions that you alluded to confirmed? Are there such grave defects in our system, such faults in our men, that we must not only change here and there, but work a revolution, and make all things new?’ We are none of us perfect—

‘The best-laid schemes of mice and men
Gang oft astray.’

It is no depreciation of our wisdom here that our schemes may admit of improvement. It is no reflection upon our brethren yonder, that we could conceive them more angel-like. The greatest heroes may be greater, the best Christians better. Even we judges and critics might be improved just a little. However, speaking on the whole, I am glad to say that we found the state of things far more satisfactory than we had supposed, and that many of those rumours were but as an idle singing in the ear, which arises from our dis-temper rather than from anything abroad. We did not find that there was indolence, neglect of work, perversion of energy from the preaching of the Gospel to the heathen. We did not find that evangelistic labours were overlooked; we did not find that preaching was neglected for school-work. We did find that what was done in the schools was a preaching unto the young, which rather favoured than hindered the efforts to reach the heathen. We did not find that the money was being expended to raise up in our churches a number of spiritual paupers. We did find that our brethren are tempted, by the darkness around them, and in the regions that lie beyond, of their own accord to go and explore. It is a joy to me to say, it will be a joy to this meeting to hear, that our men came out, as we expected, sincere, earnest, hard-

working, faithful to the trust you committed unto them; and men you never need mention in whispers, and with bated breath. Our God has been wonderfully good, and the men we have now, east and west, are true sons of the fathers, worthy successors of the dead. If steady zeal, if fortitude, sticking at the post in painfulness, and weariness, and watching; if to toil on with little green life to cheer the eye, and the harvest a long way off; if the spirit that is willing to be worn-out in toil, and is often oppressed with heavy sadness because it can do no more for the Lord; if these things make men noble, if they commend them to one's confidence, then, after our probing examination, and after what, with mine own eyes, I have seen in one of our fields, I am here to say that our missionaries are noble men, and that they may live right in the centre of your hearts."

SUGGESTIONS MADE.

"We propose, as far as possible, not randomly, but with a wise gradualness, to throw our churches more upon themselves; to raise up a class of native agents—not handling them with rude rough hands, not despising their weakness, not expecting too much from them—but to raise up a class of men like some of the noble ones we have, who shall answer to the native pastors in Jamaica, who shall be instructed to take the oversight of the churches, and then give to our brethren ampler opportunity for itinerating work. One thing we sug-

gest, out of which I cannot but hope great results may ultimately come, and that is a conference of the brethren; that they shall meet, to debate and confer on questions relating to the working of the mission in India. By this means they will be brought closer together in spirit, where, separate in labour, their wisdom will be increased, and their hearts refreshed. They will become a compact body, and lead the way to what some of us hope before long to see, or at all events, in the years to see—the self-managing churches of India."

WHAT WE REALLY WANT.

"We want something more, something nearer home—a greater power of the Spirit of the living God. We have made an inquiry; what now if our missionaries were to put us into the box, and subject us to questions as to our realising sympathy, as to our thought of them, as to the giving, and the prayers that represent our sympathy, our intense zeal, and our intense devotion? Dr. Landels will pardon me for re-echoing his words, but he coined the phrase in this application: we do want the 'heroic spirit,' the spirit that profoundly feels, that lends itself to unusual inspirations of Divine love; that counts nothing too much to do, and nothing too much to give for Him; and that asks, when it has done all, 'Is not there something more for me yet to do?' Ay you speak of our fathers, Sir Donald; they are names to start a spirit, and almost to inspire the dead. What do we look upon them with such reverence for? Not so much for their learning, their great ability, as for their largeness of heart, their vivid capacious sympathy with a sinful world, their uncalculating enthusiasm, that was guided by its own light, and sustained by its own power. It is not conviction of judgment, it is not the verdict of conscience that we want; we want passion, enthusiasm, a glowing soul. We want more of the prophet's

horror at idolatry, and the sensitive jealousy that cannot bear that our God should have a rival. We want more apostolic tenderness and ardour in looking out upon a dark and disordered world. We want more sympathy with the yearning, with the grandeur of purpose, with the unresting, sacrificing love of Him who took the world's burdens upon His heart, and gave Himself in death for the life of man. May He that hath given us men, may He that is the giver of the Spirit, send upon our missionaries, upon our Committee, upon you all, upon the whole Church, a new outpouring of the Holy Ghost! Then would be the sign that the winter is breaking up; that the spring of life, freshness, beauty, and music, though coming slowly up that way, is nevertheless coming, and that India's set time is at hand."

The Rev. W. Wilson, Wesleyan Missionary from the Fiji Islands, followed with some animating and striking illustrations of missionary life, drawn from his own experience:—

FACTS FROM FIJI.

"Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church, or a Christian man in it; and God's name was never pronounced, except perhaps by a castaway sailor, and then not in the most proper fashion. But on arriving, in 1853, they found 5,760 converts, of whom 2,526 were returned as members of the church—converts having to pass through a period of probation before being admitted to communion as members; and there were 260 catechists and 57 chapels. They were most thankful for this encouragement, but it was only like a spark to the flame. When, seven years after that, it pleased God to answer the united prayers of Christendom, and the influence came down, it was a thing never to be forgotten. Those were times of refreshing and days of Pentecostal fire, and that Divine element made the people and the missionaries of one heart and soul. The result of that period of labour was that they had 55,481 converts, 10,000 of them members who gave every proof of having passed from death unto life. When the murderer becomes merciful,

and the cannibal a Christian—when the thief becomes honest, and the sensualist spiritual, they need not ask by whose power and wisdom it was effected; none but the Omnipotent could effect such transformations. They had the richest gift of all in 1,679 catechists, or local preachers. He had read a vile book called 'South Sea Bubbles,' which was a bubble in all but the price, 15s.; it was by 'the Earl and the Doctor'; and the Earl says that the influence the missionaries have over their converts is only skin-deep, and that in order to make them do their bidding, they have to use a good deal of wheedling. He never knew a missionary who used that nostrum; and as to the influence being skin-deep, he had in his mind a picture of a brother missionary (Baker), who, burning with zeal and inflamed with love, desired to carry the bread of life to the famishing heathen in the regions beyond their operations. He himself had made the attempt, but the Fijian rats had eaten his bread, and a tornado had driven him back, or his fate would probably have been the fate of that martyred, murdered

missionary. He was slain by the savages, and some of the younger of his party fled; but the senior said, 'My father is dead, I cannot leave him; let me kiss him before I die.' Kneeling down, he kissed him, and the next moment was killed. Was that no more than skin-deep? It was deeper than flesh and bone; it was in the soul. They would not vindicate themselves from these aspersions, but asked for a searching committee of inquiry, for their sincerity and honesty feared no one's gaze. They had 21,000

scholars then in their schools, who gave evidence of the sincerity of their change, and who never rested till they were able to read the Word of Life in their own beautiful tongue. The work has progressed, till they now had 104,000 converts, and 22,799 members in full church communion; they had 47,240 in their Sunday-schools, and 590 chapels, and this work had been accomplished in 37 years. This was a pattern from which the church universal could take heart and hope."

TRANSFORMATIONS.

"They had already heard many instances of the transformations effected in the islands of the ocean; and though entire conversion, in the sense that spiritually-minded and Christian people understand it, had not in all cases resulted, yet there was a vast improvement seen in a nominal Christian when contrasted with a thoroughpated heathen. He would illustrate this. He was once paddling his canoe—and they often had to paddle their own canoes there—and was bathing at the same time, as the boat was half-sunk in the water; and his men were in the water, holding on by the outriggers and projecting deck. To leeward was a cannibal island, where no Christian had been permitted to live, and to windward a Christian island. His Christians in the water said: 'Oh, sir, pray to God that we may not go to leeward; if we go there, they will cook and eat us; and pray that we may get to windward, for if we get there they will cook for us!' Under those circumstances he could appreciate the distinction right well. When these people believed in the Word so far as to give up the worship of Degi, and Walu Vaka Tini, and all the cruel and filthy gods of Fiji, and believed in God the Father and the Lord Jesus Christ, and asked to be taught more about God and the Saviour, that was a step in the right direction—a step towards the Cross and the Sun of Righteousness. These results were not realised without many adventures, and stirring incidents, and long and painful labour. He would give them one scene. There was one place, a dark and terrible section, to which one of the brethren was sent, who pitched his tent there, built his altar, and called upon his God. A few weeks after, everything he possessed was burned, but by a miracle he and his wife and little ones escaped in their night-clothing, and found shelter in the grass by a river till morning. The manner of their deliverance was remarkable, and a beautiful illustration of the parable, 'Let the tares and the wheat grow together, until the harvest.' A runaway convict, one of the worst men that ever breathed, yet with a little of the angel about him, was beating up against the current of this broad river, and the head-wind slanted his little boat to the bank where the missionary (Mr. Moore) and his wife and children lay. Mr Moore saw him and said, 'Charley, they have burnt

me out; we have lost everything but life; will you save me and the lady and children?' 'That I will, sir,' he said, feeling he had an opportunity for doing a good work, that might rub out, as he thought, a good many old scores against him. He took them to the adjoining station, and it was one of the most profitable jobs that he had had for many a long day. Mr. Moore was a man of the right mettle; he said, 'Brethren, if you will take care of my wife and children, I will go back and preach to these men. I have been appointed by the church court; that is my station, and back I must go.' We were glad to take care of his family, and he went. He entered into a little house, so small that he had creep into it allfours, and preached by day to the people; he never mentioned his injuries, and never threatened a ship of war, or talked of the mighty power that backed him. He told them his was a mission of love, and that he brought them the Gospel which had civilised our land, and the power that had made a ship so much bigger than a canoe. They said, 'Why, that is a new thing; he loves us, after what we have done to him; let us hear him.' That was the opening of the door. He gave them something worth listening to, and the love that never faileth melted them like wax in the sun, and they said, 'We have done wrong; we will build him a new house; will you let us, sir?' They built it, and asked him to bring the lady and children, which he did, and then set to work."

MISSIONARY ADVENTURE.

"The priests—who always rage and never reason—thought to turn him out. They were going to have a peculiar ceremony called the Kalou Reri, which was to demonstrate that their god Degi was the true one, and that they were the true priests; and also that our God was an imagination of the mind, and our religion a contemptible thing. At Moore's request he went, being then fond of adventure, and desiring further to confound the priests on their own platform. With him he took men to the number of the apostles. They had mostly apostolic names, too, for in the South Seas there is a resurrection of all the patriarchs, prophets, and apostles that ever lived. On baptism-days they study the genealogical chapters, and choose their beau-ideal of a name. They went in a canoe, and, on going inland, came on a wonderful sight; thousands upon thousands of painted cannibals, with a mere handful of Christians. The sacred ground was

all cleared and devoted to the musicians and performers, acrobats, and the priests. Degi is a spirit-god, and when this spirit is said to enter a priest, the priest 'kudrus,' he seems thoroughly possessed; it is a sight which they would rather have a second collection than behold. When the priests give indication by their shivering and shaking, and crawling about, and doubling up, that they are inspired and filled with their deity, they have the impression (or wish to convey it) that they are impenetrable to a shot, an arrow, or a thrust from a butcher's knife. Well, the music became lively, the acrobats livelier still, the excitement became tremendous, the priests began to 'kudru,' and shivered as if every muscle was a living worm stretched over a solid substance; they foamed at the mouth, their eyes were like live coals, their hair stood on end like quills upon a very fretful porcupine, and they shouted, 'We are now fully charged: fire away!'

'Bang!' went every musket, and the balls were picked up quite flat; the arrows discharged fell on the grass, and the knife-test was equally powerless. The balls and arrows were shown to the people, who sat in the form of an amphitheatre; their faith in Degi was challenged, and every man shouted out. It went to his very soul, and he felt sympathy with Paul on Mars-hill. He let off a volley of speech, that went deeper into their hearts than a bullet could have done. It was all a trick; blank cartridge was fired, the arrows' points were bruised, and the knife had been used very tenderly. When he was showing up the hollow sham, a man, black as his father, and well oiled to boot, came and offered him a cartridge. He bit it, and found it to contain a bullet, and said, 'Don't tempt me to fire, for if I can shoot wild ducks on the wing, I shall not miss a heathen priest.' The man, knowing him to be a missionary and a merciful man, became more pressing, till one of his young men, a nominal Christian, said, 'Let me have a gun and that charge, and I will soon see whether they are impenetrable;' and,

seizing a musket, he rammed home the charge. They should have seen the priests; it was as if three rabbits had seen a Scotch terrier. They ran off into their house, having no idea of being proven in that style; and all who bore arms went into the buildings for tomahawk, spear, club, and gun, and the rest took to their heels. His local preachers took to flight too, and he followed their good example. He may not have recollected these lines, but he acted unded their full inspiration:—

'He who fights and once is slain,
Will never rise to fight again;
But he who fights and runs away,
May live to fight another day.'

They reached their canoe, which was hard and fast, but under such circumstances men do not know their power, and they lifted it right out of the mud, and launched it. There was an immediate change in his feelings when he heard his boots creak on the deck; he felt himself a British admiral, and could have run up the colours and sung, 'Britannia rules the waves.' That was but one of their adventures."

After saying the Doxology, the meeting was closed by the Benediction. The devotional part of the meeting was conducted by the Rev. Dr. Price, of Aberdare.

The Public Meeting of the Young Men's Missionary Association was held in the Weighhouse Chapel on Friday evening, the 26th April. The chair was very efficiently occupied by E. Rawlings, Esq., and interesting speeches were delivered by the Revds. W. Braden, T. W. Handford, H. Platten, and A. M'Kenna, from India. Thus fitly closed this interesting series of meetings. We trust that the "want" so often referred to, the abiding presence of the Spirit of God with all our brethren at home and abroad, may this year be more abundantly than ever supplied, and the Kingdom of Our Lord be daily extended throughout the world!

Missionary Notes.

CALCUTTA.—We are happy to learn that the Rev. C. B. Lewis and Mrs. Lewis have returned from Ceylon, with their health considerably improved. The baptism is announced of the Rev. Tarachand Banerjea, a native missionary of the Church of Scotland. Since his baptism he has been dismissed from his connection with that body. The Rev. A. Williams, we regret to hear, has been suffering from an attack of fever.

AGRA.—On the 15th March, the Rev. J. G. Gregson announces his safe arrival in Agra, with his family. He finds work in abundance ready to his hands, and his previous knowledge of the language enables him at once to enter upon it.

BENARES.—The Rev. H. Heinig and Mrs. Heinig have, we are sorry to announce, been suffering from severe illness. They were better at our last advices. In consequence, Mr. Heinig has been unable to fulfil his plans to visit the *mela* at Allahabad.

SONTHALISTAN.—The Rev. T. Evans reports the rapid opening-up of this country for Christ. There are about twenty candidates for baptism, and the villages round Ebenezer are calling for missionaries. The health of Mr. Evans, we are happy to say, is greatly improved.

CEYLON.—The change to Newera Ellia has quite re-established the health of the Rev. H. R. Pigott. The visit of the Rev. C. B. Lewis had been greatly enjoyed by the friends, and he assisted them at their annual missionary meeting.

BAHAMAS.—The Rev. J. Davey will shortly visit this country: he expected to leave Nassau on the 29th April. He mentions the numerous visitors from the United States, who have lately come over to Nassau, with whom he has enjoyed pleasant intercourse.

JAMAICA.—We are happy to announce the safe arrival of the Rev. P. Williams on the 2nd March, after a pleasant voyage. He will be stationed in Manchester, his headquarters being Mandeville. The staff of missionaries has also been increased by the arrival of the Rev. Mr. Gummer from Demerara. Mr. Gummer was formerly a student at Bristol College. He will take charge of the churches in Clarendon.

Home Proceedings.

The feeble health of the Rev. J. Trafford, and the departure of the Rev. T. Martin for England, have rendered it necessary that the Committee should strengthen the staff of Serampore College. They have therefore accepted, with gratitude to God, the very kind and able services of the Rev. G. H. Rouse, of Haverfordwest College. His knowledge of India and the language of Bengal, marks him out as peculiarly adapted for the work he has so generously, and with great self-sacrifice, undertaken. The Committee hope that he may be able to render prolonged service to the Mission, and that his health will not, as before, make an early return necessary. Under the exigency that has arisen, the Committee have felt it important, at every risk, to secure his valuable services.

As we are about to go to press, we learn the safe arrival in this country of the Rev. J. J. Fuller. His visit to Jamaica, his native land, has been productive of great benefit to the churches in awakening their interest in the African Mission, to which Mr. Fuller will shortly return. We are also happy to announce the safe arrival in this country of the Rev. J. Davey, of the Bahamas.

During the month Meetings and Services have been held as follows:—

PLACES.	DEPUTATIONS.
Bristol and district	Revds. A. McKenna, Dr. Landels, Dr. Haycroft, & A. Mursell.
Dublin	„ G. D. Evans.
Great Missenden (Sunday-school Address)	„ C. Bailhache.
Kettering and district	„ T. M. Morris and Hormazdji Pestonji.
Hanwell	„ J. B. Brasted.
Northampton and district	„ J. Stubbins and Hormazdji Pestonji.
Stockwell Orphanage	„ J. H. Anderson.
Upper Holloway	„ J. H. Anderson.
Worstead and district	„ B. Millard.

The various reports of these meetings are encouraging, and we are thankful that the new deputation campaign commences well. Earnestly do we pray that our best hopes may be realised.

The Committee.

The following are the names of the Gentlemen who were elected to serve on the Committee for the present year;—

Bacon, Mr. J. P., Walthamstow	Morris, Rev. T. M., Ipswich
Baynes, Mr. W. Wilberforce, London	Mursell, Rev. J. P., Leicester
Bigwood, Rev. J., Harrow	Mursell, Rev. Jas., Bradford
Birrell, Rev. C. M., Liverpool	Parker, Rev. E., Farsley
Bompas, Mr. H. M., M.A., London	Parry, Mr. J. C., Kensington
Booth, Rev. S. H., Holloway	Pattison, Mr. S. R., London
Bowser, Mr. A. T., Hackney	Penny, Rev. J., Bristol
Brown, Rev. J. J., Birmingham	Peto, Mr. H., B.A., London
Brown, Rev. J. T., Northampton	Price, Rev. T., Ph. D., Aberdare
Chown, Rev. J. P., Bradford	Robinson, Rev. W., Cambridge
Culross, Rev. J., D.D., Highbury	Russell, Mr. Joseph, Blackheath
Edwards, Rev. E., Torquay	Sampson, Rev. W., Folkestone
Foster, Mr. M., Huntingdon	Short, Rev. G., B.A., Salisbury
Gould, Rev. G., Norwich	Spurgeon, Rev. J. A., London
Green, Rev. S. G., B.A., D.D., Rawdon	Spurrier, Rev. E., Colchester
Haycroft, Rev. N., D.D., Leicester	Templeton, Mr. J., F.R.G.S., London
Howieson, Rev. W., Walworth	Tilly, Rev. A., Cardiff
Jones, Rev. D., B.A., Brixton	Tritton, Mr. J. Herbert, Kensington
Kirtland, Rev. C., London	Tulloch, Rev. W., Edinburgh
Landels, Rev. W., D.D., Regent's Park	Vince, Rev. C., Birmingham
Leonard, Rev. H. C., M.A., Boxmoor	Wallace, Rev. R., Tottenham
Maclaren, Rev. A., B.A., Manchester	Walters, Rev. W., Birmingham.
Manning, Rev. Dr., London	Webb, Rev. J., Bury, Lancashire
Millard, Rev. J. H., B.A., Huntingdon	Wheeler, Rev. T. A., Norwich

	£	s.	d.
Gold Hill	2	11	8
Great Brickhill	24	0	0
Do., for <i>W & O</i>	4	0	0
Long Crenon	5	19	11
Do., for <i>W & O</i>	0	10	0
Northall	0	13	0
Stony Stratford	11	11	0
Waysbury	14	3	8

CAMBRIDGESHIRE.

Cambridge	12	17	2
Do., for <i>N P</i>	10	7	6
Do., for <i>Boys School</i> , <i>Barisal</i>	4	7	0
Landbeach	0	5	6
Swavesey	1	1	4
Do., for <i>W & O</i>	0	12	0

CHEESHIRE.

Birkenhead, Welsh Ch... ..	12	16	3
Chester	2	7	6

CORNWALL.

Calstock	1	1	0
Do., Metherell	0	2	11
Falmouth	24	11	0
Do., for <i>W & O</i>	1	10	0
Do., for <i>N P</i>	1	17	3
Redruth	6	13	11
St. Austell	21	17	7
Do., for <i>Norway</i>	5	0	0
Truro	10	18	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	1	3	1
Do., for <i>T</i>	0	10	0

CUMBERLAND.

Cockermouth	0	10	0
Do., for <i>N P</i>	0	7	0
Great Broughton	5	0	0

DEVONSHIRE.

Brixham, for <i>W & O</i> ...	0	10	0
Devonport	7	12	6
Do., Hope Chapel	12	1	9
Do., do., for <i>Mr. Saker</i> , <i>Africa</i>	5	13	0
Do., do., for <i>Morant</i> <i>Bay</i>	1	0	0
Do., do., for <i>child</i> under <i>Mr. Hobbs, Jessore</i> ..	5	0	0
Do., do., for <i>T</i>	1	0	0
Do., Morice-square, and Pembroke-st. ...	3	2	7
Do., do., for <i>W & O</i> ...	2	0	0
Exmouth	3	0	0
Exeter, South-street... ..	19	16	0
Do., for <i>W & O</i>	1	0	0
Kingsbridge	35	9	0
Do., for <i>W & O</i>	2	0	0
Madbury	10	9	11
Do., for <i>W & O</i>	1	0	0
Do., for <i>N P</i>	0	19	1
Plymouth, George St., and Mutley	105	19	2
Do., for <i>W & O</i>	8	0	0
Do., for <i>N P</i>	18	2	10
Do., for <i>African Orphan</i> <i>phans</i>	3	4	2
Do., for <i>Mr. Sale's NP</i> , <i>Backergunge</i>	1	14	0
Do., for <i>Orphans</i> under <i>Mr. Saker, Africa</i> ...	2	8	10
Tiverton	40	0	0
Torquay	75	13	3
Do., for <i>N P</i>	18	0	0
Torrington, for <i>W & O</i>	0	5	0
Do., for <i>N P</i>	0	10	0

	£	s.	d.
Totnes	5	11	11
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P, Barisal</i> North Devon Auxiliary, by Mr. Geo. Norman, Treasurer	1	10	6
	60	0	0

DORSETSHIRE.

Bridport	4	13	3
Fifehead for <i>N P</i>	1	16	8
Poole	3	1	2

DURHAM.

Darlington, Archer St. ...	41	16	0
Do., Brookside	5	8	9
Do., do., for <i>N P</i>	0	12	9
South Shields, Barrington Street	19	10	10
Sunderland	6	0	0

ESSEX.

Colchester, Eld Lane ...	25	18	6
Do., for <i>W & O</i>	1	9	0
Harlow	39	18	0
Do., for <i>N P</i>	3	12	9
Halstead	2	3	7
Langham	11	5	0
Do., for <i>N P</i>	3	15	10
Loughton	23	15	9
Saffron Walden	28	1	8
Do., for <i>W & O</i>	2	0	0
Sible Hedingham	1	5	0
Waltham Abbey	5	9	5
Do., for <i>N P</i>	0	13	6

GLOUCESTERSHIRE.

Cheltenham, Salem Ch... ..	74	3	1
Do., for <i>W & O</i>	6	0	0
Do., for <i>N P</i>	1	17	6
Do., for <i>Girls Native</i> <i>School, Matakooty,</i> <i>Ceylon</i>	3	8	8
Do., Cambray Chapel... ..	15	0	0
Cinderford	4	2	6
Do., for <i>W & O</i>	1	1	0
Fairford	2	0	0
Gloucester	18	13	5
Do., for <i>W & O</i>	2	0	0
Do., Sunday-school for <i>N P</i>	13	13	4
Do., for <i>Mr. Q. W.</i> <i>Thomson, Cameroons</i>	5	0	0
Do., for <i>Orphans</i> at <i>Jessore</i>	5	0	0
Do., for <i>Bethphill Sch.</i> , <i>Jamaica</i>	5	0	0
Stroud	3	17	4
Tewkesbury	3	16	8
Do., for <i>China</i>	2	4	6
Do., for <i>N P</i>	3	9	8

EAST GLOUCESTERSHIRE.

Ascott	1	10	0
Blockley	12	4	3
Bourton-on-the-Water ...	21	10	6
Do., for <i>W & O</i>	1	0	0
Burford	2	16	3
Do., for <i>W & O</i>	0	5	0
Campden	2	6	4
Cirencester	11	8	9
Do., for <i>Mrs. J. Cam-</i> <i>pagnac</i>	1	13	1
Cutsdean	7	19	5
Do., for <i>Mr. Fuller's</i> <i>School, Africa</i>	0	15	9
Do., for <i>N P</i>	0	5	0
Lechlade	2	4	0

	£	s.	d.
Milton	11	7	5
Do., for <i>W & O</i>	0	15	4
Do., for <i>N P</i>	0	8	6
Naunton and Guiting ...	21	9	2
Do., for <i>Africa</i>	2	10	0
Stow-on-the-Wold	12	18	10
Do., for <i>W & O</i>	1	5	7
Do., for <i>N P</i>	0	12	7
Winchcombe	7	19	3
Do., for <i>Boy under Mr.</i> <i>Fuller, Africa</i>	5	0	0

130 5 0

Lees expenses and amount acknow- ledged before	33	18	8
	96	6	4

HAMPSHIRE.

Andover	12	17	0
Do., for <i>W & O</i>	1	5	0
Landport, Lake Road Ch. ...	1	11	6
Shirley, Union Chapel ...	11	0	0
Southampton, Carlton Chapel	6	0	9
Do., East Street	6	16	10
Do., Portland Chapel... ..	35	1	0
Do., for <i>W & O</i>	2	14	0
Southern District Juv. Association	7	9	1
Walton	7	5	7
Do., for <i>W & O</i>	0	10	8

ISLE OF WIGHT.

Niton	7	12	6
Do., for <i>W & O</i>	10	10	0
Ryde, Christ Church ...	0	14	0
Do., for <i>W & O</i>	3	5	0
Do., for <i>N P</i>	0	13	3

HEREFORDSHIRE.

Gasbury	5	2	0
Gorsley	6	10	0
Kington	9	5	0
Longhope	4	8	0
Do., for <i>W & O</i>	0	10	0
Peterchurch	11	6	8
Do., for <i>W & O</i>	0	13	4
Do., for <i>Mr. Fuller</i> , <i>Africa</i>	1	0	0
Ryeford	4	8	5

HERTFORDSHIRE.

Bishop's Stortford	13	10	0
Boxmoor	29	2	3
Do., for <i>W & O</i>	3	13	10
Do., for <i>N P</i>	1	15	1
Hemel Hempstead	20	8	2
Do., for <i>W & O</i>	3	0	0
Do., for <i>Orphans</i> at <i>Jessore</i>	6	12	10
Hitchin	37	8	10
Do., for <i>W & O</i>	4	13	3
Do., for <i>N P</i>	0	4	3
Do., for <i>Intally School</i> Mill End	4	0	0
New Mill and Tring	20	16	5
St. Albans	27	2	2
Do., for <i>N P</i>	2	11	9
Do., for support of <i>B. L. Brooks</i> under <i>Mr. Smith, Cameroons</i>	5	0	0
Ware	2	1	6
Watford	44	10	1
Do., for <i>W & O</i>	5	16	11
Do., for <i>India</i>	10	0	0

£ s. d.		£ s. d.		£ s. d.	
HUNTINGDONSHIRE.		Less expenses and amount acknowledged before		NOTTINGHAMSHIRE.	
Denn, for <i>W & O</i>	0 10 0	312	7 7	Carlton-le-Moorland.....	0 12 0
Kimbolton, for <i>W & O</i>	1 4 0	375	17 8	Colingham.....	5 16 0
		20	13 6	Newark.....	5 12 9
KENT.				New Busford.....	4 9 6
Bexley Heath, Trinity		Oldham, King-street ...	20 13 6	Nottingham.....	46 16 0
Chapel Sunday-school	0 10 6	Do., for <i>W & O</i>	3 0 0	Do., Derby-road.....	63 16 10
C. N. Barbury.....	23 0 4	Do., George-street	20 0 0	Do., George-street	34 16 3
Do., for <i>W & O</i>	1 0 0	Do., Glodwick.....	10 12 0	Do., Circus-street.....	15 19 3
Do., for <i>Africa</i>	2 10 8	Oswaldtwistle, for <i>N.P.</i>	1 10 3	Southwell.....	0 11 10
Chatham, for <i>N.P.</i>	1 13 4	Southport.....	2 4 6		
Crayford, for <i>W & O</i>	1 5 0	Totlebank.....	2 12 4		178 10 5
Eythorne.....	22 17 2			Less expenses and amount acknowledged before	137 9 9
Do., for <i>W & O</i>	1 0 0	LEICESTERSHIRE.		OXFORDSHIRE.	
Do., for <i>N.P.</i>	5 6 4	Leicester, Victoria-road	104 17 6	Caversham.....	0 6 3
Faversham, for <i>W & O</i>	1 0 0	Do., Charles-street ...	10 2 10	Chadlington.....	0 14 8
Forest Hill.....	11 14 0	Do., do., for <i>W & O</i>	3 3 0	Hook Norton.....	4 10 3
Folkstone, Salem Chapel	8 18 0	Do., do., for <i>N.P.</i>	3 3 10	Do., for <i>W & O</i>	0 14 3
Goudhurst.....	6 0 0	Sutton-in-the-Elms and		Oxford.....	19 0 7
Lee.....	37 12 0	Cosby.....	3 8 3	Do., for <i>N.P.</i>	0 2 6
Do., for <i>India</i>	2 2 0			Do., for <i>Mr. W. Wenger, Calcutta</i> ...	3 14 8
Do., for <i>Mrs. Kerry's School</i>	2 11 11	Less expenses.....	3 3 0		
Maidstone.....	18 7 8			SHROPSHIRE.	
Do., for <i>W & O</i>	3 10 0	124	15 5	Maesbrook.....	1 10 7
Margate.....	24 7 11	121	12 5	Do., for <i>W & O</i>	0 5 0
Do., for <i>N.P.</i>	1 6 7			Oswestry.....	9 8 3
Do., for <i>Orphan under Mr. Ellis, Jessorc</i> ...	7 18 0	LINCOLNSHIRE.		Do., for <i>W & O</i>	1 0 0
Ramsgate.....	15 10 1	Lincoln, Mint-lane.....	28 5 5	Pontesbury.....	1 5 0
Do., for <i>Mrs. Kerry's School</i>	5 6 11	Do., for <i>W & O</i>	1 0 9	Shrewsbury, Claremont	
St. Peter's.....	3 15 0			Chapel.....	3 10 0
Staplehurst.....	5 5 0	NORFOLK.		Snailbeach.....	3 14 0
Tenterden, Zion Chapel	4 4 4	Aylsham.....	3 6 9		
Do., for <i>W & O</i>	1 3 0	Buxton.....	3 18 1	SOMERSETSHIRE.	
Woolwich, Enon Ch. Sunday-school.....	1 0 0	Dereham.....	17 3 10	Bath, Somerset-street...	23 8 9
		Diss.....	12 14 4	Do., Ebenezer Ch.....	3 16 6
LANCASHIRE.		Do., for <i>W & O</i>	1 15 0	Do., Hay-hill Chapel	14 15 0
Bootle.....	5 5 0	Do., for <i>N.P.</i>	1 13 2	Do., Tiverton.....	8 2 0
Colne, for <i>W & O</i>	2 4 8	Downham Market.....	9 17 6	Bockington.....	13 15 9
Coniston, for <i>N.P.</i>	1 12 6	Fakenham.....	23 6 4	Bristol, on account.....	20 0 0
Darwen.....	0 10 6	Foulsham.....	8 4 0	Do., for <i>W & O</i>	8 5 2
Do., for <i>W & O</i>	1 10 0	Fulmedstone.....	3 7 0	Chard.....	13 19 6
Do., for <i>N.P.</i>	2 10 6	Ingtham.....	37 18 0		
Inskip.....	9 5 8	King's Lynn.....	17 6 3	Cheddar.....	12 0 0
Do., for <i>W & O</i>	0 10 0	Neccon.....	1 13 0	Do., Winscombe.....	14 7 0
Liverpool, Myrtle-street	2 10 0	Norwich.....	27 10 1	Do., do., for <i>W & O</i>	1 10 0
Do., Egremont.....	1 12 8	Do., St. Mary's.....	186 3 3	Do., do., for <i>N.P.</i>	4 8 0
Do., Everton.....	5 7 0	Do., Juvenile Association		Do., Rooksbridge.....	13 0 6
Do., do., for <i>N.P.</i>	0 18 3	Do., <i>St. Clements</i>	28 14 10	Do., Wedmore.....	6 5 0
Manchester.....	27 4 6	Do., do., for <i>W & O</i>	2 3 0	Do., Crickham.....	1 0 3
Do., Moss-side Ch.....	29 6 8	Do., do., for <i>F. W. Nath in Serampore School (2 years)</i>	10 0 0	Do., Allerton.....	2 1 0
Do., do., for <i>W & O</i>	2 0 0	Swaftiam.....	30 0 0	Do., Romney Stoke.....	1 1 3
Do., Grosvenor-street	35 6 0	Theiford.....	6 10 0	Do., Mark.....	1 16 9
Do., do., for <i>W & O</i>	3 10 0	Yarmouth Tabernacle...	5 0 0		57 9 9
Do., do., for <i>N.P.</i>	30 0 9			Less expenses and amount acknowledged before	28 15 3
Do., Union Chapel ...	395 9 2	Les expenses and amount acknowledged before	192 11 6		28 14 6
Do., do., for <i>W & O</i>	16 15 5			Frome, Badcox Lane ...	20 14 10
Do., do., for <i>N.P.</i>	1 7 6			Do., do., for <i>Native Girl in Mrs. Sale's School, Barisal</i>	5 0 0
Do., West Gorton Branch.....	7 2 0	NORTHAMPTONSHIRE.		Do., do., for <i>T</i>	1 0 0
Do., do., for <i>N.P.</i>	12 0 0	Stanwick.....	2 6 7	Do., Sheppard's Barton	48 18 0
Do., Queen's-park Chapel.....	21 12 6	Do., for <i>N.P.</i>	0 7 0	Do., do., for <i>N.P.</i>	0 15 7
Do., Upper Round Chapel		NORTHUMBERLAND.		Do., do., for <i>Native Girl, Jane Bunn in Intally School</i>	6 0 0
Do., Every-street.....	11 15 7	Newcastle, Rye-hill.....	10 10 6	Do., do., for <i>Native Boy, John Sheppard, at Monghyr</i>	5 0 0
Do., Welsh Chapel ...	2 3 1	Do., for <i>W & O</i>	2 14 0	Do., Nalsh-street.....	0 18 8
Do., do., for <i>N.P.</i>	1 2 3	Do., for <i>T</i>	1 1 0	Do., Locks-lano.....	3 7 9
Salford, Gt. George-st.	45 7 9	Do., Marlborough-crescent Sunday-school	4 1 3		
Do., for <i>W & O</i>	2 8 11	North Shields.....	19 2 6		
Stretford, Union Chapel	41 12 11				
	687 5 3				

	£	s.	d.
Hatch Beauchamp.....	3	3	0
Do., for <i>W & O</i>	0	12	6
Minehead.....	6	16	10
Road.....	0	13	4
Rudge.....	0	10	8
Taunton.....	14	7	2
Do., for <i>N P</i>	2	1	8
Do., Croch.....	1	10	0
Wellington.....	15	18	10
Do., for <i>Africa</i>	0	17	4
Do., for <i>N P</i>	3	13	2
Wells.....	2	3	1
Yeovil.....	23	18	2

STAFFORDSHIRE.

Bilston.....	5	9	0
Coseley, Darkhouse Ch. 15	3	10	
Hanley, New-street.....	13	9	6
Do., for <i>W & O</i>	0	10	0
Princes End, Zion Chapel	9	0	0
Wednesbury.....	1	2	1
West Bromwich, for <i>N P</i>	3	0	0
Wolverhampton.....	14	10	0
Do., for <i>W & O</i>	2	0	0

Less expenses.....	64	4	5
	0	14	11

SUFFOLK.

Bardwell.....	3	3	0
Bury St. Edmunds.....	39	13	7
Do., for <i>W & O</i>	2	10	0
Clare.....	1	10	0
Eye.....	9	17	2
Framden, for <i>N P</i>	0	5	8
Ipswich, Stoke-green.....	26	13	2
Do., Turret-green.....	54	17	8
Do., do., for <i>W & O</i>	2	10	0
Do., do., for <i>N P</i>	10	14	8
Do., do., for <i>Goolzar</i>			
Shah.....	0	10	0
Rattledens.....	3	1	6
Stradbrook.....	7	0	6
Walton.....	3	6	1
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	18	0

Less Expenses and amount	167	1	0
acknowledged before.....	57	7	7
	109	13	5

SURREY.

Croydon.....	10	17	0
Guildford, Commercial-			
road, Sunday-school...	0	14	9
Haslemere.....	0	19	11
Kingston-on-Thames.....	25	7	8
Do., for <i>W & O</i>	3	0	0
Outwood.....	0	10	0
Do., for <i>W & O</i>	0	12	6
Do., for <i>N P</i>	0	18	8
Richmond.....	7	4	1
Upper Norwood.....	72	17	3

SUSSEX.

Battle.....	2	17	9
Do., for <i>W & O</i>	0	15	0
Do., for <i>N P</i>	1	10	11
Brighton, Queen's-sq. ...	19	10	0
Do., for <i>W & O</i>	1	10	0
Do., Grant Parade.....	12	8	9
Do., do., for <i>W & O</i>	1	0	0
Do., do., for <i>N P</i>	4	15	3

	£	s.	d.
Hastings & St. Leonards	46	7	9
Do., for <i>W & O</i>	4	10	11
Do., for <i>N P</i>	0	13	9

WARWICKSHIRE.

Atherstone.....	1	4	3
Birmingham, by Mr. T. Adams, Treasurer.....	51	7	9
Do., Christ Church, Aston-park.....	2	2	0

Leamington.....	8	11	5
Do., Clarendon Chapel	90	1	11
Do., do., for <i>W & O</i> ...	8	1	7
Do., Warwick-street...	15	9	6

Less expenses and amount	122	4	5
acknowledged before.....	63	2	0
	60	2	5

WESTMORELAND.

Kendal.....	2	0	0
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WILTSHIRE.

Bradford-on-Avon.....	7	6	8
Bromham.....	1	0	0
Do., for <i>N P</i>	0	6	9
Calne.....	2	7	0
Do., for "Ebunbe," under Mr. Thomson, Cameroons.....	5	5	0
Corsham.....	13	7	0
Damerham and Rockbourne.....	3	9	0
Melksham.....	14	19	1
North Bradley.....	9	18	3
Do., for <i>W & O</i>	1	0	6
Shrenton, Zion Chapel...	2	15	6
Swindon.....	18	5	4
Do., for <i>N P</i>	2	10	4
Trowbridge.....	13	16	10
Warminster.....	5	4	3
Do., for <i>W & O</i>	0	16	2

Wiltshire, by Rev. D. Wassell.....	20	13	8
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WORCESTERSHIRE.

Dudley.....	12	2	0
Evesham.....	5	1	5
Do., for <i>W & O</i>	1	1	0
Redditch.....	0	9	0
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	6	7

YORKSHIRE.

Barnsley.....	16	0	0
Bishop Burton.....	10	11	5
Do., for <i>W & O</i>	0	9	6
Do., for <i>N P</i>	1	11	6

Bradford District.

Bingley.....	5	14	10
Bradford, Westgate.....	91	5	1
Do., do., for <i>N P</i>	0	18	7
Do., do., for <i>N P</i>	12	0	0
Do., "Luke," Delhi.....	18	0	0
Do., do., for <i>N P</i>	18	0	0
Do., "Titus," Agra.....	65	19	8
Do., Lion Chapel.....	1	1	0
Do., for <i>Serampore</i>	36	14	0
Do., Trinity Chapel.....	29	9	10
Do., Hatfield.....	8	0	0
Do., do., for Mr. Lea, Jamaica.....	8	0	0

	£	s.	d.
Do., do., for Mr. Hobbs, Jessore.....	8	0	0
Do., do., for Mr. Thomson, Cameroons.....	8	0	0
Bramley.....	9	2	10
Do., for <i>W & O</i>	0	10	0
Do., for <i>N P</i>	0	15	0
Cononley.....	1	3	0
Earby, for <i>W & O</i>	0	8	7
Halifax, Trinity-road....	24	14	6
Heaton.....	3	16	6
Idle.....	7	14	8

Leeds District.

Armley.....	1	10	0
Bedale.....	7	15	0
Boro' Bridge and Dishforth.....	5	7	8
Chapel Fold.....	2	3	6
Horsforth.....	5	11	0
Hunslet.....	6	7	2
Leeds, South Parade Chapel.....	89	19	10
Do., do., for <i>W & O</i> ...	8	10	0
Do., Blenheim Chapel	36	17	4
Do., do., for <i>W & O</i> ...	6	7	0
Do., do., for Mr. Thomson, Africa.....	6	6	0
Do., Cliff-road.....	7	3	9
Do., York-road.....	7	3	0
Do., do., for <i>W & O</i> ...	0	18	9
Do., Rurley-road.....	5	17	0
Do., Woodhouse.....	0	8	11
Masbarn.....	5	6	1
Middlesborough.....	4	3	0

808 9 11

Less expenses and amount	80	4	1
acknowledged before.....	128	5	10

Lindley Oaks.....	6	12	3
Lockwood.....	54	1	0
Do., for <i>W & O</i>	4	0	0
Malton.....	4	17	6
Rawdon.....	8	13	9
Scarborough, Albemarle Chapel.....	11	3	0
Do., for <i>China</i>	1	0	0
Sheffield, Townhead-st.	11	1	4
Do., do., for <i>W & O</i> ...	2	11	0
Do., Glossop-road.....	35	5	3
Do., do., for <i>W & O</i> ...	4	0	0
Do., Portmahon.....	22	6	4
Shipley, Rosse-street...	36	8	0
Do., for <i>W & O</i>	2	0	0
Do., Bethel.....	12	13	9
Wakefield, for Mr. Sale's, <i>N P</i>	12	0	0

NORTH WALES.

ANGLESEA.

Ainow.....	0	8	6
Amiwech.....	5	0	7
Beaumaris.....	10	7	0
Belan.....	0	17	0
Bethania.....	1	0	0
Bodedern.....	2	4	1
Bryensiencya.....	3	4	0
Caergliog.....	1	9	3
Caerwynn.....	22	10	5
Capel gwyn.....	0	17	0
Capel Newydd.....	0	13	8
Cemaes.....	4	6	11
Gaerwen.....	1	3	0
Garegawr.....	2	12	2

	£	s.	d.
Holyhead, New Park-st	0	8	2
Do., do., for <i>N P</i>	1	12	4
Do., Hebron	0	10	0
Llanfonsant	1	5	6
Llanfelydd	2	9	3
Llanfachreth	4	6	6
Llangfni	4	2	4
Llangred	6	1	11
Menni Bridge	8	4	4
Newburgh	2	2	0
Pencerned	1	7	3
Pensarn	2	7	9
Rhosybol	5	16	0
Rhydwyn	6	9	1
Sardis	0	19	0
Snar	4	4	8
Siloh	1	0	0
Traethoch	0	8	10

110 12 10

Less expenses and local Home Mission

62 12 4

48 0 6

CARNARVONSHIRE.

Bethesda	6	8	6
Capel y Beirdd	2	15	6
Carnarvon	8	17	0
Garn Dolbenmaon	3	11	6
Llandudno	6	6	3
Llanhaearn	1	10	0
Llanllfni	4	11	0
Penceneydd Aion	1	5	2
Ponillyfni	2	4	6
Portmadoc	6	17	2
Do., Tremadoc	1	3	0
Do., Borth	1	0	0

9 0 2

Less Home Mission and expenses

3 1 2

5 19 0

Pwllheli	17	18	11
Roswen	0	6	8
Tydymsion	3	1	3

DENBIGHSHIRE.

Abergole	2	17	0
Brymbo, Tabernacle	2	0	0
Carmel Feron	0	12	4
Denbigh	6	0	0
Gefai'rhyd	2	16	0
Ffordlas & Eglwysfach	3	5	0
Glynceiriog & Dolywern	4	19	8
Llan-ddogel	0	12	3
Do., for <i>T</i>	0	10	6
Llanddulas	1	3	6
Llandyrnog	0	6	8
Llanfarddwyffryn Ciwydd	0	6	0
Llangollen, Penybryn	7	15	8
Llangollen and Glyndyfrdwy	8	7	0
Llanhaadr	1	4	0
Llanrwst	5	0	0
Llansilin	0	11	6
Moeifre	7	7	9
Noddfa Garth	1	17	0
Ruthin	5	0	3

FLINTSHIRE.

Astyn	0	17	3
Bodffari	1	2	2
Helygen	1	4	5
Helywell	7	0	8

	£	s.	d.
Llanely	1	8	0
Llwyn	0	18	8
Penygeili	1	11	0
Rhydwen	2	16	9
Rhyl	19	17	8
Treuddyn and Leeswood	1	8	6

MERIONETHSHIRE.

Bala	2	5	0
Corwen	1	1	0
Cynwydd	1	13	0
Dolgely	4	17	6
Llansantffraid	1	10	0
Llanuchlyn	2	1	6
Pandrycapel and Llanellidan	8	10	8
Tre'ddol	1	5	10

MONTGOMERYSHIRE.

Benliah	3	0	0
Caerws	2	12	3
Cwmbellan	2	0	0
Llanfyllin and Bethel	3	16	4
Do., for <i>N P</i>	0	12	9
Do., Bethel	1	19	4
Llanidloes	3	0	0
New Chapel	3	2	4
Newtown	28	13	0
Do., for <i>China</i>	1	0	0
Rhyfelin	2	10	0
Rhydwen Sion	1	4	8
Talywern Sion	2	0	6

55 11 2

Less expenses

0 8 2

55 3 0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon	1	0	0
Do., Watergate	2	3	0
Brynmawr, Calvary	0	10	0
Do., for <i>N P</i>	1	2	7
Llangydr	3	4	6
Llanvihangel, Nant Bran	1	5	0
Penyrhoel	1	8	0
Psgah	2	2	6

CARDIGANSHIRE.

Aberystwith	10	0	6
Do., English Church	2	17	6
Blaenwenen	2	0	0
Cardigan	28	6	11
Bethania	2	10	3
Goginan	4	6	10
Penparc	2	14	4
Verwick, Siloam	2	14	6

CARMARTHENSHIRE.

Blwchgwynt	1	14	0
Bwlchnewydd	2	16	3
Cairo Bethel	1	8	7
Do, Salem	3	0	8
Carmarthenshire. By Rev. H. W. Jones	37	14	0
Elm Park	0	10	0
Felin-fel, Adulam	8	7	5
Do., for <i>W & O</i>	0	8	2
Do., for <i>N P</i>	6	5	1
Llandilo	1	16	6
Llandyssul, Hebron	1	2	0
Do., Ebenezer	0	9	0
Do., Rehoboth	1	6	0
Llanelly, Bethel	10	5	11
Do., Bethania	1	0	2

Llanelly Greenfield	89	8	4
Do., <i>W & O</i>	3	17	7
Do., for <i>N P</i>	2	7	0
Do., Zion	13	13	0
Llanfynydd Aion	1	1	9
Llangendyryn	5	10	0
Llwynhendy, Snar	7	13	0
Llanbolly	3	7	0
Pembrey, Bethlehem Pool	0	18	0
Do., Tabernacle	5	0	0
Penybont Llandyssul	0	13	9
Rhydwyllim	10	0	0
St. Clears, Zion	10	6	8

GLAMORGANSHIRE.

Aberdare District.

Aberaman	2	1	10
Aberdare, Calvary	30	0	6
Do., Mill Street	13	15	1
Do., Carmel	2	17	5
Do., Ynyslywd	12	11	6
Abernant	1	16	3
Cwmaman, Zion	1	4	0
Cwmbach, Bethania	8	18	3
Gadlys	3	0	0
Mountain Ash, Rhos	13	0	0
Do., Nazareth	3	12	11

Aberavon	2	19	0
Abercanaid, Silo	0	18	3
Bottws	0	16	0
Blackmill, Paran	1	8	0
Caerphilly Tonyfelin	4	4	1
Do., for <i>N P</i>	6	13	11
Caersalem, Newydd	7	7	7
Cardiff, Bethany	23	7	7
Do., for <i>W & O</i>	3	0	0
Do., Tredegarville	32	12	7
Do., do., for <i>W & O</i>	2	2	0
Do., Tabernacle	24	0	4
Do., do., for <i>N P</i>	2	17	5
Do., Salem	8	6	3
Do., do., for <i>N P</i>	1	1	9
Do., Siloam	2	5	6
Do., Avarat, Waun-trodau	1	12	6
Do., Pentyrch	1	11	0
Cwmaeron, Penuel	7	7	9
Deri, Tabernacle	1	15	1
Dinas Landore	9	8	8
Dowlais, Caersalem	9	3	10
Do., Hebron	1	0	0
Glyn Neath	3	17	0
Hirwaen, Ramoth	1	19	6
Libanus Cwmbwrlan	7	7	0
Llysfan	0	16	0
Do., for <i>N P</i>	5	4	6
Maesteg, Bethel	0	18	0
Do., Bethany	2	0	0
Do., Salem	1	12	10
Merthyr, Tabernacle	9	6	3
Do., Enon	4	7	2
Do., Ebenezer	8	0	0
Do., Zion	10	2	5
Do., do., for <i>N P</i>	2	4	3
Neath, Bethany	9	10	0
Do., Tabernacle	5	19	1
Do., for <i>N P</i>	2	15	6
Noddfa, Treorky	5	11	9
Penydaron, Elm	2	5	2
Pontcraw	0	9	0
Pontypridd, Carm-l	2	7	6
Do., Rhondda	1	13	6
Rhydfelin	1	0	0
Swansea, Bethesda	41	3	7
Do., Mount Pleasant	44	3	0
Do., Philadelphia	1	17	0
Do., York-place	13	13	9

	£	s.	d.
Tondut	1	2	6
Tongwynlas, Aimon	2	15	1
Do., Salem	0	15	7
Do., do, for <i>N P</i>	0	2	6
Treherbert, Libanus	2	18	0
Treedyrhiw, Carmel	4	8	0
Ynystallin	1	6	4
Ystalyfera	0	17	0
Do., Soar	4	6	2
Ystrad, Hebron	1	6	2
Do., Nebo	1	10	6
Do., for <i>N P</i>	6	7	6

MONMOUTHSHIRE.

Abercarn	6	2	3
Abercryan, Noddfa	1	5	4
Argoed	11	5	0
Bassaleg, Bethel	5	15	5
Bofwag	3	8	9
Blaenavon	2	0	0
Do., for <i>W & O</i>	0	10	6
Do., for <i>China</i>	1	0	0
Do., for <i>N P</i>	0	9	6
Do., Ebenezer	8	10	0
Do., English Church	20	8	6
Do., Horeb	5	19	2
Blaenau, Gwent	5	12	0
Brynmawr, Tabor	6	3	6
Caerleon	2	13	2
Castletown	18	16	7
Chepstow	2	18	11
Do., for <i>W & O</i>	1	3	3
Do., for <i>N P</i>	0	15	10
Darwenvel	4	6	9
Ebbw-valle, Nebo	3	16	0
Do., Brynhyfyd	4	10	0
Goitre, Saron	0	10	0
Llanely	3	2	9
Llanfangel, Nant Bran			
Bethel	0	15	0
Do., Soar	0	10	0
Llanwenarth	5	18	8
Mgor	6	7	0
Michaelstone Vedw			
Tirzah	5	13	6
Nantyglo	1	3	6
Newbridge, Beulah	5	15	7
Do., English Chapel	3	8	3
Do., for <i>N P</i>	1	12	6
Newport, Charles-street	4	14	6
Do., Temple	15	0	0
New Tredegar, Saron	2	9	9
Do., for <i>N P</i>	2	1	9
Do., for <i>T</i>	0	2	6
Pontloty, Soar	1	11	0
Pontypool, Zion	1	16	0
Rhymney, Penuel	17	16	9
Do., Jerusalem	4	6	10
Risca, Moriah	4	15	0
St. Bride's	4	8	2
St. Mellon's, Caersalem	3	13	7
Do., for <i>N P</i>	3	6	6
Sirhowy, Carmel	5	10	8
Talywaen, Pisgah	4	13	3
Tredegar, English Church	6	0	11
Do., Siloh	14	7	1
Twyngwyn	2	13	0
Tydee, Bethesda	11	0	0
Usk	2	1	6

PENDROKSHIRE.

Beulah	1	15	8
Blaencomin	17	0	6
Do., for <i>N P</i>	3	12	6
Blaenfos	12	2	8
Blaenllyn	8	10	1
Do., for <i>W & O</i>	1	5	0
Do., for <i>N P</i>	1	18	0
Do., Newton	1	12	8

	£	s.	d.
Blaenywauon and Beth-saida	14	6	6
Do., for <i>N P</i>	2	0	0
Jerusalem	5	1	1
Do., for <i>W & O</i>	0	11	0
Gilfowry	2	19	8
Chkerran, Penuel	6	16	5
Clareboston, Cartael	3	0	0
Do., for <i>T</i>	1	0	0
Dinas Cross, Tabor	4	7	3
Do., for <i>N P</i>	0	19	0
Do., for <i>China</i>	0	19	9
Fishguard, Hermon	8	8	8
Gerizim	5	12	10
Haverfordwest, Hill-park	13	4	4
Jabez	5	18	6
Do., for <i>W & O</i>	0	12	0
Largiloffan	8	6	0
Do., for <i>N P</i>	1	14	6
Maenclochog, Horeb	1	7	6
Middlemill, Solva, and Tretto	14	19	0
Monachlogddu	4	12	11
Do., Bethel	1	3	3
Narberth	1	6	6
Newport	8	1	2
Penybryn	4	1	3
Puncheston	2	8	7

RADNORSHIRE.

Bwlchysarnau	3	8	1
Cefnpawl	0	17	0
Elan Vale, Bethany	0	14	0
Franksbridge	1	10	4
Glasgwm	0	3	11
Gravel	5	17	11
Howey	1	2	8
Llandilo, Moriah	1	1	4
Mae-yrhelem	2	8	1
Nantgwyn	5	0	0
Newbridge	3	1	4
Presteign and Stansbitch	9	12	4
Do., for <i>W & O</i>	1	7	9
Do., for <i>N P</i>	2	19	1
Painscastle, Adulam	0	18	7
Rhayader	0	15	9
Rock	1	15	0
Do., Dolen	1	10	0
Velindre	2	5	9

Less expenses

	46	8	11
	1	17	3
	44	11	8

SCOTLAND.

Austruther	20	14	0
Do., for <i>N P</i>	1	18	0
Do., for <i>African Boy under Mr. Thomson, Cameroons</i>	5	0	0
Blairgowrie, for <i>India</i>	2	5	0
Cupar, Fife	6	0	0
Dundee	65	17	0
Dunfermlie	50	18	5
Edinburgh, Dublin-street	70	14	0
Do., for <i>Child under Mr. Ellis, Barisaul</i>	5	0	0
Do., for <i>Mrs. Kerry's School, Italy</i>	4	0	0
Do., for <i>Itinerant Agency in India</i>	2	10	0
Do., Charlotte Chapel	35	18	6
Do., Dunoon-street			
Chapel, Newington	14	4	9
Do., for <i>N P</i>	6	13	6
Do., North Richmond-street	2	0	0
Do., for <i>Mr. Thomson's N P, Africa</i>	12	0	0

	£	s.	d.
Gatashiel	16	10	0
Do., for <i>W & O</i>	2	0	0
Glasgow	23	7	0
Do., for <i>China</i>	4	3	3
Do., Baronial Hall	4	0	0
Do., H. pe-street	149	12	4
Do., do., for <i>N P</i>	3	2	1
Do., North Frederick-street	16	2	1
Do., for <i>W & O</i>	2	6	6
Do., for <i>N P</i>	12	2	5
Do., Blackfriars-street	22	10	10
Do., Bath-street	0	5	0
Do., Wislham	0	14	5
Greenock	24	2	0
Do., for <i>W & O</i>	1	15	11
Do., for <i>N P</i>	5	15	0
Irvine	3	10	0
Kilmarnock, for <i>India</i>	8	19	0
Kirkcaldy, Whyte's Causeway	6	0	0
Leith	1	16	3
Montrose	14	9	11
Paisley, Storie Street	146	3	7
Do., Victoria Place	18	8	0
Perth	61	0	6
Do., for <i>N P</i>	1	2	3
Stirling	6	11	5

IRELAND.

Ballymena	2	7	6
Banbridge	4	15	0
Belfast	13	19	1
Coleraine	13	16	6
Do., for <i>N P</i>	2	9	6
Dublin	20	5	0
Trandragee, for <i>N P</i>	3	3	5
Waterford, for <i>N P</i>	4	15	0
	65	9	0
Less amount acknowledged before	10	0	0
	55	9	0

JAMAICA SPECIAL FUND.

Cambridge—			
Nutter, Mr. James	5	0	0
Edinburgh—			
Per Mr. C. Anderson—			
Duncan, Mr. W. J.	2	10	0
St. Albans—			
Per Mr. Jas. Fisk—			
Fisk, Mr.	1	0	0
Fisk, Mr. J.	0	10	0
Gibbs, Mr. R.	0	10	0
Watts, Rev. T.	1	0	0
Wills, Mr. G.	1	0	0
Wills, Mr. J.	0	10	0
Under lds.	0	5	0
Windsor—			
Per Mr. C. Morten	1	5	6

SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.

Brighton, Queen Square—			
Per Rev. J. Wilkins	5	0	0
Edinburgh—			
Per Mr. C. Anderson—			
Anderson, Rev. H.	0	10	0
Greenock—			
Mellvain, Mr. J.	2	0	0
Hastings—			
Per Mr. Yates—			
Conder, Mr.	1	0	0

£ s. d.		£ s. d.		£ s. d.	
Lee—		Plymouth—		Smith, Mr. Sydney	1 0 0
Per Rev. R. H. Marten,		Per Mr. T. W. Popham—		Wilson, Mr. J.	5 0 0
B.A. —		Stawell, Mrs.	1 0 0	Southport—	
Burchell, Rev. W. F.	0 10 6	Scarborough—		Per Mr. J. Clegg—	
London—		Per Rev. J. Acworth,		Sun. Sch. Auxiliary	9 17 6
Per Mr. Yates—		LL.D.—		Stroud—	
Hooker, Mr. T. E....	0 10 0	A Friend	0 10 0	Per Mr. Yates—	
Yates, Mr. S. R. ...	1 0 0	Sheffield, Glossop Road—		Yates, Miss, Mission-	
Newtown—		Per Mr. Joseph		ary Box	1 0 0
Morgan, Mr. E.....	1 0 0	Wilson—			

ACKNOWLEDGMENTS.

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

Missionary Working Party, Mare Street Chapel, Hackney, per Mrs. Bowser, for a box of clothing for <i>Mr. Heinig, Benares.</i>	Missionary Working Party, Reading, per Mrs. Cooper, for a box of clothing for <i>Mr. Lea, Jamaica.</i>
Miss Williamson, Ringstead, for bound volumes of magazines for <i>Mr. Pegg, Bahamas.</i>	Sunday-school Union, for school-books for <i>Mr. Littlewood, Bahamas.</i>
Mr. Brewin, Cirencester, for an arithmetical frame for <i>Mr. Roberts, of Kingston, Jamaica.</i>	Baptist Tract Society, for tracts for <i>Mr. Kingdon, Jamaica, and Mr. Littlewood, Bahamas.</i>
Friends at Cannon Street Chapel, Birmingham, per Miss Bannister, for a box of clothing, &c., for <i>Ms. Pigott, Ceylon.</i>	Friends at St. Albans, per Mrs. Young, for a case of clothing, for <i>Mr. Fray, Jamaica.</i>
	Mrs. Stevenson, Blackheath, for <i>Magazines.</i>

FOREIGN LETTERS RECEIVED.

AFRICA—	EUROPE—
CAMEROONS—	FRANCE—
Brew, S. J., January 23.	Morlaix, Jenkins, J., Mar. 18, April 2.
Harris, H. J., January 25.	Paris, Jenkins, J., April 18.
Hopkins, D., March 25.	St. Brieuc, Bouhon, V. E., March 19,
Horton, P. S., May 25.	May 13.
Meeton, D., February 23.	Tremel, Lecoat, G., April 1, May 3.
Pinnock, F., January 22, April 11.	ITALY—
Saker, A., Feb. 6, 23, 25, Mar. 23, 25.	Rome, Waite, H. R., March 29; Wall, J.,
Smith, R., Feb. 5, 29, March 4, 23.	March 4.
Thomson, Q. W., February 19, 29.	WEST INDIES—
ASIA—	BAHAMAS—
CEYLON—	Inagua, Littlewood, W.
Colombo, Allen, C., April 17; Piggott, H. R., March 20; Waldoek, F. D., Mar. 4.	Nassau, Davey, J., April 13.
Candy, Carter, C., &c., April 11.	HAWTI—
CHINA—	Jacmel, Hawkes, J., Mar. 9, 23, April 3;
Chefoo, Brown, W., January 25, February 27, March 9; Richard T., January 25, March 12.	Michael Lolo, March 8.
INDIA—	TRINIDAD—
Agra, Gregson, J. G., March 15, 22.	Port of Spain, Gamble, W. H., March 23.
Alipore, Pearce, G., April 11.	Sau Fernando, Wenman, J., April 9.
Allahabad, Carr, R., Feb. 17; Evans, T., April 13.	JAMAICA—
Barisal, Sale, J., March 4, 5.	Clarendon, Gummer, J. E., April 22.
Benares, Heinig, H., April 12.	Contentment, Hutchins, T. C., Feb. 19.
Bombay, Edwards, E., March 4, April 15.	Flint River, Randall, E. C., March 7.
Calcutta, Lewis, C. B., January 19, April 5, 18; Nauth, Chunder, April 15;	Jericho, Clarke, J., March 1.
Wenger, J., March 1, 8, 15, 22, 29;	Kettering, Fray, E., April 8.
Williams, A., April 5, 12.	Kingston, East, D. J., March 28, April 15;
Delhi, Smith, J., March 1, 15.	Williams, P., March 6.
Dinapore, Gregson, J. G., March 7.	Mandeville, Williams, Ph., April 22.
Intally, Kerry, G., April 5.	Morant Bay, Teall, W., Mar. 6, April 23.
Monghyr, Campagnac, J. A., March 15.	Montego Bay, Hewitt, E., March 7, 19.
Serampore, Trafford, J., March 8.	Salter's Hill, Dendy, W., March 13.
Sewry, Hobbs, W. A., April 5.	Spanish Town, Phillippo, J. M., Mar. 7,
	18, April 9.
	Wallingford, Rees, T. L., March 21.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



JULY, 1872.

Notes of a Visit to Ceylon.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

OUR trip to Ceylon is now an event of the past: something to look back upon with the truest pleasure as long as we live. Everything connected with it turned out most happily; except, indeed, the weakness and occasional suffering of my dear wife, which gave us a good deal of anxiety, and prevented us from accomplishing some things which we had projected.

We took our passage to Ceylon and back again in one of the British India Steam Navigation Company's vessels, the *Arabia*, and enjoyed every advantage which a fine steamer, making the voyage in most pleasant weather, could afford us. The one disadvantage of our arrangements was the delay occasioned by almost daily stoppage at the ports on the coast, to take in or give out cargo. This necessarily detained us at sea, and left us but a short interval in Ceylon itself. We went on board on the 8th of February, and landed at Colombo on the 25th. We had to re-embark on the 19th of March, and arrived safely at home on the 4th of April. We should have enjoyed a longer sojourn with our dear friends in Ceylon; but as it was, it was long enough to give us a very deep interest in all their labours, and to inspire us with warm affection for them.

On our way to Ceylon we spent more than two days at Madras, and were not a little gratified by what we saw of the activity and prosperity of the Baptist Church there. I need not enter into details, since you may find in the *Christian Spectator* for March an account of this church, compiled from their published reports. I will only say that my own observations thoroughly verified all the

encouraging statements therein made. Mr. Money's ministry appears to be very highly appreciated by a large congregation, and the church seems to be distinguished by the usefulness and prayerfulness of many of its members. It is cause for no small gratitude, I think, that our denomination is so worthily represented in this great Presidency town.

The Strict Baptists have also a small church in Madras. I sought out Mr. Doll, the pastor of it, and found him to be a very worthy and laborious man. He supports himself by secular employment, and is absent with the Government office to which he belongs in the Neilgherries during part of the year; but he told us of many encouragements in his ministerial labours, and he hopes to be able, ere long, to build a chapel in Madras.

We reached Colombo on a Sunday, and our dear friend, Mr. Ferguson, came off to the ship to welcome us, and to take us to his most hospitable home. Recent alterations in the Fort environs made it hard to remember the place we knew twenty-five years ago; but there was much in soil, and buildings, and luxuriant vegetation, which revived all our earliest impressions of life in the East, and vividly recalled the sensations and emotions with which we first landed in Colombo, in January, 1846. How many changes we had seen since then, and what changes had occurred in our mission on the island! Of all the Europeans then engaged in it, we and our widowed sister, Mrs. Allen, only were left; and now that we were permitted to fulfil a long-cherished desire, and to revisit this lovely spot, upon what a long series of events we had to look back! If there was much of sadness in such a retrospect, there was yet more of grateful joy. We thanked God for His servants at rest with Him, and we thanked Him for all His undeserved goodness and mercy to ourselves.

In the afternoon we attended the service in the Pettah chapel. The site we well knew; but the old chapel was replaced by the present structure after we left Ceylon. Mr. Dunlop, the agent of the Oriental Bank, preached an excellent sermon, and the congregation was very good. A few old friends greeted us very affectionately after the service; but the body of the people had, of course, been changed since we last met with them.

Amongst the earliest to call upon us with a warm welcome was Mr. James Silva, the pastor of the Grand Pass Church. We were delighted to hear of his great usefulness, and of the activity of several members of his church; and especially did we rejoice to hear that this church is, in a *lond fide* manner, supporting him. For several years past they have contributed his full salary, besides sustaining various plans of missionary

labour. The annual amount contributed for all purposes by them is, I was told, about £90. Mr. Silva showed us, with much pleasure, a good silver watch, which, with some other things, had recently been presented to him in token of the affection of his people.

Within the first two or three days of our stay we saw several of the native Christians we had known before, and we were deeply affected by the pleasure they evinced at meeting us again. I was especially delighted to see Mr. John Pandetasekera, whom I baptized, now a deacon of the Grand Pass Church, and a sincere helper in every good work there. In another of the deacons we found David Perera, who had been our servant when we lived in Colombo, and whose affectionate joy when he first saw us again was most touching. He told us of the grief he had felt when we left, and said that, in the hope of seeing us once more, he made his way after us to Point de Galle, arriving there just too late to find us. We found him now in far better circumstances than of old, and with grown-up sons and daughters, who all seem to have been taught to love our names, and were evidently delighted to see us. I should not mention these little particulars if they had not something more than a merely personal interest; but they testify to the affectionate regard of the native brethren for their missionaries, and are a very pleasing evidence of their gratitude for kindness and instruction in the Gospel of Christ. We saw towards the end of our stay in Ceylon a younger brother of David Perera, who was also in our service, and who has been still more successful. He manages a coffee estate for the English proprietor, and has also a plantation of his own. He is a devoted Christian man, and has promised £50 towards the new chapel Mr. Silva hopes soon to build at Grand Pass.

On Sunday, March 3rd, I was asked to preach at the Grand Pass native chapel in the morning, when a missionary collection was made, and in the Pettah chapel in the afternoon. A very intelligent young man at the Grand Pass interpreted for me there, and I was very greatly pleased to see the chapel well filled with a congregation, most respectable in appearance and apparently most devout and attentive. Certainly, in the very aspect of the place, a great change for the better has taken place. I could not doubt that the twenty-five years which have elapsed since we left Ceylon have been years of progress in our mission there.

On Monday evening this was still more evident. A missionary meeting was then held in the Grand Pass chapel. The evening was rainy and unfavourable, but the attendance was very good, and the proceedings of the meeting were full of interest.

(To be continued.)

Recent Converts.

BY THE REV. THOS. MARTIN.

TWO days before I left Serampore (April 14th), I baptized one young woman and three young men at Johnnuggur. The girl is a daughter of Akhor, who was employed as a native preacher for many years by the Circular Road Church. She is about sixteen years of age, and is still unmarried—an unusual thing even among native Christians. A Hindoo would consider it a misfortune and a calamity if his daughter, by any possibility, should remain unmarried until that age; and the native Christians have been only too eager to follow the time-honoured custom of their country in this matter. The present case is an exception, and I mention it as an indication of a better state of things. It is a deliberate departure from the mischievous practice of early marriages. According to the new Marriage Act, which was passed some years ago for the special benefit of native Christians, a girl is not allowed to marry before she has completed her thirteenth year, nor a young man before he has completed his sixteenth year. Girls among native Christians are at a premium; for young men sometimes find it difficult to get wives; but though this one is remarkably big and womanly for her years, yet her parents have resisted every solicitation, and have determined to keep their virgin until she has arrived at what they consider a proper age.

The eldest of the young men lives in the village of Johnnuggur. I mentioned him as a candidate for baptism in my last letter. He is a son of one of the two native brethren who were set apart for mission-work about seventeen years ago, and were sent to Baraset as independent native missionaries.

The other two young men are boarders in the College Bungalow. One of them is reading the Entrance Course of the Calcutta University. He was left an orphan about sixteen years ago. His father was a native preacher at Barisaul, and used to accompany me and my assistant, Boloram, in our preaching-tours; but he was attacked with cholera, and died in a few hours. A year or two after his father's death, his mother married again; and since then this poor boy has been affectionately cared for, and supported by his uncle. I have always taken an interest in the lad, for I loved his father as a brother. He was a good man—an earnest and energetic preacher, and, if his life had been spared, he would have been a power among his countrymen.

The other young man belongs to a family who have always been connected with the Church of England. When he first spoke to me on the subject of baptism, and expressed his wish to be baptized, I gave him but little encouragement, thinking the wish might soon pass away, and that he could not yet have an intelligent appreciation of the subject. Moreover, I was not anxious to receive converts from other communions. But months afterwards, I found he had studied the subject with considerable care, and had made up his mind to be baptized by immersion. His companions in the bungalow also gave me a good account of his intelligence and Christian conduct. I had, therefore, no right nor wish to resist his solicitations any longer, and baptized him with the others. God grant that he and they may walk worthy of the high vocation wherewith they are called!

Missionary Work in Jamaica,

OUR readers are already aware that two young brethren, the Rev. T. L. Rees and the Rev. P. Williams, have arrived in Jamaica, and have entered on the work for which the Appeal Fund has been raised. In the following letters we obtain some glimpses of the field of labour selected for them, and of their reception and prospects among the people. Under date of March 21st., Mr. Rees writes :—

“The friends at Wallingford received me with great kindness, and some of them came to meet me. The neighbourhood and the church are very thankful to the English friends for sending out an agent to labour amongst them. Wallingford is a very large district, thickly populated, and a good sphere to labour in. Things are very promising. The chapel is too small to accommodate the people that attend the ministry. Seventy persons have joined the inquirers’ class, many blacksliders have been restored, and the Sunday-school has increased from 80 to 200.

“I spend most of my time amongst the people, going from house to house, and from one district to another, visiting the sick, attending prayer-meetings and other services.

“The people render me every assistance to facilitate the work, building booths to hold the services in, and gathering the people together.

The Jamaica Committee have directed my attention to Santa Cruz mountains as a suitable place to labour in. Santa Cruz is about sixteen miles from Wallingford, and it is a very large district.

“I have begun a station in the town of Santa Cruz; there are no places of worship in the village—the nearest one is five miles off. There are no Baptists in the neighbourhood, and for the distance of twenty-five miles I have only found two members belonging to the Baptists. This parish is very destitute as to places of worship. The present accommodation in this parish (including every denomination) is 13,000, while the present population is 46,000. We have no chapel, nor a single member at Santa Cruz town; but I have had the loan of the police-station, and intend to preach there every other Sunday.”

SETTLEMENT OF MR. WILLIAMS.

Mr. Williams gives us the following interesting account of the commencement of his labours. Writing April 22nd, he says :—

“After having spent some nine or ten days in Kingston, I came to Mandeville, in company with the Rev. J. M. Phillippo, who kindly came to introduce me to the people. Great was the joy of the people at my arrival, and many were the promises made to assist me in furthering the

work of the Lord in the district. We had a public meeting on March 14th, when Mr. Phillippo resigned his temporary pastorate, and left me in charge of the people. The little chapel was crowded with people, and a good spirit seemed to pervade the whole meeting. The next day my business

was to look for a house to dwell in, the mission-house being too small, and I should imagine rather unhealthy on account of its smallness. I was unable to procure a house then, and had to take lodgings; but this week I have rented a cottage at £24 per annum, which I hope to enter next week. For the purpose of raising funds to build a mission-house, I have issued envelopes to the members of the church and congregation, to be returned, containing whatever cash they feel disposed to give towards this object, on Lord's-day, May 5th. The people seem to take the matter up heartily, but we are only few and weak. On the Sunday after my introduction to the church, I preached

twice at Mandeville. The chapel was packed with eager and attentive listeners; and, though the remembrance of very many absent loved ones caused me pain, yet I thanked God for having brought me hither to work for the good of souls and for the glory of His name. At the close of the first Sabbath, my heart was cheered by the application of several to enrol their names as inquirers. Others have applied to be baptized; and I hope to administer the ordinance of baptism in the course of two or three weeks. The number of members now on the Church Roll is seventy-six, and inquirers thirty-two. The congregation numbers about 220.

ZION HILL.

“But about ten miles from this I have a very interesting station. The place is called ‘Zion Hill,’ and is near to the Cabbage Hall district. Some ten years ago a preaching-station was commenced here by a few members residing in the district of Vale Lionel church, Porus. They commenced a chapel, and have been working at it ever since; and now have so far succeeded in their efforts, as to have raised the walls, and shingled a roof. It is still in a most uninviting condition. It is a Spanish wall-building, which has never been plastered. There are no doors, windows, or benches. Underneath there is place for a schoolroom; but as there happens to be no floor in the chapel, except some untrimmed boards thrown loosely across the beams, there is danger, unless great care is taken in walking, of a person finding, to his grief, that he has fallen most unceremoniously through. The platform consists of some planks, arranged

bridge-fashion, at an elevation of about twelve inches above the so-called floor. But, with all this that is disorderly, I think there exist in this neighbourhood the elements of a flourishing church of Christ. The people here seem to be hungering and thirsting after religious instruction, and there is a manifest eagerness to hear the Gospel preached. I paid my first visit to this station on Sunday, March 24th, and preached to about 300 people. I was much encouraged by the attentiveness of the people, and by their expressions of readiness to co-operate with me in completing the chapel, and making it suitable for the regular service of the Redeemer. Several inquirers have also enrolled their names here. I have visited the station several times, and on Sunday, the 14th inst., I had the pleasure of joining the scattered members into a new church of Christ. Twenty-eight approved members were cordially dismissed from the church at Porus,

for the purpose of forming the church at Zion Hill; and, in addition to these, there were six others from different places around. This infant church commenced its existence on

Sunday, April 14th, with thirty-four members and fourteen inquirers. Our prayer is, 'Lord, increase us with men like a flock. Add to the church daily such as shall be saved.'

A NEW MISSION HOUSE REQUIRED.

"I have adopted the same plan to raise funds to complete the chapel at Zion Hill as for the mission-house at Mandeville. The envelopes are to be brought in on Sunday, May 19th. Cabbage Hall is quite a destitute district, but I hope that 'The Lord has much people in this place,' and that He will bring them forth as 'a people to His praise.' For awhile the difficulties to grapple with in this district will be considerable, there being no residence there for a missionary, and the road, for the most part, being very bad; and, in addition to these things,

there is the deplorable ignorance of the people of all spiritual things. But one very pleasing feature is that the people seem willing to be taught the truths of God's Word.

"In the last week in March I paid a visit to the north side of the island, to preach at the re-opening services of Kettering Chapel on Good Friday. The congregation was very large, and the collection over £100. During my stay on the north side I visited several of our stations, and received great kindness from all the brethren."

SETTLEMENT OF THE REV. J. E. GUMMER.

We are also happy to mention the arrival in Jamaica of the Rev. J. E. Gummer. He was formerly a student in Bristol College, but for some years has been preaching the Gospel in Demerara. Circumstances have led him to turn his attention to Jamaica, where he has received a hearty welcome, and has entered on the charge of the churches formerly under the care of the Rev. W. Claydon. He thus describes his entrance on the field allotted him:—

"After remaining in Kingston and Spanish Town, under the hospitable roofs of Messrs. Phillippo and East for a time, I was introduced to the churches here, by Mr. Phillippo, on Tuesday the 12th of March, and after preaching at the three chapels received unanimous invitations to the pastorate. The three chapels are all situated (as you probably know) on the main road running from Kingston round the island. It is some ten or twelve miles from the extreme point. Away from the main road I have revived meetings at three out-stations in quite

neglected spots, and I hope they will become centres of light. My residence is near Four Paths, Clarendon; it is a queer low-roofed building (unlike the spacious mission-houses of Demerara). I should like to make Porus my chief residence—it being a very populous district, and having the largest chapel—but the small cottage there is situated in a kind of basin, formed by lofty hills surrounding it on all sides; so that it is not only very hot, but the exhalations from the ground are not dispersed by currents of free air, and so remain to

poison it. There is a fine mountain site near; and I shall endeavour to induce the people to erect a house there, though I fear that it will be long ere it is finished, even if begun soon. However, I shall try them, for mission life in the tropics is sufficiently trying, without passively submitting to influences that are removable.

"I have been, so far, very kindly welcomed by the people. The attendance at each chapel is good, and several young people, chiefly from the Sabbath-schools, are coming forth to join the inquirers' class, and the people at two of the outlying stations have been cheered by a visit from me."

Rome.

THE following interesting information from the Rev. James Wall will gladden the hearts of all lovers of evangelical truth. But the blessing vouchsafed from above renders it difficult to supply the need of the people for a suitable place in which to meet. We can, at present, only pray that God may open the way for some suitable provision to be made:—

"The meeting which I opened in the beginning of last winter in my own apartment, and which has been so greatly blessed, is about to come to an abrupt close. The owner of the house has entered an action against the persons who sub-let to me, on the ground that the floors are likely to yield to the weight of so many persons, who come together at the conferences. As he has some appearance of reason on his side, I felt it my duty to retire, and thus put an end to the difficulty. The *locale* was so crowded, the heat so suffocating, and the air so deleterious to health, that I regard it rather as providential than otherwise that the contract is broken at this moment. In looking back upon this meeting I find much to be thankful for. From its *commencement* to its close it has been crowded. During the last four months about 200 persons have left their names as applicants for member-

ship. The Bible-class was attended weekly by an *average* of eighty persons. The Sunday-school was promising. A Young Men's Christian Bible Association, composed of fifty members, is in vigorous operation. Numbers of persons visit my house daily for tracts, testaments, or religious conversation; more than twenty have been baptized within the last few days, and yet all *must be suspended, and the meetings closed.*

I have so often had to strike my tent under the pressure of Jesuit influence, that I am now somewhat accustomed to it, and fully believe it is one of the means adopted by the Lord for the scattering of the good seed. If I had not lost this room I had purposed remaining here the greater part of the summer, now it seems my way is clear to visit the surrounding cities.

WHAT MUST WE DO?

“Many friends who see the difficulty in which the work of God is placed through these repeated removals from one point of the city to another, anxiously ask what are we to do? Other bodies of Christians are purchasing houses or sites for buildings. This involves an *immense outlay* in the present, and serious and unavoidable annual expenses in the future; it localizes an evangelist and crystalizes the mission. Hence I have no idea of seeking to build a chapel. Still something must be done, and this might be done, I believe, by some business men without any loss. If one or two houses were bought in *Old Rome*, and a plot or two of ground in *New Rome*. The first might be let out—at least *four-fifths* of each—and thus pay a good interest on the capital; the second, in *New Rome*, might be used at present during the summer, occasionally, for tent-preaching, and in

the future *for building*—the increasing value of the ground would make it safe, even as a speculation. These centres in the future might be bought by the congregation occupying them.

“The work at *Colonna Traiana* is very encouraging. The meeting is always crowded, and the native evangelist, who is sustained by Mr. Edwards, promises well. Another young man, who came on his own responsibility from the North of Italy, shows fitness for the work, is now assisted by me. If the Lord sends me the means I hope to send him, during the summer, to some of the towns of this province, where people are so anxious to hear the Gospel. Mr. Pethic, who was here some time since, was pleased with the young man's appearance, and gave me £10 *towards his support*. Thus, from the way in which he came and the help sent, it seems the Lord has sent him.

PROGRESS.

“Things in general are progressing well in Rome. The Italians are very cautious in their policy, and rather doubtful of the present French Government. Hence they very carefully avoid any steps that would seem to give credence to the reports of the Jesuit party respecting their encouragement of the evangelic work in Rome. The priests are trusting in France; but their faith is failing, and gradually they are sinking in the tempest boiling round them. Meanwhile Italy is allying herself with Germany, which is generally understood to mean alliance with Protestantism.

“The Old Catholic party are very active. The missionaries in Italy would be glad to see it take root,

because it would at least be a bridge between us and the citadel we hope to storm. Père Hyacinthe is the soul of this movement. I accompanied him last week to the catacombs where the ancient baptistery is found. It seemed to make some impression upon his mind, which, I believe, to be open to truth. Since I have been in Rome and Italy I have visited many baptisteries, seen many ancient pictures and pieces of sculpture of ancient art, which if *photographed* and *classified* would prove incontestably the baptism of the believer, and indicate the gradual introduction of infant baptism. If any friends would like to encourage the carrying out of this idea I would gladly co-operate with them.

THE NEW TESTAMENT READ.

“The Bible is being increasingly read, and the hatred of the priests against it is becoming fanatical. It is no uncommon thing to see a person in the streets of Rome *reading the New Testament*, and priests have repeatedly tried to put an end to it by snatching the book from the hands of the *poor* or the young, and, in more than one instance, tearing the copy to pieces. This, however, is a dangerous experiment, and sometimes has resulted in the priest being knocked down, or arrested and taken to prison. Not only do persons who are able to read carry the Scriptures with them, but even some who cannot. These ask

others to read to them. Thus there are many signs of interest awakened and good being wrought in the Roman population.

“The Papal court, however, is not likely to sleep while we sow the seed of the kingdom of Christ in this great field. Constant efforts are being made, and new societies formed to enable the Apostate Church to resist the truth, and no one knows what days may be in store for Rome. This is therefore the time for continuous and well-sustained effort for Christ. May He give us grace to persevere and be faithful to the end!”

Missionary Notes.

CALCUTTA.—We regret to mention that Dr. Wenger, the Rev. A. Williams, and many others are suffering from a peculiar kind of fever which is now very prevalent in Calcutta. Although very painful in its effects, it does not seem to be attended with much peril to life.

SEWRY.—Since his arrival at Sewry, the Rev. W. A. Hobbs has been actively engaged in the reorganization of the Church. This he has succeeded in doing, with the full consent of the members. There is a very hopeful prospect that the members will, for the future, live in harmony, and not be unmindful of their duty to each other, and to their countrymen.

CHEFOO, CHINA.—Dr. Brown informs us that he was about to open, as a hospital, the house held by the Society at Shangkwang, where the missionaries reside. He attends daily, for an hour or two, the dispensary formed in the town of Yentai, in a part of the chapel. The attendance, at present, is but small. A preaching-station and branch dispensary is about to be opened at Ninghai, about twenty miles east of Chefoo. The landlord has, in consequence, had to suffer much from the authorities. A small school of ten children has also been opened at Shangkwang, for the education of the very poor. The enterprise is somewhat encouraging.

MONGHYR.—It is with regret that we learn the continued ill-health of the Rev. J. Campagnac. Some change, it is thought, will be necessary to establish it. An inquirer, who was a candidate for baptism, has been carried off, and concealed by his friends, to the distress of the missionaries. The native preachers continue to be well received in the bazaars, and evidently favourable impressions are produced by their addresses. Sudin is very efficient in these exercises, and is treated with much respect by intelligent hearers.

AGRA.—The Rev. J. G. Gregson reports that the congregations in the Cantonments are very large, and that there is a prevalent wish to increase the accommodation by an enlargement of the chapel. The native church has chosen five deacons, by whom its affairs will be conducted. They will, however, report to the missionary from time to time. Mr. Williams has been obliged, for a time, to leave Muttra, through the threatening conduct of the Chowbies, or local Brahmins, who consider his victory over them in a suit respecting the mission premises, as a triumph of Christ over Krishna.

CEYLON.—The Rev. J. D. Waldock informs us that the erection of the chapel at Gonawelle is proceeding favourably, and a new school for girls is a thorough success. The people are anxious to build a school-house to hold seventy or eighty children. He reports the decease of the excellent wife of Mr. Garnier, our aged native helper at Matelle.

TURK'S ISLAND.—The Rev. I. Pegg has paid a short visit to Jamaica for a surgical operation. During his stay he had an interview with Sir J. P. Grant, who afterwards visited the colony, and important changes in the Government and ecclesiastical establishments are likely to result. In Puerto Plata, Mr. Pegg is greatly in want of a chapel, and he makes an earnest appeal to our friends to assist him in this essential matter.

JAMAICA, MORANT BAY.—The Rev. W. Teal reports that the church at Morant Bay is "getting on nobly," while in other places the work extends in a way to excite his "grateful astonishment." Two new churches have been formed, commencing with seventy-four and fourteen members respectively. He was also expecting to form a third church almost immediately.

KETTERING.—The Rev. E. Fray writes that the work of God is progressing in the churches under his care. The chapel has been repaired at a cost of £240; and the new chapel at Waldensia is making rapid progress.

BAHAMAS, INAGUA.—The Rev. W. Littlewood reports an improvement in the spiritual state of his congregation, repeated additions to the inquirers' classes, and eleven persons baptized. A new preaching-station has been opened in the suburb of Matthew Town, to meet the necessitous state of the poor there. He would be glad to receive a few boxes of useful and fancy articles to meet the extra expense of this movement.

BRITTANY, MORLAIX.—We learn, with very deep regret, the serious illness of the Rev. J. Jenkins. He lately paid a visit to Paris, to be present at the the annual services of various societies, and on his return was seized with severe hemoptysis. He is somewhat better, but still exceedingly ill. St. Briëuc has been agitated by the numerous idolatrous processions frequent at this season. Mrs. Bouhon finds access to many women, to whom she communicates a knowledge of the Gospel.

Home Proceedings.

In our last issue it was mentioned that Dr. Haycroft had attended the Bristol meetings as one of the deputation from the parent Society. It should have been the Rev. W. Walters, of Birmingham. The collections of this Auxiliary continue to exhibit a very warm interest in the work of the Mission. During the last

year, they have amounted to £1,028 for all purposes—the largest amount from any Auxiliary of the same size in the kingdom.

We are happy to announce the safe arrival in this country of the Rev. Thos. Martin, of Serampore, and our widowed sister Mrs. Supper, with her daughters, from Bengal. The Rev. J. E., and Mrs. Henderson of Montego Bay, Jamaica, are also on a visit to England on account of health.

The Autumnal Session of the Baptist Union is fixed to be held in Manchester early in October. The usual October Quarterly Meeting of the Committee will therefore take place on the evening of Monday the 7th. A Missionary Conference will be held on the morning of Tuesday the 8th, and a public Missionary Meeting in the evening. At this meeting, G. T. Kemp, Esq., of Rochdale, has kindly consented to take the chair.

Sir Donald McLeod kindly informs us, that had opportunity been given, it was his intention, at the Annual Meeting in Exeter Hall, to have spoken of our Mission in Delhi. He says:—

“I cannot but regret that through my inability to make myself heard in a large Hall—the ill effects of which I have now experienced on three successive occasions—the service I could have wished to render to the cause has been greatly impaired. I gladly avail myself of this opportunity to state, that had I not been constrained to stop short, owing to the impatience evinced by the audience from the above cause, it had been my full intention to advert to the work carried on by Mr. Smith at Delhi. That being the only Baptist Mission within the limits of the Punjab administration, it was in a special manner appropriate that I should do so; as the originality of his views and his great success in carrying them out have been for many years regarded by me with admiration. As I entirely concur in those views, and have myself, from time to time, profited by his ministry, it would have been to me a most congenial task to bear testimony to his worth, and the value of his labours in God’s vineyard.”

Missionary Meetings and Services have been held during the month as follows:—

PLACES.	DEPUTATIONS.
Cambridge and District	Revds. J. Davey, T. Martin, and J. H. Anderson.
Islington: Cross Street (Juvenile Meeting).	Rev. B. Millard and H.M. Bompas, Esq., M.A.
Lewisham (Juvenile Meeting)	Revds. J. H. Anderson, and B. Millard.
Northamptonshire	Revds. Professor Hormazdji Pestonji and I. Stubbins.
Tewkesbury	Rev. J. Davey.
Westmancote	Rev. J. Davey.

It was with great pleasure that we noticed last month that the deputation work for this year had commenced well, and with cheering signs of hope and encouragement. The meetings which have been held since then have been of such a character as to confirm our opinion. Thus, about Kettering, one member of the deputation writes: “Kettering has been most exemplary this year, both in its *special* and its ordinary collections, which have amounted together to upwards of £260. What happy associations of a truly missionary spirit are

cherished here!" About Northampton and the neighbourhood, Professor Pestonji says: "A more enthusiastic district I have not known in England, nor one more blessed with a true missionary spirit. Mr. Brown, of Northampton, accompanied us to nearly all the meetings. . . They were thickly attended, and not without success,"

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following list of Contributions to the Bible Translation Society.

(Omitted last month for want of space.)

From 1st February, to 30th April, 1872.

LONDON.			WALLINGFORD			GLOUCESTERSHIRE.							
Andrews, Dr.	0	5	0	8	12	3	Cheltenham	3	15	0			
Angus, Rev Dr, F.A.S.	1	1	0	"	Benson	1	1	0	Cirencester	0	7	6	
Bailhache, Rev C.	0	5	0	Wokingham	1	10	0	Coleford	2	0	0		
Bacon, J. P., Esq.	1	1	0	BUCKS.			Gloucester	0	12	6			
Beeby, Mrs.	2	2	0	Amersham	0	12	6	Kingstansley	1	15	0		
Burns, Rev J., D.D.	0	10	0	Aylesbury	2	7	6	Stroud	2	10	0		
Burton, Rev W. H.	0	10	6	Chesham	2	16	0	Wotton-under-Edge	2	14	0		
Chambers, Mr Wm	0	5	0	Little Kingshill	0	5	0	HANTS.					
Cummings, W. S., Esq	0	10	0	Long Crendon	0	10	0	Lymington	1	17	8		
E. C.	0	10	6	Princes Risboro.	1	0	0	Newport, Isle of Wight	6	3	11		
E. K.	0	5	0	CAMBRIDGESHIRE.			Portsea	1	12	6			
Gurney, J., Esq.	2	2	0	March	3	5	0	Romsey	0	15	0		
Haddon, Mrs	0	10	0	CHESHIRE.			Southampton	3	13	0			
Kirtland, Rev C.	0	5	0	Birkenhead	1	5	0	Wellow, Isle of Wight.	0	10	0		
Landels, Rev W., D.D.	0	10	0	"	Welsh	1	0	HEREFORDSHIRE.					
Lush, H., Mr Justice	2	2	0	Tarporley	3	7	6	Bromyard	1	0	0		
McRitchie, Mr J.	0	5	0	CORNWALL.			Hereford	2	13	6			
Marshman, J. C., Esq.	2	2	0	Falmouth	3	7	0	Kington	0	12	6		
Parker, Mr	0	10	0	Helston (2 years)	2	10	0	Leominster	0	11	6		
Pewtress, Mr S.	0	10	0	Launceston, Hanson, W.	0	10	0	Ross	0	15	6		
Powell, A., Esq, jun.	0	10	0	"	Esq.	0	10	HEATS.					
Price, Chas., Esq	1	1	0	Penzance	0	10	0	Boxmoor	2	7	0		
Rook, Miss	0	10	0	Redruth	1	2	6	Hemel Hempstead	1	5	0		
Room, Rev. C.	0	5	0	St. Austell	1	13	4	Rickmansworth and Mill					
Saul, Mr J. H.	0	5	0	DERBYSHIRE.			End	1	17	0			
Soule, Rev J. M.	1	1	0	Belper, Mr Morley	1	0	0	St. Albans	2	12	0		
Spurgeon, Rev C. H.	0	10	6	Derby	3	9	0	Ware	0	10	6		
Tucker, Rev F. B. A.	0	5	0	Melbourne	1	8	0	HUNTS.					
Underhill, E. B., Esq,	1	1	0	DEVONSHIRE.			Huntingdon	2	8	6			
LL.D.	1	1	0	Barnstaple	3	2	6	St. Neots	12	2	6		
Watson, S., Esq	1	1	0	Combe Martin	0	15	0	KENT.					
Yates, Mr J. H.	1	1	0	Ilfracombe, Farrant, Major	0	10	0	Canterbury	2	17	6		
Brentford—				Kingsbridge	1	5	0	Chatham	2	1	9		
Blake, Rev W. A.	0	10	6	Plymouth, Mr Webb	0	10	6	Deal	2	10	0		
Haynes, Mrs	0	5	0	Torrington Chapel, N. Major	0	10	0	Dover	5	17	0		
Towers, Mr	0	5	0	DORSETSHIRE.			" Pentside	3	3	6			
Camberwell—				Dorchester	1	15	0	Eythorne	1	10	6		
Subscriptions	3	4	6	Gillingham	1	8	8	Folkestone	4	5	7		
Clapton—				Poole	0	16	0	Lcc	3	2	0		
Downs Chapel, Mr Head	1	1	0	Weymouth	1	0	0	Mcopham	1	0	0		
Greenwich—				DURHAM.			Sevenoaks	1	2	0			
Higham, Mr Danl.	1	1	0	Sunderland	4	2	6	Staplehurst	1	0	0		
Russell, Mr Jos.	1	0	0	ESSEX.			Wantage	1	19	0			
Stevensou, Mrs	1	1	0	Ashdon	1	10	0	LANCASHIRE.					
Hackney—				High Garrett	0	5	0	Acerington	7	10	0		
Mare-street, Auxiliary Maze Pond—				Soulminster	3	0	0	Ashton	0	15	0		
Auxiliary	5	3	0				Appleton in Wythes, Mrs. E. Carvey	1	0	0			
Westbourne Grovo Chapel, Wilkin, M. H., Esq	0	10	6				Atherton	3	1	0			
BEDFORD.									Bacup	10	7	6	
Little Straughton	4	5	6							Blackburn, Baron, Mrs.	0	10	0
BERKSHIRE.													
Fifield	0	10	0										
Heading	2	18	6										

Bolton	1	2	6	SUFFOLK.		Castletown	1	0	0		
Bootle	1	10	0	Beccles, Rev S. K. Bland	0	10	0	Cardiff, Bethel	3	14	0
Bury	1	10	0	Ipswich, Stoke Green	9	2	1	" Tabernacle	5	6	0
Colne	1	0	0	" Turret Green	1	7	6	" Tredegar	4	4	0
Ilaggate and Burnley Lane collection	8	2	6	Lowestoft	0	5	0	" Hope	1	1	0
Haslingden	4	3	0	Somerleyton	0	16	0	Chapelclyffen	0	16	3
Liverpool	33	11	10	SURREY.		Caersalem Newydd	1	0	0	1	0
" Myrtle Street	6	0	0	Surbiton	1	0	0	Dolcely	0	13	0
" Waterloo, Mr Jno. Scott	0	10	0	SUSSEX.		Dorset	3	7	6	0	0
Manchester	2	13	6	Brighton	2	2	6	Elan Vale	0	16	8
Preston	2	2	6	Hastings	4	16	6	Fishguard	3	12	1
Rochdale	21	2	6	Lewes	1	8	6	Felinfel	1	0	0
Sabden, Foster, G., Esq (don.)	5	0	0	WARWICKSHIRE.		Franksbridge	0	15	0	0	0
Southport	2	1	6	Acocks Green	0	10	0	Glasbury	1	1	0
Ulverstone	2	2	0	Atherstone	0	2	6	Gilfach	1	2	3
Warrington	0	10	0	Birmingham	12	13	6	Glyndyfdwy	1	0	0
Waterbarn, Howarth, S., Esq	1	0	0	Coventry	3	0	0	Holyhead	1	3	0
Wigan	1	10	0	Leamington	2	16	0	Holywell	0	15	8
LEICESTERSHIRE.				Stratford-on-Avon	0	12	6	Hengoed	3	3	6
Barton Fabis	3	1	0	Warwick	0	10	0	Kerry	0	12	6
Hugglescote	1	15	0	WILTSHIRE.		Llangefni	0	5	6	0	0
Leicester	15	9	0	Bradford-on-Avon	0	7	6	Llangefreen	0	4	0
" Victoria Road	2	2	0	Bratton	4	7	6	Llanfair	0	4	0
Chapel	2	2	0	Calne	2	15	0	Llanfarcfon	2	4	6
Loughborough	0	15	0	Corsham	0	15	0	Llanfrynach	0	13	6
LINCOLNSHIRE.				Devizes	5	5	6	Llangrndy	0	14	9
Horncastle	0	12	6	Downton	2	8	6	Llandudno	1	8	6
Milton	1	1	0	Melksham	2	8	6	Llaneidan	0	14	7
Louth	0	10	0	North Bradley	0	15	0	Llangollen	2	18	0
MIDDLESEX.				Salisbury	2	4	6	Llanstfrid	0	7	0
Harrow	0	15	0	Trowbridge	9	5	6	Llandillo	0	5	6
NOTTINGHAMSHIRE.				Warminster	1	0	0	Merthyr, Zion	2	12	2
Nottingham	6	0	0	Westbury	0	10	0	" Tabernacle	0	2	6
NORFOLK.				WORCESTERSHIRE.		Mochdref	0	11	8	0	0
Attleborough	0	10	0	Bromsgrove	1	17	6	Mynochlogddu	1	2	8
Bacton	0	13	3	Worcester	1	11	0	Machynlleth	0	5	0
Bradon	1	15	6	YORESHIRE.		Newcastle Emlyn	3	1	6	0	0
Fakenham	0	7	6	Bridlington, Rev J. Pottenger	0	5	0	Neath, Bethany	1	0	0
Lynn	1	0	0	Driffild, Normanton, Mrs	0	2	6	Newtown, English	3	15	9
Norwich	9	8	0	Halifax, John Walker, Esq	100	0	0	New Wells	0	10	3
Stalham	1	5	0	Long Preston	2	2	0	Newport	1	6	6
Swfham	5	5	0	SCOTLAND.		Newportbridge	1	13	6	0	0
Theford	0	10	0	Fort William, Cameron, A., Esq	2	0	0	Nantyglo	1	0	0
Thrapstone	0	3	6	Glasgow North, Frederick Street Church	2	10	9	Newport, Stow Hill	0	18	0
Worstead	5	18	8	WALES.		Pandy r Capel	5	2	6	0	0
Yarmouth	1	5	0	Abergavenny	0	17	6	Pontestyl	0	15	0
NORTHAMPTON.				Aberafon	0	11	0	Ponemray, English Tab.	1	0	0
Kettering	2	5	0	Argoed	1	0	0	Pwllhell	2	13	6
Milton	2	12	6	Aberdare, Calfaria	1	0	6	Port Madoc	0	6	0
Welford	0	10	6	Abercarn	1	0	0	Pisgah	0	10	0
Wellingborough	7	14	10	Belan	0	14	0	Pendaren	0	10	0
Weston by Weedon	3	8	8	Bethel	0	14	7	Plasht Langhorne	0	13	8
NORTHUMBERLAND.				Bangor	3	3	0	Porthyrhyd	0	6	6
Newcastle	6	3	4	Bethesda	0	8	0	Penthywgoch	0	6	2
NOTTINGHAMSHIRE.				Blaenconin	2	3	0	Ruthin	0	11	0
Southwell	0	15	0	Blaenau Gwent	1	0	0	Rhyl	1	0	0
SOMERSETSHIRE.				Brynauwr	0	15	0	Rhydfelin	0	15	5
Bath	3	10	0	Brynyfryd	0	8	6	Rhymney, Jerusalem	1	2	7
Bristol	14	12	0	Bodocem	0	9	0	" Penuel	1	10	0
Frome, Sheppard's	2	11	6	Bethesda Tydee	1	1	0	Ramah	0	10	9
Keynsham	0	12	6	Bwlctgwynt	0	14	3	Swansea, Philadelphia	0	4	0
Wells	1	14	0	Bwlchnewydd	0	14	3	Sardis	0	7	3
STAFFORDSHIRE.				Caegellio	0	6	1	Senybridge	0	7	3
Hanley	0	10	0	Crick howell	0	11	5	Sarn	1	14	11
				Cwmawr	0	5	3	Treherbert	1	13	6
				Cardigan, Bethania	16	17	3	Treddol	0	10	0
				Caernarvon	1	2	0	Tabor	0	14	0
				Corwen	0	4	0	Tredegar	4	17	5
						Tafarnaubach	0	14	4	0	0
						Trawsfynydd	2	0	0	0	0
						Troedyrhiw	0	17	6	0	0
						Tabernacle	0	13	6	0	0
						Talywern	0	12	6	0	0
						Welshpool	0	13	6	0	0
						Ystalyfera, Soar	0	16	0	0	0
						Zoar	0	12	3	0	0
						AUSTRALIA.		Goulburn, Craig, Mr	5	0	0

CONTRIBUTIONS.

To 30th May, 1872.

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

ANNUAL COLLECTIONS.				
Welsh Annual Meeting.	1 9 10	Devonshire Sq. Chapel	8 8 0	
Bloomsbury Chapel.	50 13 10	Do. per Y.M.M.A.	0 17 0	
Waltham Railway Ch.	14 12 9	Drummond Road, Bermondsey	8 5 8	
Exeter Hall	71 14 5	Grove Rd., Victoria Pk.	1 10 0	
		Hackney, Mare Street	22 7 4	
		Do. Grove Street	3 3 9	
		Hackney Road, Providence Chapel	8 0 0	
		Do. for N.P. <i>Mahob</i>		
		Jessore, per Y.M.M.A.	20 0 0	
		Hawley Road, St. Paul's Chapel	20 0 0	
		Henrietta Street	1 14 5	
		Highgate	6 3 10	
		Islington, Cross Street	12 12 11	
		James Street	6 7 0	
		Kilburn	11 4 0	
		Lower Edmonton	2 13 10	
		Metropolitan Tabernacle	90 6 3	
		Moor Street	1 15 6	
		New Southgate	2 10 0	
		Notting Hill, Cornwall Road Chapel	5 7 6	
		Park Chapel, Victoria Park, for Africa	10 11 2	
		Peckham, James' Grove Do., Rye Lane, per Y.M.M.A.	3 12 3	
		Poplar, Cotton Street	4 1 5	
		Putney, Union Chapel	11 2 6	
		Rogent's Park	29 11 4	
		Romney Street, Westminster	2 1 4	
		Shacklewell	5 15 2	
		Shepherd's Bush, Avenue Road Chapel	4 0 0	
		Spencer Place	3 15 2	
		Stockwell	5 2 6	
		Stratford Grove	5 8 8	
		Upton Chapel	6 15 0	
		Do., for G. N. Kwee, Africa, per Y.M.M.A.	12 0 0	
		Vernon Chapel, per Y.M.M.A.	3 7 3	
		Walthamstow	6 7 11	
		Wandsworth, East Hill	8 6 9	
		BEDFORDSHIRE.		
		Luton, Wellington Street, for W. & O.	1 6 6	
		BUCKINGHAMSHIRE.		
		Great Missenden	5 6 4	
		Princes Risborough	7 18 3	
		Do. for W. & O.	0 12 6	
		CAMBRIDGESHIRE.		
		Cambridge	50 0 0	
		CUMBERLAND.		
		Whitehaven	1 0 0	
		DERBYSHIRE.		
		Chesterfield Sunday-school	5 0 3	
		New Whittington Sunday-school	0 15 3	
		DEVONSHIRE.		
		Exeter, Priory Chapel	3 15 0	
		DORSETSHIRE.		
		Weymouth	14 6 0	
		DURHAM.		
		South Shields, Tabernacle	4 0 6	
		ESSEX.		
		Barking	3 7 6	
		Do. for W. & O.	0 10 0	
		Do. for N. P.	0 19 0	
		Burnham	5 3 6	
		Langham, for W. & O.	1 12 6	
		Romford	6 10 0	
		Victoria Docks Union Chapel	1 10 0	
		GLOUCESTERSHIRE.		
		Ruardean Hill, for W. & O.	0 8 0	
		HAMPSHIRE.		
		Beaulieu	1 1 0	
		HERTFORDSHIRE.		
		Hitchin	31 1 3	
		HUNTINGDONSHIRE.		
		Offord, for N. P.	0 1 0	
		KENT.		
		Ashford Assembly Rooms, for Mr. Pegg, <i>Turk's Islands</i>	1 11 2	
		Bessell's Green	1 0 0	
		Bromley	4 0 0	
		Crayford	6 15 3	
		Do. for <i>Tadawagadoura School, Ceylon</i>	1 17 9	
		Dartford	5 14 3	
		Forest Hill	14 17 3	
		Gravesend, Windmill St.	6 4 9	
		Greenwich, South Street	1 1 0	
		Lee	9 14 2	
		Tenterden, Zion Chapel	2 0 0	
		Woolwich, Queen Street, for <i>Mr. Teall, Jamaica</i> , per Y.M.M.A.	8 0 6	
		Do., Parson's Hill Sunday-school	2 1 0	
		LANCASHIRE.		
		Birkenhead, Grange-lane	15 16 8	
		Do. for N.P. <i>Matiwah</i> , under <i>Mr. Hobbs Jessore</i>	12 0 0	
		Manchester, Union Chapel	20 0 0	
		LEICESTERSHIRE.		
		Leicester, Belvoir Street	13 1 7	
		Do. Harvey Lane, for N. P.	1 1 0	
		NORFOLK.		
		Bacton	0 11 9	
		Worstead	9 5 6	
		Do. for <i>W. J. Worstead</i> , in <i>Mr. Fuller's School, Cameroons</i>	5 5 3	
		NORTHAMPTONSHIRE.		
		Braunstone	2 14 3	
		Hardingstone, for W. & O.	0 7 6	
		Do. for N. P.	0 6 8	
		ANNUAL SUBSCRIPTIONS.		
Danford, Mr W.	2 2 0			
Farrer, Rev W.	0 10 6			
Gatty, Mr C. H.	5 5 0			
Hanson, Mr W.	0 10 6			
Harcourt, Mr C. H.	0 10 0			
Jones, Mr C.	2 2 0			
Lyon, Mrs. Walsall.	2 0 0			
Millar, Major-General.	1 1 0			
Pottenger, Rev T.	1 1 0			
Simmonds, Miss	1 0 0			
Strauchan, Mr. J.	0 10 6			
		DONATIONS.		
Alexander, Mr G. W.	15 0 0			
Bible Translation Society for T.	1000 0 0			
Curtis, Miss Ann, Finchley, per Mr. S. Bligh.	1 0 0			
Houghton, Mr Jno., Liverpool	25 0 0			
"T. C. D., a Thank-Offering for Special Mercies"	10 0 0			
Kemp, Mr G. T., Rochdale, per Rev. C.M. Birrell, Liverpool, for <i>Mr. Dendy's Schl., Jamaica</i>	5 0 0			
Maywood, Miss, Plaistow, Collected by	1 3 1			
Rawlings, Mr E., Champion Hill, for <i>India</i>	50 0 0			
Smith, Mrs M. A., Droitwich, for <i>Africa</i>	1 0 0			
Steadman, Miss, Clapham	10 0 0			
Thompson, Mr. H., Ealing	21 0 0			
X. Y. Z.	5 0 0			
		LEGACY.		
Brotherton, the late Mr., one-fourth share of residue (less expences)	56 16 7			
		LONDON AND MIDDLESEX.		
Acton	4 13 0			
Alperton	0 9 0			
Arthur Street, Camberwell Gate	11 13 6			
Do., Horsley Street				
Sunday School	3 11 1			
Bloomsbury	50 2 9			
Bow	10 9 2			
Brentford, Park Chapel	12 6 1			
Brixton Hill, New Park Road Chapel	23 7 4			
Camberwell, Denmark Place	19 5 0			
Do., Cottage Green	4 1 0			
Do., Maunton House Chapel	3 10 6			
Calthorpe Street Boy's Sch. for N.P. <i>Trinidad</i> per Y. M. M. A.	11 12 6			
Camden Road	37 5 8			
Chalk Farm, Berkley Road Chapel	4 16 0			
Chelsea	4 0 0			
Clapton, Downs Chapel	23 11 0			

NORTHUMBERLAND.		Whitbourne, Corsley, for			MONMOUTHSHIRE.		
Alnwick	1 0 0	W & O	0 5 0	Llanfaches, Bethany ...	0 7 0	Llanhiddel Sunday-sch.	
Borwick-on-Tweed	16 17 4	Do. for <i>N P</i>	1 4 5	for <i>N P</i>	0 4 2	Llantlwy	
Do. for <i>W. & O.</i>	1 19 7			5 18 0			
SOMERSET.		WORCESTERSHIRE.		PEMBROKESHIRE.			
Bristol, on account, by		Bewdley	2 6 8	Groesgoch and Trovine	8 13 7		
Mr. G. H. Leonard,		Catshill, for <i>N P</i>	0 4 0				
Treasurer	469 11 3			SCOTLAND.			
Stogumber, for <i>N P</i>	1 17 4	YORKSHIRE.		Aberdeen, for <i>N P India</i>	10 0 0	Do. Crown Terrace ...	
Wincanton	15 6 6	Bradford, Sion Chapel	31 12 6	Do. for <i>W & O.</i>	1 10 0	Do. for <i>N P</i>	
Do. for <i>N P</i>	1 13 6	Do. for <i>N P Thakoor</i>		Do. for <i>W & O.</i>	4 1 7	Do. George street	
STAFFORDSHIRE.		Dass, <i>Agra</i>	12 0 0	Do. for <i>N P</i>	3 5 10	Airdrie	
Croxton	0 10 6	Middlesboro', for <i>N P</i> ...	1 5 8	Do. for <i>N P</i>	1 0 0	Dundee, Lochee	
STFFOLK.		Rotherham	4 14 4	Do. for <i>N P</i>	1 10 0	Edinburgh, Dublin St. ...	
Bildeston	1 5 0	Do. for <i>W & O</i>	0 10 0	Do. Bristol St., for <i>T.</i> ...	8 11 9	Fraserburgh	
Clare	1 10 0	Do. for <i>N P</i>	1 10 7	Do. John Street	2 17 9	Glasgow, Bath Street ...	
SURREY.		Sheffield, Portmahon,		Do. for <i>N P</i>	20 10 0	Peterhead	
Croydon	12 14 11	for <i>W & O</i>	1 10 0	St. Andrews	3 5 0	Tullymet	
Richmond Park Shot ...	4 5 7	NORTH WALES.		Do. for <i>N P</i>	3 11 6		
Streatham, for <i>Mr. Pegg,</i>		DENBIGHSHIRE.		IRELAND.			
<i>Turk's Islands</i>	1 5 8	Llangollen	4 0 0	Dublin, Abbey Street...	8 6 8		
Upper Norwood	16 6 0	Wrexham	1 0 0	FOREIGN.			
SUSSEX.		SOUTH WALES.		NEW ZEALAND.			
Brighton, Sussex Street	1 1 0	BRECKNOCKSHIRE.		Otago, Dunedin, Mrs.		Houghton, per <i>Mr. H.</i>	
WARWICKSHIRE.		Pontestyll	0 15 0	F. Morse	6 0 0		
Birmingham, Christ Ch.	3 3 0	CARMARTHENSHIRE.		WEST INDIES.			
Henley-in-Arden	9 13 2	Bethlehem Pool, Pem-		Jamaica, Baptist Mis-		sionary Society, for	
WILTS.		brey	0 4 6	<i>Africa</i> , per <i>Rev. J. E.</i>		Henderson, Treasurer	
Chippenham	11 16 6	Llanedy Sardis	0 11 0	148 14 8			
Devizes	48 12 9	Whitland, Nazareth ...	3 5 6				
Kington Langley	7 2 6	GLAMORGANSHIRE.					
Trowbridge, Back Street	12 0 9	Bridgend, Hope Chapel	4 15 3				
Westbury, West End ...	6 13 4	Do. for <i>N P</i>	0 17 6				

ACKNOWLEDGMENTS.

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

Mr. Sturge, Birmingham, for school bells for *Mr. J. G. Bennett* and *Mr. Sibley, Jamaica*.
 Bloomsbury Chapel Working Party, for case of clothing for *Mr. Heiny, Benares*.
 Friends at Kingsbridge, for a box of clothing for *Mr. Saker, Africa*.
 Mr. G. Osborne, Kettering, for a box of books and magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—		Kerry, G., June 17.	
CAMEROONS—		Cutwa, Allen, I., June 10.	
Saker, A., June 3.		Monghyr, Lawrence, J., June 17.	
Smith, R., June 3.		Saugor, Bickers, H., June 10.	
Thompson, W., June 3.		EUROPE—	
SUEZ—		FRANCE—	
Martin, T., May 21.		Morlaix, Jenkins, E., May 21.	
ASIA—		St. Brieuc, Bouhon, V. E., June 17.	
CEYLON—		Tremel, Lecoat, G., May 17.	
Colombo, Waldoek, T. D., June 14.		ITALY—	
AUSTRALIA—		Rome, Wall, J., June 14.	
Windsor, Gregson, J., June 13.		La Spezzia, Wall, J., May 21.	
CHINA—		WEST INDIES—	
Brown, W., June 14.		BAHAMAS—	
INDIA—		St. Domingo, Pegg, I., May 29.	
Agra, Gregson, J. G., June 17.		JAMAICA—	
Calcutta, Pearce, G., May 27.		Annatto Bay, Morris, S. E., May 27;	
Lewis, C. B., May 21, June 10 & 11.		Jones, S., May 29.	
		Morant Bay, Teall, W., May 27.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



The
MISSIONARY HERALD

AUGUST 1, 1872.

Notes of a Visit to Ceylon.

BY THE REV. C. B. LEWIS, OF CALCUTTA.

THE next morning we proceeded by rail to Kandy. Mr. Waldock was visiting Kalany that day, and travelled with us the first stage of the journey. For fifty miles the road is comparatively level, and though there is much of quiet beauty on both sides of it, there is little to awaken any surprise. But for the rest of the road to Kandy, words would fail to convey any adequate description of the romantic beauties of the country. The railway is constructed here and there through, but for the most part along the side of, the rocky mountains, which seem to interpose an insurmountable barrier. For much of the distance the road is cut like a groove in the side of the rocky precipice, and the traveller looks down upon something like an abyss immediately beneath him. Many of the valleys and bottoms brought into view as the road winds along are exquisitely beautiful. The soil washed down into them and watered by the streams which rush down from the heights is carefully terraced and cultivated, and appeared to reward the industry of the labour. In one splendid amphitheatre of this kind we saw rice in every stage of agricultural progress. There was the field laid under water—the field covered by the delicate verdure of the springing blade—the paddy more or less advanced to the maturity of the full corn in the ear—the harvest-field with its busy labourers—and the threshing-floor—all before us in one single view. Many most delightful views of distant mountains covered with grand forest verdure, and of fertile valleys, were to be seen; and the delight of the spectacle was only checked by the feeling that the vast panorama was rapidly

gliding away from our sight. We could see it but for a little while, and could not imprint any of the many charming scenes upon our memories.

At Kandy we were most kindly met by our dear Brother Carter, who took us to the house he occupied on the side of one of the hills surrounding the lake; very greatly did we enjoy our sojourn there with his dear wife and family. Kandy is a beautiful place, and the pleasant visits made to some of the most romantic spots in the neighbourhood will never be forgotten. The arrival of the new Governor of the island there imparted much additional interest to the place. At nine o'clock in the evening of the 5th a torchlight procession of elephants, with the sacred shrines, together with tom-tom beaters and dancers, and rows of the Kandian head-men, took place in the great man's house. In company with Mr. and Mrs. Carter, I went to see this. With many other spectators, we took our stand upon the grass plat opposite the portico of the pavilion, and as each group stood and exhibited itself before the Governor there we looked on amused, if not admiring. The tom-tom beaters accompanied their music (?) with dances of a very elaborate and evidently thoroughly studied character; but, with no disposition to depreciate native art, and no familiarity with European methods of dancing, I must say I never before saw any movements of the human body so intensely uncouth and graceless. The whole procession, with its rude torches, its red rags and its garish tinsel,—mixed up, I doubt not, with much that was intrinsically precious and interesting,—struck me as a singularly sordid and ungainly show.

We had planned to go on from Kandy to Newera Ellia, and to spend at least two or three days at that beautiful sanitarium; but the journey to Kandy and one short ride in the neighbourhood produced such painful effects upon my dear wife that our plans of any further travelling had to be abandoned. We therefore prolonged our stay with Mr. and Mrs. Carter; and truly enjoyed the opportunity thus given us to cultivate our acquaintance with them. With Mr. Carter I had much conversation regarding the version of the Old Testament which he has made, and which he is now carefully revising for press. As you know, many efforts have been made to secure the acceptance of this version by all bodies of Christians in Ceylon. Could this be attained, it would, on publication, become the one version in use, and many great advantages would thus be gained. Many difficulties stand in the way of this, however. There are wide differences of opinion as to the style of language best suited to a translation of the Scriptures. Probably no style would be acceptable to all who are entitled to have a voice in the matter, and it is, I think, clear

that the Committee of the Ceylon Bible Society would only consent to print Mr. Carter's version after modifications had been made in it which, in his own judgment, would be fatal to its accuracy and intelligibility. Amongst those who are best disposed to acknowledge this, in the main excellency of the version and the competency of the translator, are the brethren of the Church Mission. This is, I think, a fact not uninteresting to us here. It will be a great evil if our brother's work is not printed in its integrity. I urged him to print, as a specimen of the whole, the book of Genesis in Singhalese, prefixing an English preface, in which the principles he has followed in his translation should be clearly expounded, and the co-operation of Christians of other denominations in the version invited. I hope he will be able to go to press soon, for the worry connected with the discussion of ever-new proposals cannot but tell very unfavourably upon our brother's health, overtaxed as he is by the weight and multiplicity of his missionary duties.

How is it that you do not send Brother Carter a colleague who might help him, and be helped by him? Any one sent out to Kandy now would enjoy singular advantages in the study of the Singhalese, and it seems to me very important that Brother Carter should be released from some of his toils so as to admit of his carrying the Gospel into parts of Ceylon where it has never yet been preached. With his singularly large knowledge of the language, how much he might do if he were free to move about.

On Tuesday, March the 12th, we returned to Colombo, and had much cause for gratitude in the comparative comfort in which my dear wife accomplished the journey. We were once more the guests of Mr. Ferguson until Saturday night, when we went to enjoy the hospitality of Mr. and Mrs. Pigott for the remainder of our stay in Colombo.

On Thursday Mr. Waldock took me to the Gonawella station. I had but a dim recollection of the place as it used to be; but several persons appeared to remember me. I was particularly interested in a deacon of the church, who reminded me of a former visit to his house, and with whom I had a very pleasant conversation. He told me of the circumstances of his conversion in good Mr. Daniel's time, and spoke gratefully of the goodness of God to him and to his son since. His children are all God-fearing people, and he has seen the church, of which he was one of the earliest members, flourish, and now, he said, he had no unaccomplished wish on earth; he was simply waiting the Lord's will to depart and be with Christ, which is far better. As he sent a boy to pluck coconuts for us, he reminded me that when I came to his house before,

I had one of the first nuts plucked from that tree, which now, after twenty-five years, had become comparatively tall. He had often, he said, thought and spoken of me in association with that tree. He was desirous of hearing all about my family, and I was profoundly touched by the eagerness with which he inquired if all my children were followers of the Lord Jesus. What I could tell him of my hopes in this respect appeared to give him the greatest pleasure.

We saw and examined a large vernacular school here; and in the afternoon we had a meeting in the chapel, when I told the people something about our Indian Mission. One of them spoke afterwards in a very interesting manner, as I was assured by Mr. Waldoek, and I hope something was done to call forth prayerful affection here towards the other departments of our mission-field.

We met in a chapel which was, I believe, opened for worship when Messrs. Russell and Leechman visited Ceylon. It is now a dingy old place, and an elegant new structure, designed by Mr. Waldoek, is rapidly springing up by its side. The building is to cost about £200, and I was very pleased to hear that a large share of the money has been contributed by the people themselves. They do not yet support their native pastor, but their contributions to the mission are very encouraging.

On our return, we passed by the great temple at Kalany, and went in to see the place. The most remarkable object is a colossal figure of Boodh, recumbent. If I remember rightly, when I visited the temple before, this figure was being constructed of common brick and mortar. It is now, of course, painted and decorated, and, no doubt, is regarded as made of some superior material.

the evening of this day, Mrs. Lewis held a very interesting meeting, with the female members of the Grand Pass Church and such other Singhalese ladies as liked to come. The Rev. James Silva interpreted for her, and the chapel was very well filled. She told them of the condition of women in India, and of the efforts recently made for their benefit, and a very deep interest was excited. May it lead to prayer and effort even here, and stimulate Christian women to do what they can to make Christ known to their unconverted and heathen neighbours!

On Friday, Mr. Pigott drove me out to Kottegahawatta, where I had so often been before, and where so much reminded me of our good old brother, Whyto Nadan. He lies buried in the chapel where he preached

so long and so faithfully. A good Anglo-vernacular school is held close by the chapel, which we examined, and then we had a pleasant meeting with the people. Mr. Silva gave them a lively address, and then I spoke to them. Several of them I well remembered.

The next morning Mr. Waldock kindly drove us to the Matakooly chapel and to Mutwal, that we might see the place where we once lived there. The suburbs of Colombo are so greatly altered by the opening up of new roads, and by the erection everywhere of new houses, that in driving over ground once so familiar to us, it was only here and there that we could at all recognise what we had formerly known.

On Sunday, sermons were preached for the mission, and on Monday evening the Annual Meeting was held—Brother Carter coming down from Kandy to take part in it. Our steamer for Calcutta was now due, and we dreaded its arrival before the meeting was held. It did not come in until the next morning, however, and we were able to enjoy this last opportunity of meeting with the beloved friends with whom we had had such sweet intercourse during our visit to Ceylon. The reports presented to the meeting will, of course, be sent to you. I need, therefore, say nothing about them, except that, to my own mind, they were very charming, assuring me, as they did, that our mission in Ceylon is making satisfactory progress. Looking back upon the advance made in the past twenty-four years, as I could in some measure do, this progress was very perceptible to me in the contrast between then and now; but I believe, also, that no such comparison is needed to demonstrate the fact. Many most interesting incidents prove the existence of life amongst our native brethren, and testify to the power which the Gospel exerts amongst those who have been shut up in the night of Boodhism. May the Lord yet more abundantly bless His own Word in Ceylon!

Early in the morning of the 19th March the *Arabia* arrived in the Colombo Roads, and the time of our departure was definitely at hand. The morning was taken up with visiting our dear Colombo friends. About four in the afternoon Mr. Pigott drove us to the Fort, where, after some more leave-taking, we took our boat to the ship, and found our old cabin set apart for our reception, but such a crowd of officers and soldiers on board as made the steamer very unlike what we had known it before. About 400 persons in all were to be conveyed to Trincomalee. We landed there on Friday morning, and then pursued our voyage up the eastern coast of India to Calcutta, which we safely reached about noon of April 4th. Our dear children came on board the steamer at Garden

Reach, and we were relieved of anxiety in finding that they and all our beloved friends in Calcutta had been preserved in life and health during our absence.

Of some other matters connected with our visit to Ceylon I must write separately. I fear I have now wearied you with this account of our travels.

A Street Scene.

BY ROMANAUTH CHAUDDHARI.

IN our preaching in the streets of Calcutta one morning, we met an old Brahmin, who was a good Sanscrit scholar. This man came to the town for the purpose of consulting a lawyer about a law-suit. He listened to us with apparent attention, and great satisfaction. At the end of our discourse, he remarked that he knew Dr. Carey, of Serampore, who gave him a copy of the New Testament, which contains all that we were then speaking to the people. The reading of that book, he said, had enabled him many a time to overcome Pundits in discussions on religion. He spoke very highly of Christ in comparing Him with the incarnations of the Hindoo deities, for His self-sacrifice, and for the purity of His life and doctrines; and thus he, in a manner, recommended Christ to people who do not receive Him as their Lord and Saviour. "Christianity," he said, "will at last triumph over all other creeds in this land." The dissolution of all connections with relatives, and the fear of being deprived of all means of support, are the reasons why he did not embrace Christianity. In the conclusion he quoted the parable of the tares, and gave an admirable exposition of it, and then went away.

THE ROMISH PRIEST.

One day, when I was going to North Luckhyantipore, I met a Roman Catholic priest who resides at Koikhally, near Russoolmahomed Choko. He wanted to establish the works of the Fathers as a continuation of the revealed Will of God, on the ground that the Apostle John concludes his Gospel—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." No sooner had I said, "That to add to, or to take away anything from the Word of God is a thing accursed in the Scriptures; and if the teachings of the Fathers be contrary to the teachings of the Bible, how can I then conscientiously accept them?" then the man lost his temper, and said to me, "You are a cooley, a fool, and an ignorant man!" Seeing that he had thus lost himself in his fearful wrath, I told him that "Men of your quick temper are called Chandals by the heathen sages of this country; but what are they called by the Fathers of your church?" The same man went to Khari some time ago, and tried to impress on the minds of our people that I am an ignorant man, in order to make them less interested in my preaching, and promised to some heathen man to pay him money if he can persuade some of our men to join him in his church.

Retirement of the Rev. J. M. Phillippo.

FOR some time past the increasing years and infirmities of our venerable friend, the Rev. J. M. Phillippo, have rendered it probable that he must resign the pastorate of the church at Spanish Town, Jamaica, which he has held for a term, within a few months, of fifty years. Recent letters inform us that he has at length resolved on this step, and we cannot better convey a description of the event than in the language of an eye-witness, taken from the columns of the *Morning Journal* :—

“At the close of a devotional service held in the first Baptist Chapel in this town, on Friday, the 5th of April, attended by a large gathering of members of the church and congregation, the venerable pastor announced his design to relinquish the pastorate on the 1st of August next.

“The announcement was received with deep and loud expressions of regret, followed by an unanimous vote that the resignation be not accepted.

“The pastor said he had come to this decision as a consequence of his advanced age, and increasing inability to sustain, as formerly, the extensive labours and heavy responsibilities which his town station and its subordinate ones, together with the management of its several schools involved. Not to mention other important claims made in the town and neighbourhood upon his energies, both of body and mind.

“After several arguments were used by the deacons and others of the more influential members of the church to dissuade their minister from his purpose, it was proposed by the meeting that he should seek for an assistant, but still retain his office as sole pastor. It was replied by Mr. Phillippo, that while this would not promote the interests of the Church to the extent he desired, it would but in a partial degree afford him the relief he found to be necessary. It was then sug-

gested that a co-pastor should be invited to undertake the practical duties of the pastorate, and that their venerated minister should, at least, continue the nominal pastor, and in the occupation of the mission premises. The venerable gentleman replied that he would have no objection, if agreeable to a successor, to remain the nominal pastor as they desired, performing occasional ministerial services until the close of next year, when, if living, he would arrive at the 50th year of his pastorate; but that he could not see it his duty to remain on the mission premises, or to retain the office of pastor on any other terms than that now specified, nor for a longer period of time than to December, 1873.

“An extract of a letter being read from Dr. Underhill, secretary of the parent society, expressing the high estimate entertained by the committee of the character and long and faithful services of Mr. Phillippo, as also their approval of his retirement from the more onerous duties and cares of the pastorate at Spanish Town, the reverend gentleman concluded the meeting by an address, characterised by deep feeling; particularly expressing his high sense of the affectionate esteem and gratitude so warmly and universally shown towards him after a connection of so many years duration, and said he regarded the demon-

stration as an honour which he thought few were privileged to obtain, and which, next to the approval of his own conscience and the approbation of God, would afford him the sweetest solace in the prospect of the final surrender of his trust, and a source of pleasurable reflection during his future life.

“ On leaving the place of worship, loud and general expressions of con-

cern were heard among the crowds that lingered around it, at the thought it was said, of losing not their minister only, but their ‘ Father and their Friend,’ as they had hoped he would never leave them until the ‘ Great Master above called him to his rest and his reward,’ so that they might have buried him among themselves and mourned over his grave.”

As above intimated, the Committee have already expressed to their esteemed friend their sense of the great services he has rendered to the cause of Christ in Jamaica, and his invaluable labours in the emancipation and elevation of its negro population. The courtesy of his manners, the fervour of his piety, and his life-long consecration to the welfare of the people of Jamaica, well deserve the affection and veneration with which our friend is regarded both at home and abroad. Though retiring from the laborious duties of the Spanish Town Church, he will nevertheless give what energy remains to him to the advancement of Christ’s Kingdom, in connection with one or two of the smaller congregations in the vicinity.

Native Itinerants.

IT is a very encouraging feature of the work of God in Bengal, that the native converts are beginning to take an active and spontaneous share in preaching the Gospel amongst their countrymen. An illustration of this has been communicated to us, taken from the column of a Bengali paper—the *Saptahik Songbad*; and we place it with great pleasure before our readers. We are indebted for the translation to our esteemed friend, the Rev. G. H. Rouse:—

“ A few days ago you urged native preachers to take preaching tours in the country without carrying tents with them. Soon after two of our brethren went out in the way you proposed, and they report as follows:—

“ We had gone out to preach before, but never did we experience such joy as on this occasion; never did we return home with such grateful minds. On the contrary, it caused us sadness

that our engagements compelled our return. One cause of our joy was this—that we spent our whole time in our Master’s work; and by always remaining with our dear unbelieving fellow-countrymen, we never had a lack of hearers. As we had opportunity, we told our benighted fellow-countrymen the story of Our Lord’s love; from sunrise to sunset we found hearers, and with great joy

told how Our Heavenly Father saves always. We were never tired of proclaiming what the Lord Jesus had done for the salvation of the world and for our souls. It is true that we did not spend the whole day in preaching in the streets; but we were always surrounded by the unbelieving, and in conversation and hymns we

told them how sinners can escape the fire of hell.

“Another cause of joy was this—that we had not to be anxious what we should eat, or where we should stay, but left all these matters in the hands of Him in whose work we had gone forth; and with gratitude do we confess that He supplied all our temporal wants.’”

THEIR WARM RECEPTIONS.

“Another cause of our joy was this: as we went just as other people go, in ordinary apparel, &c., the women, when they saw us, did not flee from us. We bless God that we were often privileged to preach the Gospel to the women. The reader may conceive what joy we had in proclaiming the Word of Life to these our sisters. The attention of the hearers also gave us joy. Except those Bengali Pharisees, the Brahmins, and suchlike, none manifested unwillingness to hear our message. Wherever we went, people received us with honour; many days the people invited us to preach to them. This is the

time of reaping the rice; hence the peasants remain in the fields in the day-time, and these fields are excellent places for preaching in. In this field and in that many peasants are reaping the rice; we go to them, and they gladly hear the Gospel. Many a time we have been exceedingly pleased in preaching to them. The simple-minded agriculturists, as soon as they hear the name of “religion,” begin to listen to the Word of Life with attention. Once, one of them, having heard the Word, came to us, and clinging to us with tears said: “Sir, I am a sinner—what will become of me?”

HOPE FOR BENGAL.

“We were delighted with the beauty of the country. Bengal is, indeed, a land of gold—the garden of the world. If the religion of Christ takes the place of idolatry, the happiness of the Bengali will be unbounded; each village in the land will be a Garden of Eden. When will that happy day arrive?

“Another cause of joy was the kindly feeling manifested by our fellow-countrymen. Although (through loss of caste) we were in their sight as Mlechhas [defiled], yet the kind-

hearted Bengalis never treated us with disrespect. Almost everywhere we were received with honour. In many places our dear fellow-countrymen did not suffer us to eat our own food, but provided for us. Their hospitality was so great that if those who were invited did not eat, they were deeply grieved. Ah! when will this golden land and these golden Bengali people be Christ's? Seeing their kindness, one would willingly give one's life for them.’”

The Boarding School for Native Christian Girls, Intally.

IN presenting a Report of the Boarding School for Girls, Mrs. Kerry thanks those kind friends who have collected for it and the Institution through the year, also those liberal and tried friends in India and England who have, unsolicited, continued their support to her in her work. It will be seen that enough and a little to spare has been placed in her hands for all necessary expenses.

The year has been one of much progress and blessing every way. Not one of our dear little ones has been taken from us by death, though for two or three we had at one time great anxiety. But God heard prayer for them and raised them up from the wasting fever which reduced them, and made our hearts glad by His mercies. The school has been remarkably healthy, with these exceptions; all the little ailments yielding to the simple remedies administered by their superintendent. It has been a great comfort to Mrs. Kerry to be able to send off any serious case of sickness to the Medical College Hospital; and she cannot refrain from recording her gratitude to the kind gentlemen in charge of that Institution, for the great care and attention bestowed on her sick pupils whenever sent there.

In the Report for 1870, mention was made of some girls who had asked for baptism. Two of these did not return to the school this year; but Mr. Kerry had the happiness of baptizing four of the scholars in the tank on the school premises, also the daughter of the deacon of the Intally Church who was formerly a day-pupil; and another very promising girl was baptized at her home.

One marriage only has taken place during the year. Parents usually take the opportunity of the cold weather vacation to arrange for the settlement of their daughters; and we look forward with a sad foreboding to the return of our country pupils, fearing to miss those who, from being long with us, have become very dear. Yet some pleasant visits are often received from former pupils now married. Sometimes, after years of separation, a woman with a beaming face comes up to her teacher and says "Oh, Ma'am! don't you know me? I could not come to you before." And a long history has to be told on both sides. Often the girls born to them since we parted, are brought to be put to school; or a poor little wife whose health has failed, comes back to school for a week or two for change of air and doctoring.

In the case of orphans, it seems but natural that their childhood's home should be revisited at times; and it is with great gratitude to God that we recall to mind how joyous have been the meetings between the teacher and scholars of former years, and of how many she can think well, and could, were it wise to do so, write a good report. Her conviction that it is not good for Bengali girls to be made a show of, has hitherto kept her from calling her friends to a public examination; but she would earnestly invite all who take an interest in Indian female education to come at any time to the school and examine the girls privately in what they are taught. She thinks it will be seen that the school is accomplishing what it professes to aim at, *viz.*, training

Bengali Christian girls to be good wives and mothers. Not a few have become teachers also since leaving school, and thus help on female education. May God give them grace to spread His Truth, and adorn the Gospel they profess to love!

Mrs. Kerry, in conclusion, would remind her kind friends, that the maintenance of this school is not guaranteed by the Society, and that the responsibility of it therefore rests upon her. Sometimes the burden has been very heavy, though it has been lightened by the great liberality of many loving friends both in this country and in England, and the gracious Lord has not at any time put her faith in Him to shame. The expenditure during the year has been £146 12s. 9d.

Chapels in Norway.

SEVERAL friends have contributed largely towards the erection of chapels in Bergen and Tromsøe. It will be seen that buildings for the worship of God are largely required everywhere. The following extracts from recent letters are forwarded to us by the Rev. A. Wiberg, of Stockholm:—

“Thus writes brother Ola Hansen: ‘Will you be so kind as to write to the brethren in England and lay before them our wants? We have received from them 350 Norw. sp. (they need 5,000 spec., or about £1,110); but, alas, how insufficient to meet the pressing demands! If the work now should stop, it would have been better if it had never commenced. But our hope is in the Lord, who hears the young ravens when they cry to Him.’

“Brother Klargvist, in a letter dated Skien, April 2nd, 1872, writes:— ‘Yesterday evening I preached in the meeting-house of the Free Church. But can you not, dear brother, for Christ’s sake, and for the salvation of undying souls, try some way of procuring means for erecting a place of worship in this place, where I consider it my duty to devote most of my time; for it is not desirable always to beg entrance into the places of worship of other denominations. For when the Lord commences to work, there arises a jealous feeling. At Forsgrund I have preached twice in the large and

fine meeting-house of the Methodists to 200 persons.

“Brother Sandstedt also greatly needs a place to meet in at Trondjhem. The Missionary Union of Stockholm (composed of Baptists) has sent him 100 rixdollars (or about £5 10s.) to help him to rent a room, but that will not go far.

“Thus, you see, that as the cause progresses in Norway the demands upon our liberality are increased. We would willingly lend our Norwegian brethren a helping hand, but our own wants are too pressing and our means too insufficient to help us along with our own work, so that little or nothing can be expected from Sweden. But in England the Lord has blessed many of His children with means, and those brethren could do much, if they only could feel a sufficient interest in the Lord’s work in Norway. Dear Brother, will you not try and exert your influence among your brethren for the specific object of collecting means to help our Norwegian brethren, either to build places of worship, or to rent rooms sufficiently large to meet in?”

Native Agency in India.

IN accordance with the resolution on this subject, passed at the Annual General Meeting in April last, the Committee, at their Quarterly Meeting on the 10th ult., entered afresh on the consideration of the Resolutions adopted on the Report of the Special Committee on the Indian Mission. The discussion was long and animated, and concluded with the adoption, *nem. con.*, of the following resolution. The proposed Missionary Conferences of our brethren will, it is expected, be held towards the close of the year in Calcutta and Allahabad.

“The resolution of the Annual General Meeting on the subject of the Society’s Native Agency having been read, and also the resolutions of the Committee, adopted on the 19th April, 1872, on the same subject; after considerable discussion it was resolved:—That, in order to remove the misconception which has arisen, the Secretary be directed to publish the above resolutions in the ‘MISSIONARY HERALD;’ and to explain that the object which the Committee have in view is to stimulate the Native Christian Churches in India to call forth and sustain an effective native agency for the evangelisation of the country. But, inasmuch as at present Native Christian Churches are unable to do so, and to cast this task upon them would stop the progress of a very large amount of useful and successful labour, the Com-

mittee have adopted measures to bring to a close their connection with such native agents only as may be found inefficient by the Missionary Conferences in India, and for the future to prepare and employ only as effective a class of agents as possible. They further propose the formation of Theological Schools at Serampore College and in the North-west Provinces, after the model of that now in effective operation in Kingston, Jamaica.

“The Committee regard the existence of a qualified native agency as an object of paramount importance, and they have striven, both in the East and in the West to secure it. At the same time they endeavour, in every way, to stimulate the native churches to an earnest effort to spread the Gospel among their countrymen.”

The resolutions of the Committee, referred to above, are as follows:—

“1. In view, then, of the testimonies before them, and the character and qualifications of the native agents employed by the Society, and considering that it is most advisable for the interests of the Gospel in India, that native agents should be called out by the native Christian community for the work, and be supported by them, your Special Committee are of opinion

that it is expedient, as soon as practicable, to cease to support the present native agents by the funds of the Society.

“2. That the mode and time of the dismissal of any of the present staff of Native agents, be referred to the consideration of the Missionary Conferences. Generous consideration, however, should be shown to all those who

may not be deemed suitable for further employment, and especially to those who, by reason of age, infirmity, length of service, or any other cause, may have special claim upon the Society's regard.

"3. In case the Society should find it necessary or desirable to employ Native preachers, the Committee should take effective measures to secure a class of men, in all respects qualified for the work of evangelisation.

"4. For the future, no Native Christian should be added to the staff of preachers employed by the Society, who has not previously taken part in, and shown zeal and aptitude for, some kind of evangelistic work.

"5. That the Committee desire the Conferences to undertake the following duties:—

"1. To examine the present staff of native agents of the Society for the purpose of dismissing any who may

be inefficient, and retaining only the services of those who may be found suitable for evangelistic work, in accordance with the general principles laid down in this report.

"2. To examine candidates for employment as native agents.

"3. To fix the amount of salary to be given to each native agent; the locality in which it may be deemed desirable that he should labour; and to determine, if necessary, his connection with the Society.

"4. To provide for the formation and instruction, in the vernacular and Anglo-vernacular, of a class of native candidates for missionary or pastoral service at Serampore College, for Bengal; and at such place in the North-West as may be hereafter determined; under such regulations for the reception and examination of the students as may be necessary."

Departure of the Rev. J. J. Fuller.

OUR esteemed friend the Rev. J. J. Fuller sailed for his station in the Cameroons River, Africa, on the 24th ult. An interesting valedictory service was held in St. Mary's Chapel, Norwich, in June, when several ministers of the various denominations of the town took part in the service. The Rev. G. Gould gave some practical advice to Mr. Fuller, and the Rev. T. L. Wheeler commended him and his family to the care of God. Mr. Fuller leaves this country with the very warmest wishes for his welfare and success of the numerous friends and churches who have enjoyed the pleasure and advantage of his services. His conduct has won him universal esteem. This has also been the case in Jamaica, his native home, which he has also visited. The following communication will testify the usefulness and pleasure of his visit:—

"Our brother Mr. Fuller, after spending seven months with us in visiting the churches on behalf of the

African Mission, has again left his native land for Africa; he sailed in the S. S. 'Mexican' on the 23rd April.

“At the last Annual Meeting of the Jamaica Missionary Society, the following resolution was unanimously passed:—

“Resolved,—That this meeting desires to express the great pleasure it feels in meeting their beloved brother, the Rev. J. J. Fuller, from Africa. It would express its gratitude to Almighty God for the loving care which He has exercised over him during his long residence in the land of his fathers, and for the use which He has made of him in that dark but interesting country.

“It records with pleasure the visits which our brother has made to the different stations throughout the island, the deep interest which his

graphic statements have produced, and the liberal offerings which he has been the means of obtaining for the African Mission. It would further tender its warmest thanks to our brother for the cheerful manner in which he has undertaken the long journeys and burdensome duties which have been imposed upon him, and, in bidding him farewell, gives him the pledge that he and the other beloved brethren labouring for God in Western Africa, shall ever have a place in the sympathies and prayers of the members of the churches which compose this Union.’

“May the Lord graciously spare His servant for many years of usefulness in that land of darkness!”

We commend our friend, with Mrs. Fuller and his children, one of whom remains in England, to the care of God, and to the sympathy and prayers of the churches.

Home Proceedings.

We have the pleasure of announcing the safe arrival in this country, for the invigoration of his health, of the Rev. E. Edwards, of Bombay. During his visit he hopes to be able to increase the contributions already received for the erection of a chapel in Bombay. In previous issues we have made known the importance of this case, and would again commend it to the favourable notice of our friends.

At the Quarterly Meeting of the Committee held on the 10th ult., the Committee had the pleasure of accepting the services of the Rev. Hormazdji Pestonji for missionary work in Southern India. It is, however, proposed that our friend should continue to give his very acceptable services as a deputation to the churches till next season, when he will probably enter upon the station at Poonah, the scene of the labours of the late lamented Mr. Cassidy.

Missionary Notes.

GALLE, CEYLON.—We have to announce the safe arrival here of our esteemed friends, the Rev. G. and Mrs. Pearce. The steamer in which they sailed for England from Calcutta broke down in the Bay of Bengal, and was towed into Trincomalce. After ten days' detention for repairs, she resumed her voyage, and may now be expected shortly in this country.

NORFOLK.			SOMERSETSHIRE.			SOUTH WALES.		
Neatishead	1	5 9	Bath, Hay Hill.....	0	5 0	MONMOUTHSHIRE.		
NORTHAMPTONSHIRE.			Bristol.....	409	17 3	Caerleon, for Mr Jenkins,		
Burton Latimer	7	2 0	Do, Buckingham Ch.			Morlais		
Broughton	1	0 0	Do, do, for N P, India	7	19 4	Llantrarian, Two Locks		
Clippstone.....	43	0 0	Do, do, for Italian			SCOTLAND.		
Earl's Barton.....	5	4 0	Mission.....	5	0 0	EDINBURGH.		
Hackleton	23	12 0	Do, do, for Girl in Mrs	7	7 10	Duncan Street		
Harpole	19	11 8	Kerry's School			Do, for Italian Mission		
Kettering	75	14 6	Do, King-street, for	3	0 0	FOREIGN.		
Kingsthorpe	2	5 6	H & O			Croix pres Roubaix, per		
Kislingbury	2	10 2	Do, do, for Italian	1	9 0	Rev C. Faulkner		
Little Brington.....	3	11 0	Mission.....	15	0 0	JAMAICA SPECIAL FUND.		
Long Buckley	11	2 0	Do, do, for N P, Scram-			Biggs, Mr. R. W.		
Northampton, Colledge-			pare	6	0 0	McFarlane, Mr. P., Com-		
street	182	4 4	Do, City-road, for Mr			rie, Perthshire, per		
Do, for Orphans at			Morgan Howrah	1	0 0	Mr. E. Cruickshank ...		
Jessore.....	2	0 0	Do, Paulton, for W &			LONDON.		
Do, for Mrs Kerry's			O	1	0 0	Camden-road Chapel ...		
School	5	0 0	Do, Weston, for W & O	1	10 0	NORTHAMPTON.		
Do, Princes-street ..	20	4 9	Burton	2	6 1	Hawkes, Miss.....		
Milton	20	18 9	Highbridge.....	2	14 6	LANGOLLEN.		
Pattishall	9	15 0	WILTS.			Priehard, Rev. J., DD... ..		
Roads	7	14 6	Bratton	7	17 0	JAMAICA EDUCATION FUND		
Thrapston	18	4 0	Westbury Leigh	5	2 2	Bacon, Mr. J. P.....		
Towcester	7	0 0	YORKSHIRE.					
West Haddon.....	2	16 8	Bradford, Hallfield Ch.	5	10 0			
Weston-by-Weedon ..	10	18 4	Mirfield	3	10 8			
Do, for Chapel in			Do, for Mr Thomson,	3	10 0			
Turk's Island	2	10 0	Cameroon					

FOREIGN LETTERS RECEIVED.

AFRICA—		EUROPE—	
AMBOISE'S BAY—		NORWAY—	
Pinnock, H., July 15.		Bergen, Hubert, G., July 15.	
CAMEROONS—		ITALY—	
Duroo, D. J., June 25.		Spezzia, Wall, J., July 8.	
Frith, J. M., July 8.		WEST INDIES—	
Smith, Robert, July 8.		JAMAICA—	
Gulf of Suez, Pearce, Geo., July 15.		Brown's Town, Clark, J., June 27.	
ASIA—		Kingston, East, D. J., July 15; Onchton,	
CYLON—		T., June 27; Roberts, J. S., June 27.	
Point de Galle, Pearce, Geo., July 1;		Mandeville, Williams, Ph., July 15.	
Nauth, F., June 25.		Montego Bay, Hewitt, E., July 15.	
INDIA—		Morant Bay, Teall, W., July 15.	
Agra, Gregson, J. G., July 12.		Mount Hermon, Clarke, J., June 17.	
Berhampore, Bailey, M., July 15.		Spanish Town, Phillipps, J. M., June 27.	
Bombay, Gordon, J. Hingley, June 25.		Wallingford, Rees, T. S., July 15.	
Calcutta, Lewis, C. B., July 1st, 8th, 15th.		TRINIDAD—	
Chittagong, Barros, B.D., July 15.		Gamble, W. H., July 15.	
Dacca, Bion, R., July 15.			
Intally, Kerry, G., July 15.			
Serampore, Trafford, J., June 25.			

BIBLE TRANSLATION SOCIETY.

Owing to a delay of a proof in the post, the following errors appeared in the list of subscriptions published in last month's HERALD. The corrigenda is inserted with regret that the errors occurred.

LONDON.		CORNWALL.		LANCASHIRE.	
E. C.	0 10 6	Launceston, Hansom,		Appleton - in - Widnes,	
McRitchie, Mr. J.	0 5 0	W. D., Esq.	0 10 0	Carey, Mrs. E.	1 0 0
Room, Rev. C.	0 5 0	St. Austell	1 13 4	Manchester	2 13 6
Haynes, Mrs.	0 5 0	DORSETSHIRE.		Waterbarn, Howarth, S.,	
Towers, Mr.	0 5 0	Gillingham.....		Esq.	1 0 0
Maze Pond Auxiliary ...	0 5 0	1 8 8		LEICESTERSHIRE.	
Wallingford.....	8 12 3			Hugglescoote	1 15 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, I.L.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



GOOD NEWS

The MISSIONARY HERALD

SEPTEMBER, 1872

Part II. Bengali Biblical Literature.

BY THE REV. DR. WENGER.

WE ARE at length able to announce the appearance of two volumes* which, it is hoped, will prove very useful, especially to our native brethren. The first contains the four Gospels, with copious annotations; the second is a revised edition of the New Testament, with references and marginal readings.

In preparing the "Annotated Gospels," considerable use has been made of the Religious Tract Society's Annotated Paragraph Bible. The references to parallel passages are taken from it, and the elaborate chronological table prefixed to the volume is a translation of that which appears in the Tract Society's New Testament. Many of the notes contained in the English work are reproduced in the Bengali comment, with such modifications as are deemed likely to render them more useful to Bengali readers. In return for the help thus afforded, the local Tract Society is at liberty to reprint any or all the annotations.

The text which accompanies the comment, is the same, with very few exceptions, as that which is exhibited in the revised edition of the New Testament, referred to above.

The annotations have been prepared with the help of various commentaries, chiefly those of Alford and Meyer on all the Gospels, of Oosterzee on Luke, and Lange on John. English commentators, besides Alford, have not been extensively consulted, because it was

* *The Four Gospels annotated in Bengali.* Royal 8vo, 540 pages. Price Rs. 2-8-0.
The New Testament in Bengali. A New edition, with References and Marginal Readings. Demy 8vo. Price Rs. 2-8-0.

thought needless to reproduce remarks which are readily accessible to all our native brethren who are acquainted with English. The author's object was rather to supply information than practical reflections such as preachers are able to deduce from the text without extraneous aid.

The notes are far more copious than was originally intended, the author finding it difficult to be so concise as was desirable. It is hoped that the readers will excuse his prolixity, and will find the style perspicuous; though, being that of a foreigner, it cannot lay claim to elegance, which indeed was not aimed at.

May the Lord accept this volume and make it a blessing to many!

The Revised Edition of the New Testament appears several years earlier than was originally contemplated. It was hoped that the Sanskrit Old Testament might be completed, before a fresh and thorough revision of the entire Bengali Bible, or any part of it, need be undertaken. This hope, however, has been frustrated by the action of the Calcutta Auxiliary Bible Society; but the disappointment is perhaps not to be regretted, seeing that the Bengali Bible is a work of far greater direct importance than the Sanskrit one.

It is well known that the New Testament—or rather the whole Bible—was first translated into Bengali by Dr. Carey; and that he revised his translation several times, though some editions of the New Testament were mere reprints. The last revision which he completed, appeared at the close of 1832, less than two years before his death. It is believed that the New Testament was then printed the tenth time. This last revision of it was far superior in every respect to all previous editions; but, nevertheless, was marked by great asperity of style and other serious defects.

The second Bengali translator of the New Testament was Mr. Ellerton, a gentleman in the employ of the East India Company, and engaged in superintending indigo operations in Malda. Being unacquainted with Greek, he translated from the English, and was instructed to take “Doddridge's Paraphrase” for his guide in doubtful passages. His ignorance of Greek proved injurious to his work; but the style was a great improvement upon that of Dr. Carey's translation, such as it was at that time, *i.e.*, about 1820. Mr. Ellerton's version of the New Testament never reached a second edition; but the local Bible Society occasionally reprinted the separate Gospels, with emendations introduced by the Rev. J. D. Pearson and others.

Dr. Yates entered upon the work of translating the New Testament into Bengali in 1829, after his return from a visit to England. At that time the last revision of Dr. Carey's version had not appeared; and the edition which was then in circulation was far from satisfactory. There was no prospect either of revision of Mr. Ellerton's work being undertaken. Hence the field was in a manner clear. As Dr. Yates's work passed through the press, it was carefully revised by his colleague, Mr. W. H. Pearce (the founder of the Baptist Mission Press), who was an excellent judge of Bengali style. The first portion, containing the Gospels, appeared in 1831, and the whole New Testament in 1833, almost simultaneously with Dr. Carey's last edition, which consequently had not been consulted.

As soon as the translation came to be examined, it was found to be a most decided improvement upon Carey's and upon Ellerton's, in its style, which was perspicuous, idiomatic, racy, and in many places even elegant; and neither of the two older versions has ever been reprinted since. But, though praiseworthy on account of its style, it was less faithful than Dr. Carey's final revision proved to be; and it was disfigured by many very serious blemishes. To this day, however, that first edition is regarded by Hindus as the most readable New Testament in the Bengali language.

Dr. Yates introduced very numerous alterations in a revised edition which—pending the great controversy then going on between the Baptists and the Bible Society—was executed for the Calcutta Auxiliary Bible Society in 1837. Two editions (one in 8vo, and the other in 12mo) were published for the Baptist Mission in 1839: both these contained the same text as the edition of 1837; and these may be regarded as exhibiting Dr. Yates's translation.

A fresh edition was published in 1841, which contained a few alterations suggested by Dr. Wenger and assented to by Dr. Yates.

In 1845 another edition was issued, forming part of the entire Bible. Dr. Yates was not permitted to see it completed. He embarked for England on the 2nd June, and died on the voyage. At the date of his departure the printing had advanced to the middle of Second Corinthians; and the remainder of the volume was carried through the press by Dr. Wenger, who had introduced numerous alterations in the earlier part, and introduced many more in that part which was edited under his sole responsibility. This edition of 1845 contained references and marginal

readings at the foot of the page, being uniform in these respects with the Old Testament, with which most of the copies were bound up.

Two editions of the New Testament, published respectively in 1846 and 1849, were mere reprints of the text exhibited in the edition of 1845.

As that text, however, was not so satisfactory as could have been desired, it was subjected to an extensive revision by Dr. Wenger, and so greatly modified that when it was published, in October, 1852, as an integral part of the second edition of the Bengali Bible, many affected to regard it as a new translation. This text was reprinted in the small type edition of 1854, and is substantially the text exhibited in all the editions that have appeared since. A few alterations, chiefly in the historical parts, were introduced in an edition printed for the Calcutta Auxiliary Bible Society in 1861. These are also embodied, together with a small number of fresh ones, in the editions of the entire Bible that were published for the Baptist Mission in 1866 and 1867 respectively, as well as in the reprints of the New Testament which appeared in 1864 and 1865.

The revised edition announced in this paper exhibits a text materially different from that which has been current since 1852. Dr. Wenger has once more subjected the translation to a careful revision, in which he has been greatly aided by valuable suggestions received from various friends, especially from the Rev. G. H. Rouse, M.A. In fact, there is some ground for calling this a new translation, at least with regard to large portions of the Epistles.

The side margin contains the references given in the Tract Society's Annotated New Testament, except that occasionally (perhaps in one page out of twenty) some had to be omitted for want of space.

An attempt has been made in this edition to exhibit some of the most important results of verbal criticism. Numerous words which are omitted in some ancient manuscripts, are marked as such by being put in parentheses. The most interesting various readings, which do not admit of being indicated in this way, are given at the foot of the page, where are also to be found literal or alternate renderings similar to the marginal readings of our English Bibles. This critical apparatus—parentheses and foot-notes—will have to be swept away, when the reprint for the Bible Society has to be executed.

May it please the Lord to accept this volume also, and make use of it for the advancement of His glory in this land!

The Need of the Gospel in San Domingo.

OUR readers are aware that, at the request of the Committee, the Rev. Isaac Pegg is attempting to introduce the Gospel into this neglected island. Some efforts have been made by our Wesleyan brethren, but only with partial success. The moral and spiritual condition of the people is most painfully depraved, as the following extracts from Mr. Pegg's letter will show. We shall be happy to convey to him any contributions for the chapel he proposes to build :—

“ When I arrived at Puerta Plata, and had settled down a little time, I found, to my surprise, the greater part of my German friends had gone away—ruined—hopelessly ruined, by the fire of last autumn; and their room is filled by a number of Cubans. So effectual had the fire been, that not one street retained its identity. Desolation presented her rags and tatters everywhere.

“ As, after my arrival here I wished

to ascertain where I could best hold my services, and no place at once presented itself, I preached at Monyou. Seven American manumitted slaves have lived here for forty years, and during that entire time have maintained consistency of deportment, and have not forgotten to assemble themselves together, and according to the grace given unto them, maintain the worship of God.

THE MEETING-HOUSE.

“ The hire of the first room offered was £8 per month, and that I could not afford to pay. The hire of the next place offered was £2 per month, or the option of buying it for £32. It was a house, 20ft. by 14ft., and partitioned off into two rooms. I bought it at once, trusting to the good providence of God for a return of the money. I called together, on the next Sunday, all my members who were waiting my coming among them, told them what I had done, told them the place was theirs, and they must fit it up; and by the next Sunday the partition was down, the house lime-washed, brackets for the lights, and a temporary platform fixed, a table and several benches made, and a flagstaff erected; the only demand on my purse for which was 12s. That Sunday, and the succeeding Sundays, I have preached in that

house. It is capable of accommodating fifty-five persons, but we are usually almost suffocated by eighty or more crowding together under its roof. You are perfectly conscious of the sensations produced by such an arrangement, and when you understand that over 150 persons are standing outside, blocking up every avenue through which air can enter, you will perceive our plight to be most unenviable. To continue this is simply impossible. We cannot organise. It is as absolutely impossible to hold private church meetings there, as to convert it into a bedchamber; for, no matter what one is saying or doing in it, the people of the country seem to think they have a right to be spectators. And, furthermore, we are subjected to annoyances from some of the spectators.

THE REPULSE.

"I had the blessedness of getting rid of my greatest tormentor last night. He had been causing some merriment by his grotesque contortions and extraordinary blasphemies, until I addressed my hearers in this way:—'I have too much respect for my auditory to wish to class them among some of whom Solomon speaks when he declares that, "Fools make a mock of sin," and, therefore, turn your attention from one who would make you commit the sin and possess such a character.' 'What does he say?' said my tormentor. 'Oh,' said a bystander, 'he says you are a fool.' 'Then I will never hear him again,' said the gentleman, walking off, and shouting some oaths as farewells. But sometimes

we are too much annoyed by similarly disposed celebrities. And even this is not my greatest trial; for oftentimes am I unable to secure a seat for those who ask me, and are sadly in need of having the Gospel preached to them. It appears probable to me, that if a suitable place of worship were erected, a large number of those moving in respectable circles would attend; and no one can foresee how much good would be done, unless he were able to understand the way in which the Holy Spirit works. At present, from the nature of conventional customs, and the character of our house, only the poorest attend, and they cannot be accommodated. Hence we are unable to build a more suitable edifice.

THE MORAL CONDITION OF THE PEOPLE.

"That a place is needed wherein a faithful pastor shall preach the Gospel in its comprehensiveness and spirituality, is far too manifest. The moralities of trade are unknown. The man who would value his word, or guard his commercial honour with a vigilant eye, would be, in this town, a delightful novelty. A habit of lying, and the practice of blasphemy, are almost as common as a spoken language. Drunkenness is a feature of the place. Concubinage and promiscuous fornication are deemed as honourable as the marriage state, and find their defenders in every second man you meet, and even murder is not singular. A poor man came to me last week whose heart had been pierced by the arrows of conviction. He wanted to become obedient to the faith, but was living in concubinage. I indicated that his first duty to us was to marry the woman with whom he lived.

He consented. The woman was sent for, the matter laid before her, and for two hours I urged upon her every incentive to that course I could remember, and then found she was as determined to refuse, as if my logic, and Scripture, pleadings and prayers had all been spared, although she lived with that man four years, and by him bore a child. 'No, pardon, Padre,' she said, 'tis better to be free.'

"Three weeks ago, Juan Julia called Adolphe Coen out of his store, and shot six bullets into his breast without a word, because he suspected the man had flirted with his wife. He was put in prison, and bribed the authorities, and is escaped to New York. The next week a man went to seek payment of a bill, and instead received three shots from the debtor's revolver. And only on Sunday week a similar case occurred. I do not wish to make my letter like a Newgate Calendar

for if I did, its present dimensions would be strangely swelled out by kindred details. But I only produce an example to indicate a series. And you do not know how earnestly I want

you to feel that we need some means of getting the Gospel of Christ into contact with the hearts of such a people.

ERECTION OF A CHAPEL.

“I thought the people would assist me in trying to build a chapel, and determined, and told the people that every cent. contributed should be appropriated towards a building fund. I also have been out, with a friend, collecting, and the result is as follows:—Contributed at religious services, £13 15s.; promised and contributed to my collecting list, £74 12s. The Receiver General has also told me there is no doubt the President of the island will allow all the materials for the chapel to come in duty free, should I wait upon him to solicit the favour, which would result in a saving of one-fourth on prime cost of material. And for the purpose of securing the President's subscription, and such permission, I intend going to San Domingo city in a few days. It will be a heavy expense, but I have cherished the hope that the money will not be thrown away. At the same time, I shall collect in the city, afterwards in Turk's Islands, and the Bahamas. Many of the merchants here would have given more, but they are very doubtful concerning the success of the

enterprise, and, from the late fire, are very poor. Still I hope to build my chapel this year.

“The building a chapel and mission house will cost, at least, £1,000, and such a sum in the West Indies I cannot obtain. As to a mission house, if it be built, £50 a year will be saved from the missionary's income, now expended in house-rent, and a convenient place secured to him. What I may collect here, I do not know; but the greater portion of the amount I hope to obtain from England. If I do not obtain a chapel before the rainy season commences, my congregation will be diminished by three-fourths, if not more, even should our house be capable of use as a chapel. And most earnestly do I beg you at once to assist; for our Consul says, ‘There is no doubt, if we do not have our chapel erected this year, we shall hereafter be prevented, through the efforts of the new Roman Catholic Archbishop in San Domingo; but that once we get the chapel up, we cannot be annoyed or hindered.’”

The Gospel in Brittany.

BY THE REV. V. E. BOUON, OF ST. BRIEUC.

DURING the month of January, I have been able to pursue the work of evangelization in the chief town of this department, as also in the country somewhat, with some measure of encouragement. Our regular meetings in town have been better attended than formerly at this season of the year, and a spirit of deeper attention animated the people.

For the second week of the month I had announced daily evening meetings, chiefly for prayer. The number of attendants was very fair, considering that the weather was very bad indeed; I was glad to see a certain number of new faces also. On these special occasions I discoursed also on subjects such as those which the Evangelical Alliance annually recommend. I was not without feeling also, and deeply, the sustaining comfort which the special prayers of our brethren in England afforded us in our peculiarly trying and national circumstances.

The Scripture teaching in private dwellings has been somewhat interfered with by sickness and death; but these painful visitations have had their usefulness, and proved a blessing even, by bringing very many under the Gospel sound again, or, perhaps, for the first time in their lives.

A few have come to our house for counsel, instruction, and prayer. Others who could not come were sincerely thankful, when visited and taught from the Word in a time of suffering.

THE DYING.

On the 1st of January, it was my duty to assist at the death of one who had often heard the Word of God, and whom I daily visited for ten days until his removal. This man was only forty-one years of age; he approved of our efforts, and showed publicly his sympathy by attending when our meetings were first inaugurated in 1866; but directing a public office connected with the railway, he had no "Sundays." When I saw that he was so ill, suffering from partial palsy, I felt that I had a special work before me, requiring my best attention. Not only was he willing to be prayed with and read a little to, but I was able to help him somewhat by carrying out some of his doctor's orders for his physical comfort. At midday exactly, on New Year's Day, I saw him fold his hands, a sign I understood (as he could no more speak), and I prayed aloud very near him. He rallied a little, but at 3 o'clock p.m. he quietly breathed his last, his features soon resuming a happy and meek appearance. He passed away whilst I was praying—his sorrowing wife, and a few relatives, surrounding his bed. On the previous day the *curé* of the cathedral called; and attempted to see him; but the wife refused admittance, for obvious reasons, specially reminding him that he had not been sent for. The funeral took place on the 3rd ult., a large concourse of people attending, and composed chiefly of business people. As he held a grade in the local artillery brigade, those members who were in town also attended, most of them in uniform, and some even with their arms. In the house, and at the grave, the greatest attention was paid, whilst the Scriptures chosen for the circumstance were read and commented on. After prayer, I thanked the people for their show of sympathy to the mourning family, and dismissed the gathering, which retired slowly and quietly.

I have to mention also two journeymen carpenters, who, being very ill, continued to wish for my visits and Christian words. One of these, much advanced in years, recovered from illness against his own expectation and that of his poor family; the other is still very low, and apparently nearing death, as also his eldest son, sixteen years of age. The lad, who is a basket maker, has

been suffering from typhoid fever. My visits to these poor and afflicted ones have contributed, doubtless, towards rousing the zeal of some persons; for I see that clothes, linen, and food have been given, where it is impossible for the father, or son, or mother to earn a single *sou* for a numerous family. Some little time back a "good sister" visiting this particular family, and ascertaining that a New Testament was in reading among them, thought it her duty to request the giving up of the book, that she might burn it in the poor man's own fire! But the book was not given up, for it is in it that I read to them when I find a suitable occasion.

AN INQUIRER.

An elderly English lady is a neighbour of ours; some years back she was induced to turn Roman Catholic by the then *curé* of Guingamp. Last month this venerable maiden lady wished to see me, so I called. I soon found that she had learnt, by a bitter experience, that neither "Church" nor "works" could give her peace in the sight of God. I pointed her to the Lamb of God, who alone can give us righteousness, and thanked God that one about whom I had heard much, and whom I greatly desired to reach, but in vain, was now being led to inquire about the way of life, and seems to be turning away from earthly props to look only unto Jesus. My earnest prayers on her behalf are thus being partly answered.

PRIESTCRAFT WITHSTOOD.

Here is another instance of the fallacy of priestcraft. A shoemaker, working for the army depot, wished, through some friends, to ascertain whether I would bless his marriage with Madame C——. The legal business at the *mairie* was duly set going, so I expressed my willingness to call God's blessing down on them at their wish. The priest had been applied to, but hearing that a Protestant minister would also act in the case, he mentioned the absolute necessity of having a licence from Rome, the which could not be had before three weeks' time, and would cost a certain sum of money.

This was too much; so that I, who had only inquired into their views of religion, and urged them to walk *in a Christian path only*, saw them definitively come to me, saying they had determined to do without the priest, for they did not believe that they required any licence from Rome to live as man and wife. The day and hour were fixed; we went to our meeting-room, several under officers and friends came as witnesses, my wife and our two eldest attended also. I read suitable portions of the Scriptures, and remarked that to have God's blessing on our family life, we must daily seek it from Him, in the name of Jesus Christ our Saviour.

During my address, I could see some of the soldiers endeavouring to find out in the Bible the passages I had quoted. It was a truly interesting moment. After prayer, I offered a new Bible to the happy couple, and exhorted the husband to be the priest of God in his home circle. They were all highly pleased, and made some interesting questions about separation of Church and State. They expressed their satisfaction at what they had heard, and two offerings were made towards our general expenses. Several tracts were also accepted for perusal at leisure.

Thus, in connection with happy or painful events, the Word of God (whole or in part), together with tracts which illustrate Gospel principles, find their way quietly among the people.

Our small lending library has continued to be useful, instructing in various ways humble readers among shopkeepers, soldiers, sempstresses, and servant-maids.

Address to the Rev. Walter Dendy.

IN laying the following address to our venerable friend, the Rev. Walter Dendy, of Jamaica, before our readers, we preface it with a few words from the letter in which he forwards it. The years of his ministry in Jamaica have been very memorable ones, and the contrast between the present and past condition of the people is most striking. He thus refers to it:—

“On Sunday, the 7th inst., having just completed forty years in Jamaica, I preached from Deuteronomy viii. 2, ‘And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.’ On Tuesday, the 29th, a public meeting was held, Rev. J. E. Henderson in the chair. I gave an address on the history of Jamaica during the last forty years, giving extracts from the newspaper put into my hand on my arrival in the harbour of Montego Bay, containing an account of Messrs. Knibb, Abbott, and Whitehorne, being taken prisoners; workhouse slaves, many being branded; and slaves advertised for sales, &c.; and then glanced at many of the events that had occurred up to present time.

“Then came the address now forwarded, of which I knew nothing until about half-an-hour before the meeting, so that I could only give a verbal reply. Mr. Hewett and Mr. G. R. Henderson were with us on the occasion, and spoke to the assembly, as

also Mr. Tilley, the Government engineer, residing at Montego Bay.”

An address from the church at Salter’s Hill to their beloved and esteemed pastor, the Rev. Walter Dendy, on the occasion of celebrating the fortieth year of his missionary career in Jamaica, on the 9th of January, 1872:—

“Dearly beloved and esteemed Pastor,—Permit us on this interesting and important occasion to present to you our most cordial congratulations on your being permitted this day with us to celebrate the fortieth year of your residence and missionary career in this land, thirty-seven years nearly of which you have been permitted to spend in connection with this church and congregation, in the most zealous and indefatigable labours for the enhancement of our highest interests—for time and for eternity.

“We cannot but review with feelings of unfeigned gratitude to Our Heavenly Father all the way through which He has led you these forty years.

How chequered have been the scenes through which you have had to pass during this period! In the dark days of slavery, persecution for our sakes, in order to make known to us 'the grace of God which bringeth salvation to all men,' imprisonment, and other indignities you have had to endure from the hands of those who hated and oppressed us. Domestic trials of the most depressing nature have been your lot in this land; yet under these adverse and most trying circumstances you have continued with indomitable perseverance and Christian fortitude as our best earthly friend; and as in the sight of Him who seeth not as man seeth, and with the testimony of our own consciences, we cannot but testify this day to your unfailing fidelity in that you have not shunned to declare unto us the whole counsel of God.

"We have had in you always a kind and loving father in the Gospel, a faithful friend, and wise counsellor. You have stood up bravely for the defence of our religious liberty when we were in danger of being deprived of it.

"You have laboured strenuously from beginning to end to bring about the abolition of a religious system which was at once unjust and unscriptural, and consequently highly detrimental to the religious interests of the community, and you have been permitted to rejoice with us in seeing this object accomplished. You have rejoiced with us in circumstances of joy and prosperity, and many have been the bitter tears of sorrow which our failings and inconsistencies have wrung from your eyes. Time would fail us to refer in particular to all the benefits which we have derived, under God's blessing, from your residence and ministrations among us; but we cannot pass without noticing the unvaried interest and care you have ever mani-

festing in the intellectual, moral, and religious training of the young. Our Day and Sabbath Schools, with all the necessary appliances and materials with which they are from time to time furnished, free of all trouble and expense to us, plainly tell the fact that it has ever been your earnest desire and constant endeavour to fulfil the Divine command, 'Feed my lambs.' Looking upon these things we are constrained to glorify God in you, and to magnify His grace, which has very largely and richly abounded towards you.

"We are bound to give thanks unto God for you, dear pastor, when we consider that many who entered with you, and after you, in the mission-field have been called home to their rest and reward, and you are still spared to us in the vigour of health and undiminished usefulness, notwithstanding you are advancing to a good old age.

"Beloved pastor! we are conscious of the fact, though we anticipate it with sorrow, that some day the Master will come and call you too to your rest and reward; and though painful to us will then be the event, our souls must only bow in humble submission to Him who doeth all things well, and say, 'Thy will be done!' Yet we cannot cease to present to the Throne of Grace our earnest prayer that Our Heavenly Father would be pleased yet to spare to us many days your invaluable life, and enrich you with all grace and wisdom to preach the glorious Gospel committed to your trust with more abundant success than ever yet you have experienced, that you may be permitted to see in this church, and throughout the churches at large in this land, a glorious revival of pure and undefiled religion, the Holy Spirit in all His plenitude of grace poured out upon the people of God, and the King-

dom of the Redeemer more fully come in the hearts of the inhabitants of this neighbourhood, and in the hearts of the inhabitants of the island in general. But if you are not permitted to see these days for which we pray, and to hope and to realise to the full extent your desire and hope for the more successful ministration of the words of eternal life, may eternity reveal to you the great good you have been instrumental in accomplishing in this and other places in which you have laboured in this land; and may you have the unspeakable joy of seeing, in many who are gone before you, and in many who shall follow after you, your crown of joy, and rejoicing in the presence of the Lord on that great day!

“We again congratulate you on this occasion, and wish you the enjoyment of a happy New Year. May the mea-

sure of health and strength which you have hitherto enjoyed be continued to you in a great measure through your remaining days, and at last may you, like the Great Apostle, finish your course with joy, lay down the weapons of the holy warfare to receive the plaudits of the Master, ‘Well done, good and faithful servant; enter thou into the joy of your Lord!’

“With these humble yet sincere wishes and prayer on your behalf,

“We remain, dear pastor,

“Yours in Christ Jesus,

“On behalf of the church at Salter’s Hill:—

JAMES ALLEN.

SAMUEL ALLEN.

JOHN S. THORPE.

JAMES WILSON.

JOSEPH EDWARD GREY.

} Deacons.”

A Missionary’s Discouragements.

BY THE REV. J. LAWRENCE, OF MONGHYR.

SINCE I wrote last, our hopes of the two inquirers, about whom I had before written, rose high, only to be disappointed. One of them had been with us more than a year, and had won our confidence; but he had hardly been baptized two months before we found out his hypocrisy, and felt compelled to desire him to leave us, which he was not reluctant to do when he became aware that his wickedness was known. The other case was that of the young Bengali Baboo, who had professed to be a believer in the Lord Jesus Christ for a long time, but could not feel it his duty to be baptized. After many conversations on the subject with Mr. Campagnac, myself, and especially with Mrs. Deverell, our Zenana teacher, he at length seemed to have made up his mind to brave all consequences, and to confess Christ by being baptized. The day was fixed; but ere the time came he was missing, and could not be found, either at home, or at office, or elsewhere. His disappearance created quite a sensation among the Baboos and others. Some of them charged us with having concealed him, and all sorts of charges were brought against us. In a day or two it came to light that an old friend had talked him round, and persuaded him not to be in so great a hurry; that he ought to have some consideration for his mother and his wife, who would be ruined if he were to

So baptized. Thus the poor fellow was persuaded to turn his back on the Saviour, and to return to his old paths, in which, I am sure, he has found no rest to his soul. It was a sad disappointment to us, who had been long interested in him and felt confident of his sincerity. To avoid all intercourse with us his friends have taken him quite away from the neighbourhood, so that we have no opportunity of communicating with him, even by letter. But I do not despair of the young man. He may yet recover himself, and boldly confess Christ at some other Mission.

“The case of this young Baboo has had an unhappy influence on the minds of some, into whose houses Mrs. Deverell had gained access, and was paying regular visits. They became alarmed lest, through her teaching or influence, some member of their families might be persuaded to embrace Christianity; and several of the Baboos closed their houses against her; her opportunities of usefulness have, therefore, become more limited. This has been somewhat discouraging; but still there are ten or twelve families who are glad to avail themselves of her services, with some of whom she reads the Scriptures, and freely converses on religious subjects.

“Our native preachers continue regularly to visit the different bazaars of the town and neighbourhood to preach the Gospel; and, whether accompanied by the missionaries or not, they meet with many hearers. Often interesting discussions arise, which evidently leave favourable impressions on the minds of some engaged in them. Our native brother, Sudin, is a very efficient bazaar-preacher, and is uniformly listened to with interest, and treated with much respect by intelligent hearers. Would that we had more like him!”

Evangelistic Work in Rome.

FROM the appeal which we now insert, it will be seen that Mr. Wall's labours in Rome and its vicinity have borne very abundant fruit. With success has come hostility, and numerous efforts on the part of the adherents of the Papacy to hinder the progress of Divine truth. Suitable structures for Christian worship cannot be found in Rome, while private houses containing a room fit for an assembly are more or less difficult and costly to obtain. Every effort has been tried to avoid the necessity of either building or purchasing suitable premises, but in vain; and Mr. Wall is at length compelled to contemplate the enterprise explained below:—

Almost immediately after the occupation of Rome by the Italian Government, Mr. Wall, who had been labouring in other parts of Italy, entered that city as an Evangelist,

and immediately commenced preaching the Gospel there. His meetings, which from the beginning were always well attended, were blessed to the conversion of many souls. Sixty-

thousand tracts, one hundred and fifty thousand detached Gospels, and ten thousand copies of the New Testament, were put into circulation. During the last two years he has visited, and either preached or distributed tracts and Scriptures in nearly every city and town in the Roman province, while Mrs. Wall has been most actively and usefully engaged among the cabmen, police, and soldiers of Rome.

Although received most cordially by the people generally, Mr. Wall's life has sometimes been endangered through the attacks of Jesuit agents, his efforts often interrupted, and now his meeting in Via del Tritone—in which, during the past winter, *one hundred and fifty Romans enrolled themselves* as converts or candidates for Christian instruction—is scattered, through ejection from the house, and the insuperable difficulties in the way of renting another. He is therefore constrained to ask Christians to assist in the purchase of a suitable place, in which he may carry on his Evangelistic, Bible, and general Christian work without Jesuitical annoyances, and the certainty of being sooner or later ejected.

In consequence of the impossibility of obtaining land near the centre of population on which to build, it will be necessary to purchase a house, the estimated cost of which, owing to the recent rapid advance in the value of house property in Rome, can hardly be less than £6,000, including the cost of the necessary alterations.

Desiring, as he does, to return almost immediately to Rome, it is believed that brethren who know Mr. Wall's doctrine and labours will give a joyful and immediate response to this appeal, and furnish the means of purchasing a house in one of the most central and populous parts of that city. With Rome open to the Gospel, and waiting to receive it, it cannot be that Christians will fail to supply a devoted and useful labourer with the means of preaching the Gospel to them that be "at Rome also."

The property purchased will be used for general Evangelistic purposes, under Mr. Wall's superintendence, and confided to trustees, representing the contributors, by whom, in case of Mr. Wall's labours in connection with this Society being from any cause interrupted or terminated, its future use shall be determined.

The Committee of the Society having very carefully considered the matter, earnestly commend this work to the favourable consideration of all Evangelical denominations. The aim of their esteemed Missionary, Mr. Wall, has been, and will be, the propagation of the Gospel throughout Italy, leaving those who may be converted through his instrumentality, to determine their own Church order; they, therefore, confidently appeal to the liberality of Christians generally, and especially to the friends of the Gospel in Italy.

CONTRIBUTIONS.

From 18th July to 18th August, 1872.

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

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ACKNOWLEDGMENTS.

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

Mr. Joseph Gurney, Putney, for bound volumes of Baptist magazines, Periodical accounts, &c., for Library.

Mrs. Green, Hammersmith, for parcel of clothing for Mrs. Clark, Brown's Town, Jamaica.

To Messrs. Colgate & Co., of 53 and 55, John-street, New York, U.S., for freight of case from New York to Nassau, Bahamas, for Rev. W. Littlewood.

FOREIGN LETTERS RECEIVED.

AFRICA—	NORWAY—
CAMEROONS—	Bergen, Hubert, G., July 29th.
Saker, A., August 7th, 9th.	Holland, Klooker, H. Z., July 29th.
Saker, Miss, August 9th.	Malta, Pearce, Geo., July 23rd.
Smith, Robert, August 7th, 9th.	W. INDIES—
Thomson, J. W., August 7th.	BAHAMAS—
MADEIRA—	Inagua, Littlewood, W., July 24th.
Fuller, J. J., August 12th.	HAYTI—
Saker, Mrs., August 12th.	Jacmel, Hawkes, Jos., August 12th.
ASIA—	TRINIDAD—
CEYLON—	Port of Spain, Gamble, W. H., Aug. 12.
Colombo, Pigott, H. R., July 23rd.	San Fernando, Wenman, J., July 29th.
CHINA—	JAMAICA—
Chefoo, Richards, T., July 31st.	Belle Castle, Harris, H. B., July 24th.
INDIA—	Brown's Town, Clark, J., August 12th.
Acra, Gregson, J. G., August 7th.	Kettering, Fray, Ellis, July 29th.
Allahabad, Evans, T. & others, July 23rd.	Luca, Lea, Thomas, July 29th.
Berhanpore, Bailey, W., August 13th.	MONTENEGO BAY—
CALCUTTA—	Dendy, W., July 29th.
Lewis, C. B., August 7th, 12th.	Lawrence, T. R., August 12th.
Wenger, W. G., August 7th.	Vaughan, S. J., July 29th.
Mussoorie, W. G., August 7th.	MORANBY BAY—
Sewry, Hobbs, W. A., August 7th, 12th.	Teall, W., August 7th.
EUROPE—	SPANISH TOWN—
FRANCE—	Osborn, R., July 29th.
Morlais, Jenkins, A., August 13th.	Phillippo, J. M., July 29th.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



GOOD NEWS

The
MISSIONARY HERALD

OCTOBER 1, 1872.

Our Funds.

IT is not often that we trouble our friends with any distinct notice of the state of our funds. In the Annual Report it was stated that, although there had been considerable increase during the year in the contributions from the churches, the expenditure still exceeded the annual income, and that it was necessary to secure an increase of at least £1,000 a-year to cover the engagements of the Society. It is to this point that we desire to call the attention of our friends. The debt, after deducting the munificent gift of the Bible Translation Society of £1,000 towards the Dualla version, will probably be nearly extinguished by the legacy receipts of the year; but if we are to show a clear balance-sheet, and exhibit the year's proceedings free from additional debt, there must be a strenuous effort made to lift up the income to the requisite amount.

It must not be forgotten that in the very nature of things there must be—nay, there ought to be—a constant increase in the expenditure. If the Divine blessing is vouchsafed to the labours of our Missionary brethren, there is an immediate demand for a larger agency, and a larger agency implies additional expense. Every day new doors of usefulness are opened before us, and the call to enter on new enterprises becomes constantly more urgent. How are these various requirements to be met, if the Society can do no more than maintain the position into which it has been brought by the Providence of God? Under present circumstances, it is hard to sustain the numerous agencies in operation, so that, unless there is a very considerable enlargement of our resources, we must give up the

hope we cannot but cherish, to be able to spread more widely and more rapidly the knowledge of salvation, and to listen to the appeals, so urgently addressed to us, to declare to the millions as yet ignorant of the Gospel the good tidings of peace.

Within the next few weeks, very numerous Missionary meetings will be held in all parts of the land; may we be pardoned if we urge on our friends the consideration of this question, and the display of a liberality that shall be sufficient to supply our need? If anything is wanting to add force to this appeal, it may be found in the touching words of the Rev. R. J. Ellis, of Jessore, taken from a letter addressed to Dr. Stock, of Devonport, and placed in our hands while penning the above remarks:—

“ We have not much to report here. It is work, work, work; and I can also add, prayer, prayer, prayer; and yet no fruits are reaped—if I except the comfort from the attempt to do our duty. One almost begins to doubt whether this hardened Bengal is included in the ‘inheritance’ covenanted to the Son of God! Can it be that he has not yet ‘asked’ for it?

“ Faithfully to recount our mercies, however—we seem to experience at times a slight zephyr of grace. In our Christian worship one feels that God is with us—as if waiting for some condition to be fulfilled before granting us a larger blessing. There are also candidates for baptism—but not directly from among the heathen. The word is listened to with attention, if not with eagerness, and some show a disposition to become better acquainted with it by buying it for themselves. Everywhere we are solicited to open new schools, and no objection is offered to the perusal in

them of our Bible and cognate books. All this is not little—it is a proof at least of the waning of bigotry and superstition. But we long for more ‘Give me children, or I die!’ Is the work in Bengal never to advanced beyond the pioneering stage? Oh that we might have the sound of an abundance of rain! When it comes, the churches both at home and abroad will be unprepared for it! You at home need to be awoken to your duty. It is a shame that the three adjacent districts, Jessore, Dacca, and Backergunge—each with a population of a million and a half or more—should be occupied by the Baptist Missionary Society with only one European missionary! Supposing God gives us the blessing we ask! Oh! then we shall have men—yes, who must be three or four years in the country before they can worthily direct the people flocking to us to hear of Christ! Is there nothing more to be done for India by the Baptist churches of Britain?”

More need not be said. The labourers required cannot be sent unless the churches exhibit a liberality somewhat commensurate with the need.

The Missionary hospitably received.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

I HAVE frequently, as you know, received isolated acts of kindness from individuals here and there in my wanderings, but never anything approaching the ovation given me by the good people of Koondola. The village consists almost entirely of three rich Zemindary families, the young men belonging to which have nearly all received more or less of English education. Some, too, have come in contact with the English in trade, &c. Their eyes have thus been opened to see the folly of idolatry, and to become freed, in part, from the tyranny of caste customs—in fact, as is often the case, they *know* far more than they *dare* practise. The people of the surrounding villages call them Christians now, saying, they only wait the death of the present heads of the families boldly to avow their belief. But the stupidest villager acknowledges that their belief, whatever it be, is a benefit to the community. They set up an English school for the boys of the village and its neighbourhood; a dispensary followed, and then a post-office, and all these—in spite of foreboding hints from the obstructives—have now been kept flourishing for some three years. Would that English education everywhere produced the same results! Of course I spent a very pleasant time there, replying to the inquiries of the young men about the outside world, of which they had read much, but seen little—solving their doubts and queries about the Bible and Christianity—urging its claims upon them collectively and personally, or putting the common arguments against Hinduism and Deism into better shape for their use. In the mornings we formed two parties, and visited two villages daily; in the evening, either some of the baboos came to the tent, or I went to one of their houses. One evening they promised to give me an opportunity of enforcing the claims of Christianity upon a regular audience. I went according to agreement, and found chairs and benches, a platform, table and chair, all in meeting style, in one of their ‘boitakhannas.’ You may imagine, I stared to see all this in a Hindoo house, and suspecting some trap, hesitated to mount the platform; but they would take no denial; so with an earnest prayer for help, I stood up, and began to set forth and compare the respective statements of Hinduism and Christianity on man, his nature, condition, and destiny.

A DISCUSSION.

“I had not talked ten minutes, when my suspicions were confirmed. A sharp-looking pundit from Nuddea, who lived in a neighbouring village, had been sent for to show himself and me off, which he did for a time, to the great delight of the orthodox portion of the audience. “The universe is ‘maya,’ delusion, emanating from God (the Vedant doctrine), therefore there is no real existence but that of God—hence, all we are, and do, is the work of God.” The lecture sank into a discussion, the discussion into a brawl, where half-a-dozen voices on both sides tried to outdo each other. Satan, the father of ‘maya,’ must have rejoiced in his success. From ‘maya’ we turned to Krishna, and on this his strokes and quotations failed him, for finding how

slippery he was, I tried a little of the Socratic method with him, and he, not seeing my object, admitted that guilt was proportioned to the knowledge possessed by the criminal; and next, that if anyone, for the sake of a few clean clothes, rob him of the clothes he was carrying to his employer—it would be robbery and murder. How the people roared; when, having got thus far, one of the young men, unable to wait longer, cried out in Bengali, ‘That’s Krishnu.’ The illustration or argument was pushed home; if Krishnu were an avatar he was all-knowing, and as he did this wicked act on an unoffending man, he was all-guilty: hence could not be God—the All-holy. The pundit was pinned, and after some attempts to get out of the corner, found out that it was very late, and left; then I used the opportunity to point them to Jesus Christ, the true Avatar, against whom no shadow of blame could be brought; while, on the other hand, no Hindoo god or avatar had ever done anything to help or save us from our sins, Christ had given His life to help and save us. Thus ended the meeting, from which I hoped so much and got so little. Next day I went to a neighbouring village to call on a young man (a B.A.), who had tried to make himself conspicuous on the previous evening; but, knowing his object, I took no notice of his attacks, which seemed to annoy him much. As I suspected, he confessed that he was obliged to conceal his real sentiments and act the hypocrite, often to his great disgust, lest his relatives—ignorant farming-folk and bigoted Hindoos—should refuse him further aid in his education. He was then reading law at Berhampore. To illustrate his position, he told the preacher who was with me, that the glass they had brought me milk in, would never be taken again for use in the house: it was defiled and unclean!

VILLAGE LIFE.

“Sympathising with his difficulties, I directed him earnestly to the only Source of strength and wisdom. He had studied in the Cathedral Mission College, and knew something of Christianity, though not so much, I think, as some of the Koondola young men. May the Lord help him to come to the light, and walk therein! It might be thought that their kindness would have cooled after the meeting above narrated, but instead, it increased. Firewood was hard to be got there; one of them charged himself with sending it as needed. Milk came twice a day; fish every other day—one large one sent just as I was leaving, which I took home and ate. Not content with that, they must give me and all my people a repast one day, and they actually sent to Sewry for fresh bread, and supplied me with enough for four or five days (very fortunately, for all mine was turning a mouldy green—not pleasant to see or taste), and with fowls and ducks for two days! Rain threatening, I struck the tent, and went into a garden-house belonging to one of them, and there my troubles began. What with ants—big and little, black, red, and white—by day and night, and rats at night, I was at last fairly put to flight. Ghee, sugar, and bread, were filled with ants; I hung up the latter to the roof out of the way; the rats came down and ate a loaf and a half. I killed one or two, but they became so numerous, and were so large, that I dreaded getting out of bed for fear of their attacking my bare legs, and dreaded to sleep for fear of their attacking me in bed. ‘Discretion being the better part of valour,’ and

my stores being nearly run out by my long stay, I beat a hasty, though regretful, retreat to Sewry. I returned much pleased with my visit, and confirmed in the views I have lately formed as the result of my observations, that Government and missionary schools are eminently useful auxiliaries to us in our great work of preaching, and that we should, as far as possible, bring all our influence to bear on the English educated natives, for they are, on the whole, favourable to us; and could we get them to be on our side, the masses *must* follow—such is their influence over them.”

Eastern Bengal.

THE Rev. R. Bion has kindly favoured us with his half-yearly report of the work effected by himself and his native preachers. It covers large districts of country, inhabited, probably, by some six to eight millions of people. With admirable perseverance our brethren scatter over this wide region the seed of Divine truth—sowing by all waters, not doubting that in *due* season they shall reap if they faint not. It is with regret we mention that Mr. Bion has not escaped an attack of the prevailing epidemic—the dengue fever.

“In January I preached in the bazaars and markets along the Luckya river, and all along up to Mymensing. Ram Kanta accompanied me, and in Mymensing we were joined by Gunga Charan, Dina Bandhu, and Mahumed Nathu. Besides preaching in the town, we visited the surrounding markets, and had always from 80 to 200 hearers. Many English-speaking youths visited me in the boat, conversing with me about the truth, some of them being very conceited. One of them, among other things, asserted that the resurrection of Christ was not real, but only spiritual; that Christ was a good man, but not the Son of God and the Saviour of the world.

“In the bazaar a Hindu brought forward that it was cruel in God to put Christ to such sufferings; that if He were God He could not have died; but, because He did die, He could not be God.

“Ram Jiban, with Luther (a medical student), were in Silhet, preaching there and in the many markets and villages down the Megna.

“Joy Narayan and Ram Charan made a tour to Furreedpore and the places on the Pudmo river, and returned *via* the Hilsamarri Khal.

“Chand remained in Dacca, preaching in the bazaar whenever his health permitted him to do so.

“From February till June I remained in Dacca, preaching the Gospel in various localities daily to large attentive crowds, a friend in town often accompanying me, as well as such preachers as were at the time in Dacca.

Joy Narayan, with O'Brien and Banga Chandra, from Comillah, made a tour to Mymensing and from there took up Gunga Charan, and proceeded to Jumalpore to look out for a site of land. During their stay of two weeks they preached daily to the people, and had most encouraging work. Joy

Narayan fell ill with the gout, and had to come away sooner than intended. He has been ill with the gout ever since, and could do no work till now.

“ Ram Charan went to Comillah, and from thence to Calcutta with some girls for Mrs. Kerry’s school.

“ In March, Chand was out for a month in Bickrampur, preaching with Lall Chand in Munshiganj in the various bazaars and markets.

“ Towards the end of March, O’Brien, Gunga Charan, and Banga Chandra returned from Jumalporo to Mymensing, where O’Brien is for the present settled. Banga Chandra and

Joy Narayan returned to Dacca. Bāilga Chandra proceeded to Comillah in place of his brother, Raj Kumar, whom I had to dismiss for ill-treating his wife, but paid his salary up to the end of June.

“ In April nearly all the proachers were in town, helping me in the work here.

“ In May, Ram Kanta and Nobo Kumar Gupta (a temporary preacher) published the Gospel along the Megna and Surma rivers, and in Silhet; the latter remaining there having found work as a schoolmaster with the missionary there.

A HOPEFUL CASE.

“ In June, Chand accompanied me to Comillah. On this tour we preached to many people, as also in Comillah itself; but on the whole the Dacca and Mymensing people appear more accessible to the Gospel than the people of the Comillah or Tipperah district. One encouraging incident we met near Garipur, on the Gumpti river. Having put to our boats in a creek, Chand was conversing with his manjee at night about Christ and Mahomed. A ryat, living there, close by, heard them (he is a Mahomedan), came into Chand’s boat, and was delighted to hear and to see him. He remained till near midnight, showing in his talk such an amount of knowledge of our Saviour that he was quite astonished. This man told Chand

that he had often listened to us at Garipur, and was fully convinced that Mahomed was no prophet, but that Jesus Christ was the true Saviour. He asked whether it would be necessary for him to remain from his home if he were to become a Christian; to which the reply was given that he could remain where he was, and that we would now and then come and see him. He seemed pleased at this, and requested us not to fail to call on him when we again should come this way. He would fully consider the matter, and let us know. This shows that, even among Mahomedans, the preached Word is, without our knowledge, in many places meditated upon, and here and there one and another brought to Christ.

THE MISSIONARY SICK.

“ On my way home I was laid up with the dengue fever, having no doctor, no kind and loving wife near me, and suffering intense pain all over the body, so that even turning on one side in the bed made you almost

shriek out. The rash was on me for four days, the whole body being like fire, so hot and red; but the Lord had mercy upon me, and brought me at last home again. We had fearful gales of wind, and crossing the Megna the

waves tossed the boat to such a degree that I had to crawl to the door and hold on with both hands. Chand, who was in a boat behind us, expected every moment that my boat would capsize; but of that I had little fear, having the sail up.

"You cannot conceive in what trouble this dengue fever puts people, and how very infectious it is. During my absence, my wife and sister and every one of my children were laid up, and,

except one, all the servants, which brought them into great perplexities. You are quite helpless; and, even after the fever has left you, the rheumatic pains in arms, legs, back and fingers, continue for weeks, and the doctor says will continue till the cold season sets in with more or less degree. It has travelled all over India and Burmah, and there is every likelihood that you may have it in England also in a modified degree."

Incidents in Missionary Labour.

IN the following very graphic sketches, our missionary brother, the Rev. Thos. Morgan, of Howrah, describes some of the incidents which befall a missionary in the carrying on his great work. We are glad that after so many years of labour, and so much sickness, Mr. Morgan is able thus vigorously to pursue his task, and daily to preach to the heathen the unsearchable riches of Christ. He writes under date of July 30th:—

"During this cold weather I have been able to renew my favourite work, out-door preaching, more extensively and continuously than I have done for some time; and the reason of that is better health and more strength. To be able to extend my labour is to me a matter of intense pleasure.

"I have visited every hole and corner in Howrah: the railway-station, the steam-ferry—the principle in visiting

the latter was to send tracts and Gospels far and wide. There was great demand, and the highly-educated natives were the most eager. The object was to take the tracts home to the women. One morning I gave away a tract, 'The Voice of the Bible respecting Idolatry.' A young man came up to me and said, 'This book says the same as I do.' 'What are you, then?' 'I am a Brahminist.'

THE VILLAGES.

"Outside of Howrah I determined to work about ten miles by eight, at the farthest point. Within that area there are a good many villages, or rather a succession of houses under different names. A village about here is very

different from a village in England. A Bengalee village is made up of isolated houses, every man living as far as he can from his neighbour, unless they are relatives.

"Follow me a few miles from How-

rah on one of the main roads. Streams of people coming and going, and some from a great distance. I stop; talk with them; give away books. Presently I come to a broad pathway, this leads to a village. The one pathway branches off in all directions to the houses. Thus to visit each house I must walk many miles. Every caste has its own locality.

"The mode of operation is this—Should the men be at home, I invite them out, preach to them, and give books. If only women are at home,

I invite the boys, and give them tracts. Sometimes the women, standing at a distance, had the courage to speak. 'What books—religious books or school books?' Let us have them.' 'Can you read?' 'Yes.' 'Let us hear you.' This gave me an opportunity to speak on religious matters. If there were no one visible about a house, I put a tract in the doorway. This kind of work takes a great deal of time, and is most wearisome. Five or six hours of it make the back and feet to ache.

THE OLD BRAHMIN.

"In these rambles I come in contact with different classes. There is the old Brahmin, in all the odour of sanctity, unchanged by schools and colleges—hates them and the Brahminists into the bargain, glad of an opportunity to ventilate the old orthodox doctrines. All that we see is God. There is no reality—all is 'maya,' illusion. Man cannot do good or evil—he is like a boat, guided by the helmsman. The unpardonable

sins are killing a Brahmin and a cow, and eating the latter is worse than cannibalism. All countries have their peculiar gods and forms of religion. To change my religion would be eternal ruin. No, he could not take a tract from my hands. Put it on the ground; but should he have some Ganges' water in his pot, he will put it on his hand, then take the tract. Ganges' water is a wonderful disinfectant!

ADVANCED HEARERS.

"The next I meet is the writer-caste, the most go-a-head people in India. He knows something of Christianity and the Bible, has not much to say against them—his duty is to cling to the religion of his forefathers. He cannot change and dishonour them. His greatest want is money.

"Here is a group of well-educated young men. But still orthodox, at least when at home; they give me a cordial welcome. They begin to talk in true Johnsonian style. They have read Bacon, Milton, and a great deal more. Christianity is not true. Why

did God permit sin to enter this world? Why was the Christian religion developed at so late a period in the history of the world? How can God punish savages and cannibals who are ignorant of all true religion? If Christ is God, why did He permit the Jews to kill Him? 'Atonement is recognized in the Hindoo Shasters?' 'Yes.' 'But is it just to punish the innocent for the guilty? Is it proper to treat animals with cruelty?' 'No.' 'Then why do Christians kill cows?' 'Give me some books!'

THE BRAHMINIST.

"I move on to another place, and am saluted with: 'What books have you there?' I know by his swaggering that he is a Brahminist. Yes, he is a follower of Kesub, and worships the true god Kesub; does not believe either in the Vedas or the Bible. From what source did Kesub get all his knowledge? Was it not from the Bible? There is no need of atonement. Confession of sin is the only atonement God demands. How do you account for the universality of

sacrifice among ancient nations? The rite has received the consent of all nations, and must have been of Divine origin, because there is nothing about a sacrifice to lead men to the conclusion that it would be acceptable to God. Kesub has just made the discovery that sacrifices result from ignorance. Will you make that the subject of inquiry? Yes, he would. Here is a capital tract, 'The True Atonement.'

THE COMMON PEOPLE.

"The common people hear gladly. They have much less faith in the Brahmin than they had thirty years ago; yet the Brahmin is a sort of necessity; forasmuch as with the family, certain ceremonies must be gone through which only a Brahmin can perform. Now and then a shrewd remark is made. Talking about pilgrimages—'God is everywhere; why go hundreds of miles.' A man made

the remark—'God is everywhere; but suppose that He has commanded us to worship Him in certain places, then, if we did not go, He would be displeased?' I know some men who express their belief in Christianity; but the difficulty of public confession is on account of the family public opinion. A Hindoo does not act on his own convictions, but according to their own phrase, 'I do as *ten men* do.'

THE MUSSULMANS.

"I saw a good deal of the Mussulmans, and some that attended our schools thirty years ago. In their exterior deportment they are very much changed. Formerly the very mention of the name of Mohamed made them furious, now I find them more docile, inquisitive, willing to hear, and to get the invaluable tract written by the late Mr. J. Thomas, in Howrah, and also the Gospels. The plan I adopt with them is this: 'Let us drop the Koran, &c., and go to the root of the matter. Did Mohamed give reasonable evidence that he was a true prophet, sent from God, and,

more, did he himself assert that he had the power to perform any miracles, as Moses and Christ did? I beg to submit this question for your serious consideration, because, if this question is not answered satisfactorily, the Koran and all the Mohamedan system fall to the ground.'

"They are very ignorant. A respectable man asked me: 'Had not Adam two sons, and was not one of them a Mussulman?' I had to reply that there was a long interval between the sons of Adam and the appearance of Mohamed."

The Medical Mission in Chefoo, China.

IT will be interesting to our readers to learn that Dr. Brown has now fully entered on the work for which he went out to China. As the first medical missionary supported by the Society, his proceedings cannot but have our warmest sympathy, and will be attended by the hope and prayer that his skill may prove very beneficial to the multitudes who, in China, cannot enjoy the services of a skilled physician. He has determined to occupy part of the mission premises as a hospital, and has arranged with the Consul to set apart two or three beds for invalid seamen, for whose maintenance a sufficient sum is guaranteed. Of his other occupations he thus speaks :—

“With reference to the dispensary in the chapel at Yentai, I have to inform you that I am in attendance daily for an hour or two, and would be only too glad to spend two or three hours or half a day if I had any patients to see, but the attendance is far from encouraging. Considering the small percentage of the population that frequent such institutions in towns with a population of from one or two hundred thousand to a million and upwards, it is not to be wondered at that, where there is a proportion of 10,000 to each foreign doctor, our patients should be numbered by ones and twos. For a preaching-station, and, if practicable, a branch dispensary also, we rented some weeks ago a

small house at the town of Ninghai, twenty miles east of Chefoo. The landlord of the house has been subjected to a good deal of annoyance in consequence, having been bullied by his neighbours, beaten and imprisoned by the mandarin, and sent to the superior magistrate of the district, the Taotai, who resides here. Through the prompt efforts of our estimable consul, Mr. Mayers, he was set at liberty. Mr. Mayers kindly sent his card and a letter to the Ninghai magistrate by us, thereby procuring for us a thoroughly polite reception. But we have waited in vain for the official at Ninghai to hand over the house to us as he promised, so we mean to go again and take possession.

A SCHOOL AT SHANGKWANG.

“We have established a small school for children in the village of Shangkwang, and admit those whose parents are too poor to pay for their education. The enterprise has somewhat encouraged us. It is the custom in the other mission schools at Chefoo, and, according to all we hear, the universal custom throughout China, to offer material inducements to scholars in one or other of the following methods.

The first plan is to give the pupils house, food, and clothing, in addition to education; this class in reports is designated ‘boarding schools.’ The second is less generous, providing only one or two meals a-day for the children, they living at their own homes or with friends. As a substitute for the food, some prefer to give a daily allowance of money. These are the day-schools of Chinese missions. We provide a

teacher and school furniture, the children finding their own paper, pencils, and ink. Our scholars are young children, ten in number, eight of whom are from the village, and two are the sons of the native preacher at Tsengkia, who board with the teacher. They are not educated in the hope of future employment by us, but are enticed solely by the hope of a plain education, to which we add religious instruction. The school in itself is a small item, but a step towards removing that dependence on foreigners, which is the bane of missions in China. It afforded us

no small pleasure the other day, when our teacher asked me to take his son, a boy of sixteen or seventeen, as an apprentice for whatever length of time I thought proper, expressing his readiness to support him, without any aid from us, so long as he was indentured to me. The native converts have, as a rule, so erroneous an idea of the purpose for which missionaries are supported in China, that it was quite refreshing to meet with such an exhibition of common sense. I have taken the boy on trial for a month or two."

Missionary Notes.

AGRA.—The Rev. Joseph Gregson reports that the native church has taken the first step towards independence. Five of the senior members have been chosen as a Panchayet, or council, to consider all church-matters, and to attend to the church's affairs. A monthly subscription of one pice in a rupee has been agreed upon towards expenses. The willingness of the people in the matter was cause of great pleasure to the missionary. Mr. Gregson reports that the meeting of the North-west Conference is fixed for the 27th October.

The Rev. Josiah Parsons reports that he has visited many villages in the vicinity of Agra, and has found at Mussoorie, in the Hills, a most encouraging reception among the people. The effects, he thinks, will never be lost.

CALCUTTA.—The Rev. Dr. Wenger writes that his health has been considerably affected by the dengue fever, which has left him very weak. He is, however, busily occupied on the completion of the Sanscrit Old Testament, which he hopes may be accomplished by the end of the year.

INTALLY.—Mr. Kerry informs us that recently a little blind girl has entered the school. She is learning to sing and to recite hymns and portions of Scripture. As the child is very intelligent, Miss Kerry would like to teach her to read, but the want of the suitable books is in the way. Could any of our friends supply Miss Kerry with a few books for teaching the blind to read? It would be a great boon to the child, and enable Miss Kerry to take into the school another child in a similar condition, who is applying for admission. They are children of Christian parents.

SEWRY.—We are informed by the Rev. W. A. Hobbs that he has had the pleasure of baptizing two women, and two others are candidates for the rite. The church, which consists of forty-eight members, continues in peace, some of the members assisting in the public services. Encouraging excursions have been made to the neighbouring villages, in order to preach the Gospel in them.

ALLAHABAD.—The Rev. Thos. Evans reports that the revived interest in Divine things continues to make progress. Fifty inquirers fill the classes, besides those already baptized. He was about to baptize ten more individuals who have given evident proof of conversion. Mr. Evans' health is, however, so seriously affected, that an early return to this country will be necessary.

CEYLON, KANDY.—The Rev. C. Carter informs us that he is pressing on the revision of his version of the Old Testament, and has advanced nearly to the end of the Psalms. He expects it to be completed some time in the next year.

COLOMBO.—New schools are being opened in outlying heathen villages, without additional cost to the Society, by the aid of the Government grants. The health of Mr. Pigott has been much improved by a recent visit to Newera Ellia. Mr. Silva, of Grand Pass church, will take the charge of Matakooly station, during Mr. Waldo's visit to this country.

TRINIDAD.—The Rev. W. H. Gamble states that at the missionary meeting held recently in Port of Spain, he was able to report that during the year he had baptized fifty-eight persons; thirteen couples had been married, and twenty children dedicated. The congregation had raised during the year seven hundred dollars, of which sum one-hundred-and-ninety-two dollars had been given to the Society for general purposes. The erection of a small chapel at Dry River is contemplated during the current year. Since the meeting three more persons have been admitted to the ordinance of baptism.

HAYTI.—By a brief visit to Kingston, Jamaica, to see Dr. Phillippo, the health of Mr. Hawkes has been quite re-established after a slight attack of illness. He speaks also of very encouraging visits to the villages around Jacmel, and to Port-au-Prince, during which he had favourable opportunities of preaching the Gospel.

INAGUA.—The Rev. J. Littlewood reports that the congregations are more satisfactory than for some time past. At Burnside Town the chapel is always crowded. But he regrets the loss of several valuable helpers, who have left for other islands. In some of the out-islands the ritualist clergymen have injured the congregation; but on his visit many of the people returned, and the schools were again brought into a flourishing state.

JAMAICA.—We are happy to announce that the Rev. Thos. Lea, of Lucea, has accepted the invitation of the church in Spanish Town, to supply the pastorate rendered vacant by the retirement of the Rev. J. M. Phillippo. Mr. Lea will enjoy the prayers and kind wishes of all who know his worth, and the importance of the sphere he is about to occupy. Mr. Phillippo reports that several additions have been made of late to the church in Spanish Town and its allied churches, and that the congregations are very encouraging. His last act was to baptize and receive into the church seventeen young persons from the classes of his day and Sunday schools.

MANDEVILLE.—The Rev. P. Williams relates that the people at Cabbage Hill are very earnestly and liberally pressing on the completion of their chapel. The sawyers take only half-pay for their work, and the carpenters give one week's work in three free of charge. On the 9th June he held a baptismal service in presence of a large congregation. A similar service was held on the 1st August

at Porus, when twenty-nine persons were baptized. At Mandeville a house is much needed for the minister's residence, and he would be glad of help from his friends in England and Wales.

WALLINGFORD.—This district presents very encouraging aspects under the ministry of the Rev. T. L. Rees. A new chapel is in preparation, the people willingly giving their time and labour. One local proprietor has not only contributed a good donation, but allows the cutting of timber on his land, and the use of his draught-cattle.

BRITANY, ST. BRIEUC.—The Rev. V. Bouhon informs us that he has had lately a considerable sale of the Scriptures, and has visited the mines in the vicinity, where he met with some persons interested in the Gospel. During the recent visit of a Scientific Congress, it was determined that a curious ruin at Pontrieux was an ancient baptistry. It is probable that many of the sacred fountains of Brittany were formerly places used for the immersion of converts.

SIERRA LEONE.—The Rev. J. J. Fuller reports his safe arrival at this stage of his journey. The missionary party, consisting of Mr. and Mrs. Fuller and their son, and Mrs. Saker, were all well. Mr. Fuller speaks of the Baptist cause in Sierra Leone as much injured by internal strife.

CAMEROONS RIVER.—The Rev. Q. W. Thomson informs us that on a recent visit to the sides and roots of the Cameroons mountains, several large and important tribes of people have been discovered, among whom the Gospel would receive a hearty welcome. He also hopes that a way has been found into the interior of the country, so as to reach the towns of Abo and Wuri, from which the missionaries have hitherto been debarred by the prejudices of the Cameroons river people. It is hoped that an attempt will at once be made to bring these tribes within the range of our missionary operations. We regret to add that Mr. Saker and his daughter have been far from well.

Home Proceedings.

In the last number of the HERALD, we inserted an interesting account, by Dr Wenger, of the important works he has lately completed at press, viz: The Annotated Gospels in Bengali, and the new revision of the Bengali New Testament. On the receipt of the former, the Committee, at its meeting on the 2nd July, passed the following minute:—

“The Secretary presented a copy of ‘The Four Gospels Annotated in Bengali,’ by the Rev. Dr. Wenger, as prefaced and published in accordance with the Resolution of the Committee, March 12, 1861.

“It was resolved, that the thanks and congratulations of the Committee be offered to the Rev. Dr. Wenger for the work now presented to them, and that the Secretary be directed to express to Dr. Wenger their high appreciation of the value and importance of his labours in connection with this new revision of the text of the New Testament, and the great usefulness of the notes, the marginal references and readings, with which it is accompanied. They earnestly pray

that his health and life may be continued to complete this great work, to the profit and advantage of the Christian Church of Bengal, and the Hindu nation at large."

As the Autumnal Session of the Baptist Union is appointed to take place at Manchester on the 9th and 10th of October, the usual Quarterly Meeting of the Committee will be held at Union Chapel, Oxford-road, on Monday, the 7th October, at 6 o'clock p.m. Tea will be provided in the Vestry at five o'clock.

On Tuesday morning, at 10.30 a.m., a Missionary Conference will be held at the same place, open to all friends and subscribers of the Society. A portion of the time will be devoted to the designation of the Rev. G. H. Rouse, M.A., the Rev. J. H. Anderson, and Mr. St. Dalmas, to the work of the Mission in India. Jas. Harvey, Esq., will take the chair, and the Rev. C. M. Birrell will address the missionaries, and the Rev. G. Gould will commend them to God in prayer. Dr. Underhill will open the meeting by some remarks on the Indian Mission. In the evening of the day there will be held a public Missionary Meeting in the same place, at which the following gentlemen are engaged to speak: the Revds. H. Dowson, of Bury; J. Goadby, of Leicester; J. Davey (of the Bahamas); Dr. Haycroft, of Leicester; and Dr. Culross, of London.

OUR FUNDS.—The Treasurers and Secretaries of Auxiliaries are earnestly requested to forward to the Treasurer, as soon as practicable, any contributions that may be in their hands. Much anxiety will be spared the Committee if they know at an early date the probable income of the Society for the current year.

During the month of September meetings have been held as follows:—

PLACES.	DEPUTATIONS.
Alcester and District	Mr. John Templeton and Rev. J. Stubbins.
Beverley and District	Revs. C. Bailhache and J. Davey.
Birmingham	Rev. A. McKenna.
Downton, Salisbury, &c.	Revs. A. McKenna and C. Bailhache.
Falmouth District	Rev. I. Pegg.
Highbury (Conference)	„ G. Pearce and Dr. Underhill.
Hanwell	„ E. Edwards.
Huntingdon	„ T. Martin.
Ipswich	Professor Pestonji and Rev. J. H. Anderson.
Keighley	Rev. A. McKenna.
Leicester	Revs. W. Roberts, B.A. and C. Bailhache.
North Devon	Rev. I. Pegg.
Plymouth, &c.	Revs. J. P. Chown and J. Davey.
Southsea	„ W. Sampson and C. Bailhache.
Torquay, Exeter, &c.	Dr. Underhill and Rev. J. Davey.
Wellington and District	Rev. J. E. Henderson.
West Norfolk	Professor Pestonji.

CONTRIBUTIONS.

From 18th August to 18th September, 1872.

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

ANNUAL SUBSCRIPTIONS.		Oldham, George Street		Plymouth—	
Barelay, Mrs. W. Leatham,		Sunday School	10 0 0	Burnell, Mr W.	10 0 0
Loyton, Essex	1 0 0	NORFOLK.			
Carter, Mr J.	2 0 0	Norfolk, on account, by		Cardiff, per Rev J. Edwards—	
Cowan, Major H.	5 0 0	Mr J. J. Colman, M.P.,		Barry, Mr	1 0 0
Morley, Miss, Tuxford	2 0 0	Treasurer	10 9 1	Urigt, Mr J. L.	5 0 0
DONATIONS.		Swaffham, for N.P. Roof		Cope, Mr W.	1 1 0
A Friend, for Italian		Chand Kotalya	7 0 0	Cory, Mr J.	10 0 0
Mission	20 0 0	Yarmouth, St. George's		Cory, Mr R., jun.	10 0 0
Burnell, Mr W., Ply-		Park	27 4 11	Davies, Mr R.	1 1 0
mouath, for Norway		NORTHAMPTONSHIRE.			
Mission	5 0 0	Towcester	2 16 6	Lewis, Mr E., Brocstic,	1 1 0
Edwards, Rev J., for Do.	20 0 0	OXFORDSHIRE.			
Ditto, for Italian Mis-		Caversham	4 4 0	Bridgend	10 0 0
sion	10 0 0	Do. for India	5 0 0	Lewis, Mr W. J.,	
Houghton, Mr Jno.,		Do., for Italian Mission	5 0 0	Bridgend	1 1 0
Liverpool, for Ditto	25 0 0	SOMERSETSHIRE.			
King, Miss, Kingstanley,		Shepton Mallet	1 12 5	Lewis, Mr Daniel	2 2 0
for Ditto	1 0 0	SUFFOLK.			
S. A. P.	5 0 0	Framsden, for W & O	0 10 0	Stowe, Mr G.	5 0 0
W. B.	10 0 0	SURREY.			
Wild, Mr Jos., New York,		Richmond, Park Shot,		Hebblethwaite, Mr	1 0 0
for quarter year's		for W & O	1 3 3	Illingworth, Mr	1 0 0
Salary of Mr. Wild's		SOUTH WALES.			
Native Agent in Rome	15 0 0	GLAMORGANSHIRE.		King, Mr F.	1 0 0
LONDON AND MIDDLESEX.		Cardiff, Hope Street Sch.	3 0 0	Nichol, Mr T.	2 0 0
Arthur Street, Camber-		SCOTLAND.			
well Gate	3 12 6	Dunoon	2 2 4	Smith, Mr T.	2 0 0
Camberwell, Cottage		Forres	1 10 0	Walker, Mr J.	5 0 0
Green, for two N.P.'s		Konmay	1 0 0	Wayman and Scar-	
under Mr Wenger,		Lochgilphead	1 15 11	borough, Messrs.	2 0 0
Calcutta	13 0 0	Do. for N.P., India	2 7 3	Leicester, per Rev J. Edwards—	
Hampstead, Heath St.		Paisley, George Street	12 11 3	Maxfield, Mr	2 0 0
Sunday School	2 6 0	Rothsay	3 0 0	Robinson, Mrs C. B.	3 0 0
Providence Mission Hall	0 5 0	Tobermory	3 4 0	Vickers, Mr S.	1 0 0
Walworth Road	25 0 0	FOREIGN.			
DEVONSHIRE.		CHANNEL ISLANDS.			
Devonport, Morice Sq.		Guernsey	6 14 7	Do., for Mr Jenkins'	
and Pembroke Street		Do., for Mr Jenkins'	1 17 4	School, Morlaix	10 1 7
Plymouth, George Street		Jersey	10 1 7	West INDIES.	
and Mutley	10 0 0	Jamaica Baptist Mis-		Cropper, Mr John,	
ESSEX.		sionary Society, per		Liverpool	25 0 0
Loughton	4 12 6	Mr J. E. Henderson,		Hanbury, Mr. A.,	
Romford, for W & O	1 1 0	Treasurer, for Africa	98 18 3	Lombard Street	10 0 0
GLOUCESTERSHIRE.		SPECIAL CONTRIBUTIONS			
Avening	2 6 0	FOR CHAPELS AT ROME.			
Kingstanley	18 10 0	"A Well-wisher"	1 0 0	Howard, Mr J. E.,	
Do., for W & O	1 10 0	Ashdon, by Mr R.		Tottenham	50 0 0
Do., for N.P.	1 3 0	Lazell	1 6 0	Phillips, Mr.	0 10 0
Do., for China	2 10 0	Cardiff—		Smithies, Mr T. B.	5 0 0
Do., for Mr Fuller's		Mathias, Mr D.	3 0 0	Smithies, Mrs	3 0 0
School, Africa	3 0 0	Tilly, Rev A.	1 1 0	Smithies, Miss	2 0 0
KENT.		Under 10s.	0 3 0	Stacey, Miss, Totten-	
Folkestone, Salem Chapel	19 17 7	Hook Norton	0 5 0	ham	5 0 0
Do., for W & O	2 14 4	Leicester—		Under 10s.	0 5 0
Woolwich, Parson's Hill	1 12 0	Harris, Mr R.	10 0 0	SPECIAL CONTRIBUTIONS	
LANCASHIRE.		FOR BOMBAY CHAPEL.			
Liverpool, Myrtle Street		London—		Burnell, Mr W., Ply-	
Juvenile Society, for		Lec, Mr	0 10 0	mouath	10 0 0
School, Sutcliffe Mount,		Macdonald, Mr W.	1 0 0	Per Rev E. Edwards—	
Jamaica	10 0 0	Westbourne Grove		Bacon, Mr J. P.	10 0 0
Do. do., for Calabar		Chapel, per Mr G.		Bentham, Mr James	2 0 0
Institution, Jamaica	14 0 0	Head	9 0 0	Harvey, Mr Jas.	10 0 0
Do. do., for Mr. Q. W.		Y. G. S.	1 0 0		
Thomson, Africa	5 0 0				
Do. do., for Mr Pegg,					
Turk's Island	15 0 0				
Do. Walnut St. Sunday					
School	1 1 0				

ACKNOWLEDGMENTS.

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

Hastings and St. Leonards Ladies' Missionary Working Auxiliary, per Miss Barker, for a box of clothing for *Mr. Lea, Jamaica, in aid of Repair Fund of Chapel at Lucca.*
Mr. Veals, Battle, for a parcel of Magazines.
 Juvenile Working Meeting, Bromley, Kent, for a parcel of clothing for *Mr. R. Smith, Cameroons.*

FOREIGN LETTERS RECEIVED.

AFRICA—		Wenger, J., Aug. 6.
AMBOISES BAY—		Cutwa, Allen, I., Aug. 13.
Pinnock, F., July 15.		Dacea, Bion, R., Aug. 3.
CAMEROONS—		Delhi, Smith, J., July 30.
Saker, A., July 26.		Howrah, Morgan, T., July 30.
Smith, R., June 23, July 20, 25.		Monghyr, Campagnac, J. A., Aug. 6.
Thomson, Q. W., July 12, 27.		Sewry, Allen, I., Aug. 5.
SIERRA LEONE—		Simla, Goolzar Shah, Aug. 5.
Fuller, J. J., July 8.		
AMERICA—		EUROPE—
NEW YORK—		FRANCE—
Colgate & Co., July 25.		Morlaix, Jenkins, A., Sept. 11.
Cutting, S. S., July 16.		St. Brieuc, Douhon, V. E., Aug. 19.
OHIO—		Tremel, Lecoat, G., Aug. 20, Sept. 14.
McKee, W., Aug. 1.		
ASIA—		HOLLAND—
CYLON—		Rotterdam, Palin, T., Sept. 1.
Colombo, Waldoek, F. D., July 30,		
Aug. 19.		NORWAY—
Kandy, Carter, C., July 13, Aug. 6.		Bergen, Hubert, G., Aug. 21.
Newera Elia, Pigott, H. R., Aug. 3.		
CHINA—		WEST INDIES—
Chefoo, Brown, W., June 7.		BARBAMAS—
Richard, T., July 1.		Inagun, Littlewood, W., Aug. 9.
Ningpo, Baeschlin, C., July 26.		
INDIA—		JAMAICA—
Agrra, Gregson, J. G., Aug. 20.		Kingston, East, D. J., Aug. 23.
Allahabad, Carr, R., Aug. 12.		Mandeville, Williams, P. H., Aug. 7.
Benares, Heinig, H., Aug. 21.		Mt. Hermon, Clarke, J., July 29.
Calcutta, Lewis, C. B., July 23, 30,		Montego Bay, Hewett, E., Aug. 22.
Aug. 6.		Spanish Town, Philippo, J. M., Aug. 18.
		TRINIDAD—
		Port of Spain, Gamble, W. H., Aug. 8.
		San Fernando, Wenman, J., Aug. 7.

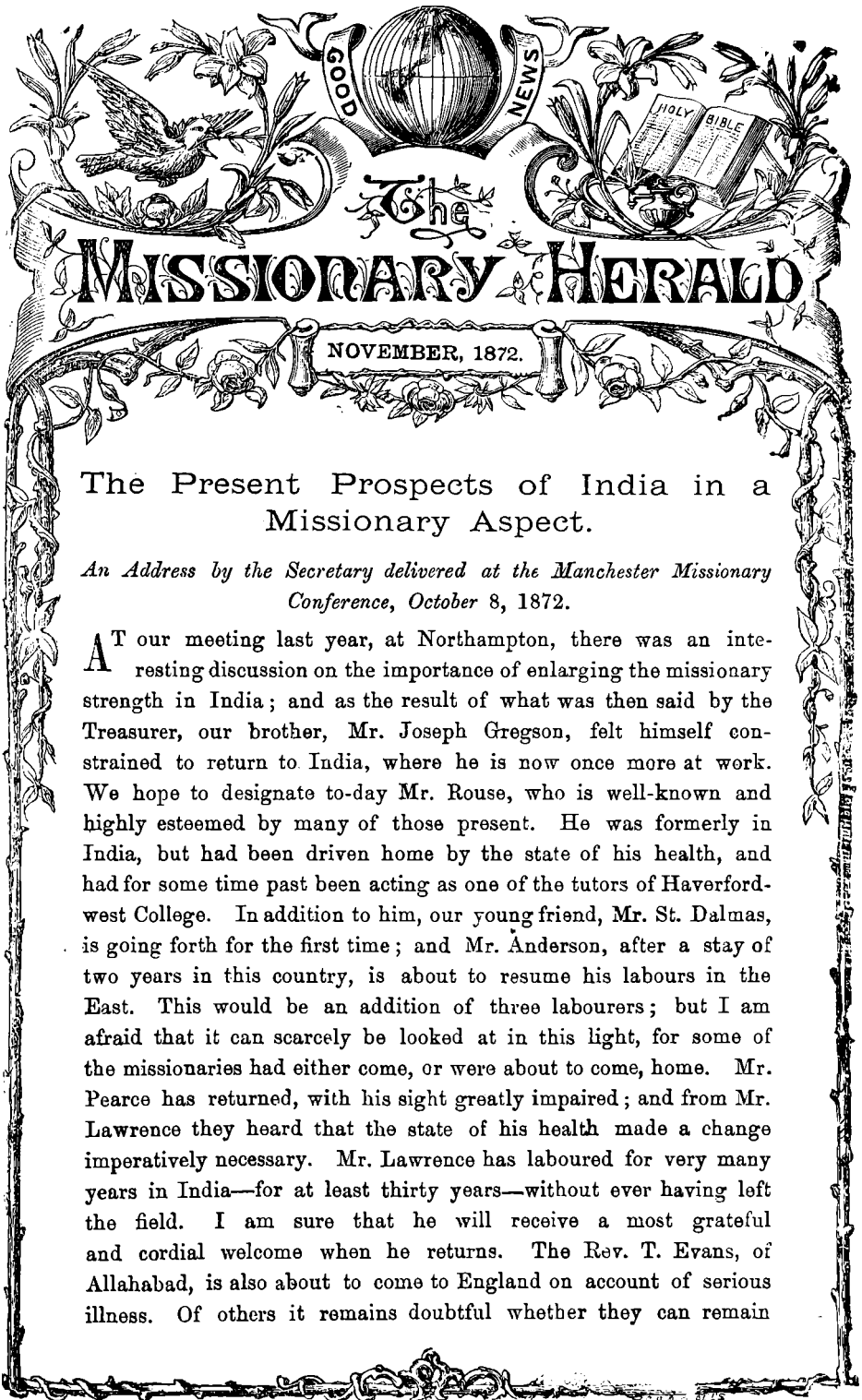
Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following List of Contributions to the Bible Translation Society.

From May 1st, to July 31st, 1872.

Annual Meeting — Col- lection	6 6 9	NORFOLK.	Gildersome, Bilbrough, A., Esq.	1 1 0	
Angus, Mr. C. J.	1 0 0	Norwich, St. Clement's, Collection, per Rev. T. A. Wheeler	3 17 2	4 6 6	
Benham, Mrs.	1 1 0	NORTHAMPTON.			
Benham, Mr. J.	1 1 0	Middleton Cheney	2 6 3		
Olney, Mr. T. H.	0 10 6	Towcester, T. Ridgway, Esq.	5 5 0		
Oliver, Mr. E. J.	1 1 0	Wellingborough	6 6 0		
Robinson, Mr. R.	1 0 0	OXFORDSHIRE.			
Shoveller, Mr.	0 5 0	Charlbury, Keen, Miss	0 3 0		
Stiff, Mr.	0 10 6	Hook Norton	1 7 0		
CAMBRIDGESHIRE.		WILTSHIRE.			
Wisbeach	7 16 6	Semley	1 0 0		
ESSEX.		WALES.			
Bunham	1 4 0	Glangwysyn	0 12 7		
GLOUCESTERSHIRE.		Llanfrynach	2 3 5		
Barton-on-the-Water	4 19 0	Pantycelyn	0 10 7		
Naunton	1 7 6	Watergate	2 2 0		
Stow-on-the-Wold	1 2 6	Wrexham	1 14 0		
HANTS.		YORKSHIRE.			
Beaulieu Rails, Rev. J. B. Burt	1 1 0	Bradford	10 17 6		
HERTS.		Bramley	0 15 0		
Chipperfield—Collection	1 4 4	Brearley	2 15 0		
KENT.		Butt's Green, King, Mr. D.	0 5 0		
Borough Green	0 2 6	Dewsbury	2 12 0		
		Farsley	3 0 6		
				Halifax, Greenwood, W., Esq.	
				2 2 0	
				Hebden Bridge	
				7 14 0	
				Heptonstall Slack	
				2 5 0	
				Huddersfield	
				0 15 0	
				Keighley, Collection ...	
				1 13 0	
				Leeds	
				9 5 0	
				Lockwood	
				4 16 6	
				Milnesbridge	
				0 10 0	
				Mirfield, Camoron, Rev. R.	
				0 10 0	
				Oakes Chapel, Lindley...	
				2 17 6	
				Polemoor	
				2 5 0	
				Rishworth, Whiteley, Mr. P.	
				0 10 0	
				Salendine Nook	
				8 13 0	
				Sheffield	
				9 0 0	
				Shipley	
				2 14 0	
				Skipton	
				3 3 6	
				Stanningley, Town, Mr. D.	
				0 2 6	
				Todmorden	
				0 15 6	
				Waingate	
				0 17 6	
				SCOTLAND.	
				Comrie, Patrick McFar-	
				lane, Esq.	
				5 0 0	
				Perth, per Mr. P. Camp-	
				bell, jun	
				2 0 0	



The MISSIONARY HERALD

NOVEMBER, 1872.

The Present Prospects of India in a Missionary Aspect.

An Address by the Secretary delivered at the Manchester Missionary Conference, October 8, 1872.

AT our meeting last year, at Northampton, there was an interesting discussion on the importance of enlarging the missionary strength in India; and as the result of what was then said by the Treasurer, our brother, Mr. Joseph Gregson, felt himself constrained to return to India, where he is now once more at work. We hope to designate to-day Mr. Rouse, who is well-known and highly esteemed by many of those present. He was formerly in India, but had been driven home by the state of his health, and had for some time past been acting as one of the tutors of Haverford-west College. In addition to him, our young friend, Mr. St. Dalmás, is going forth for the first time; and Mr. Anderson, after a stay of two years in this country, is about to resume his labours in the East. This would be an addition of three labourers; but I am afraid that it can scarcely be looked at in this light, for some of the missionaries had either come, or were about to come, home. Mr. Pearce has returned, with his sight greatly impaired; and from Mr. Lawrence they heard that the state of his health made a change imperatively necessary. Mr. Lawrence has laboured for very many years in India—for at least thirty years—without ever having left the field. I am sure that he will receive a most grateful and cordial welcome when he returns. The Rev. T. Evans, of Allahabad, is also about to come to England on account of serious illness. Of others it remains doubtful whether they can remain

much longer at their work. So that, practically, the going-forth of the three brethren whom we have with us this morning can scarcely be said to strengthen our position in India, since it is counterbalanced by the return of other missionaries from India to England.

I propose on this occasion to make a few observations on the present state of India. I feel that we are surrounded, as to the prosecution of mission-work in that country, by many serious difficulties—difficulties which are weighing upon us as perhaps few estimate. First of all, let us look back to the condition of India at the beginning of the mission. After the Mahomedan invasion Hinduism had revived; and it was in full vigour when Carey and his eminent colleagues landed—its customs, traditions, institutions, and laws unchanged. The country had been practically untouched by any regenerative influence whatever. Our brethren had, therefore, to encounter, in its worst forms, all the strength of the Hindu system. Now there has come over the country a very remarkable change. All the testimonies from all quarters are to the effect that the people of India are, as to their religious, social, and political convictions, undergoing a process of disintegration. A set of demoralising influences are affecting the people in a very remarkable manner; and out of this disintegrating process come the very difficulties with which we have now to contend.

I will give one or two testimonies as to the singular process under which the whole ancient system of India is crumbling to pieces, breaking down in our hands, coming to the ground in forms which are unfolded to us in these days. Sir Bartle Frere, than whom no man is more capable of giving a calm and dispassionate view of what is transpiring in India, says:—"Everything in India is in a state of revolution. Happily for mankind, it is as yet peaceable, generally silent, and often almost unnoticed, but still it is a revolution, more general, more complete, more rapid than that which is going on in Europe. The last thirty-five years have been emphatically the era of revolution in India. The India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again." Even the Mohammedan controversialist of to-day is less confident, less sanguine of victory than of old. The *Englishman* newspaper affirms that the Hindus are becoming more demoralised.* There is a remarkable letter from one of our

* However degrading idolatry is in its effects on the morality of a people, the existence of society still demands some respect for truthfulness and honesty, as between man and man. In the opinion of many persons the changes proceeding are even destroying these essential elements of social life.

brethren, Mr. Morgan, in the *Herald* of the present month. He tells us much of the men he meets with ; and his testimony is to the same effect, showing that, however it has come about, there is in India at the present time a great revolution going on.

Now, it may be asked, what are the causes of this? They are not very far to find. Mr. Elliott, a planter of Southern India, tells us in a very few words the secret of it all, when he says that "we meddle in all the details of life, refining here and refining there, and always with increasing taxation." The Government interferes with the laws, takes up new functions, and calls forth the resources of the country by canals, irrigation, railways, telegraphs, and the post-office. These inventions, in their very nature, are so antagonistic to all the habits of Indian society, that they are overthrowing it from its very basis ; and if the English Government shall be at work for fifty years more, there will by that time be seen an entirely transformed society. The disregard of caste is another of the causes. So is education, respecting which there is the remarkable testimony given by Dr. W. W. Hunter, the author of two recently published and valuable volumes on Orissa, and who some time previously published a volume on Bengal, and who seems to be a man desirous of forming a fair and just opinion. He says that "within the past twenty years, a vast system of State education has quickened the intellectual torpor into new forms of life," and that "the results of their efforts (to educate) now begin to disclose themselves in a degree of mental activity altogether foreign to the traditional character of Orissa." "The past ten years of State education," he continues, "have done more than the previous ten centuries to mobilise the people of Orissa, and to emancipate them from the slavery of superstition and priestridden ignorance." Dr. Hunter points to the increased use of the Post-office, and also to such facts as the suppression of human sacrifices among the Khonds, and adds :—"The missionaries have been the pioneers of popular education in Orissa, as indeed everywhere throughout Bengal. Their labours date from exactly half a century ago, and during this period they have not only made a small population of converts, but they have, by schools and printing-presses, introduced a new culture and a new literature into the district capitals of Cuttack and Balasore. If the famine orphans be exempted, missionary efforts have made but little progress in actually converting the people, although they have done an immense amount of indirect good." What is true of Orissa is equally true of the rest of Bengal. It is the fashion of some to sneer at the work of the Christian missionaries, and to assert that they have accomplished nothing. But that view is certainly not supported by the

testimony of Dr. Hunter, who declares :—"It seems to me that no impartial observer can learn for himself the interior details of any missionary settlement in India, without a feeling of indignation against the tone which some men of letters adopt towards Christian missions." When they looked at the testimonies to the work that had been borne by such men as Sir Robert Montgomery, Sir Herbert Edwardes, Lord Lawrence, Sir Donald McLeod, Lord Napier, and many other gentlemen of the highest standing, it did indeed seem to justify the indignation that was here expressed by this honest and impartial witness.

I now come to consider the effects of the disintegrating process which I have described. These, of course, are various. The first effect to which I may allude is, that there are differences of opinion as to the efficiency of plans, and as to the results, among missionaries themselves. It is far from their wish to conceal this. They frankly own it. They are yet very far from having attained the great end which they have in view; and, looking at the vast changes which are transpiring before their eyes, they, of course, review their plans and modes of working, asking themselves the question, Are we taking the best plans? This is as much a feature in India as at home. These questions and discussions are by no means peculiar to us here in England. You could not enter the society of missionaries in India without hearing these matters discussed with the liveliest interest. And this is only a natural fruit of the agitation now going on in India. But it is our duty not to allow these discussions to go too far. After long experience of missions in all parts of the world, I may say that I have really no great faith in methods at all. All depends upon the men whom you send out to do the work; and the best plan, I believe, is to leave them to adapt themselves to the circumstances; and this they do. We are very often lectured in the public press as to the folly of our methods; but I take leave to say, that these writers know very little or nothing about the subject on which they thus presume to dogmatise. They do not know that our missionaries were among the first to study the philosophies and the language of the heathen. They do not know, for example, that it is one of our own missionaries who is one of the best Sanscrit scholars of our times. I feel at once amazed and indignant when we are exhorted and advised in this way.

Another effect of these changes is found in the diversities of sentiments among the Hindoos themselves. The Christian missionary, thus far, has shaken the old without planting the new. The Bramah Somaj is but a sample of the process. Education adds to the power of the

natives of India to judge the evidences of Christianity, and to scrutinise its claims, and all the proceedings of the missionaries. Education is a powerful instrument that we ourselves have placed in their hands, and which they now, in not a few instances, turn against us. We have to fight over the battle of the Evidences, and to meet their questionings with respect to all the fundamental truths of Christianity. Another effect is the prevalence of scepticism. There is no form of scepticism to be found in this country which is not largely imported into India. There is not a sceptical book published here at home that is not used by the educated Hindoos as an argument against the Gospel. To these effects, it remains to be added that the newspaper press of India is ever on the alert to criticise—to discover faults both in the words and the lives of our missionaries; and, with a few exceptions, the press is hostile to Christianity. Nor can we overlook the fact that *ex-officio* infidelity is a great obstacle and difficulty in the way of our success. While the Queen declares, in her noble proclamation, that there shall be in India perfect liberty of conscience, a large proportion of the official persons in India interpret it in the sense of antagonism to Christianity, and not in its favour. Formerly it was the antagonism of ignorance with which the missionary had to contend; now it is too frequently the antagonism of scepticism, with which it is, of course, much more difficult to deal.

I may now proceed to specify some of the effects of this state of things that may be perceived at home. And here, first of all, we have to note a widespread doubt of the reality of the work wrought by missionaries, and of the efficiency of the plans pursued. This is to a large extent caused by the statements of many who come from India—statements of which I may safely say that they are frequently the fruit of wilful ignorance, or of the inability of unspiritual men to perceive the facts in a region of life in which they yet presume to be the judges. But there is, it is to be feared, among ourselves some degree of doubt as to the reality of missionary results in India. It becomes us, however, seriously to inquire whether this doubtfulness arises from facts, or from the prevalent feeling in general society. We are not, perhaps, so hearty in the pursuit of the salvation of the heathen as our fathers were; and I believe that in our own churches, and even among our ministers, this sceptical feeling weakens our perception of the actual condition of the heathen. Another cause of this state of things at home is the character of the literature which abounds around us. Christian periodicals are not at all in a flourishing condition. Our magazines, and our denominational

literature—and here my reference is to the publications of all the Evangelical denominations—are more or less in a fading state. The consequence is, that multitudes have not that which will maintain their interest. There is a great amount of ignorance amongst us as to missionary work. It is difficult, however, to bring the information home to our people. Our missionary publications do not get into the hands of all the members of the churches—nay, they do not get into the hands of all our ministers. I am quite at a loss to understand how the missionary spirit is to be maintained and diffused, if there is not information on the subject spread among them. Then there is the influence of other publications to be considered. If a man has his newspaper every day of the week to read, he will have very little time for anything else in the way of reading. This is, no doubt, very unfavourable to the missionary enterprise.

Besides, we must note the passing-away of the generation who began the enterprise, and the rising-up among us of men who “knew not Joseph.” True, the name of Carey is to not a few a name that has a talismanic power still; but there are many in the churches to-day who do not know why it is so. Some remember the early days of the work; but to most they are unknown. Again, missionaries do not come home so often. The missionary’s life, through God’s blessing, is now much longer than it used to be, and he is not so often driven home by sickness. He does not appear so frequently in our midst to speak of his work; and hence our personal interest in it is abated. The great and rapid increase of the denomination is another cause, and there are many now included in our churches to whom it is an entirely new thing to be told of the heroic men of past days who were the first to carry the Gospel to India; and I may, perhaps, be allowed to ask, What pains do our brethren take to interest these people in the matter? Then there is the increase of interest now taken in public events, the great political movements of the time absorbing attention, and drawing aside people from the study of the missionary work. In the last twenty years, what a series of wonderful movements we have seen! Into these we can scarcely avoid entering with warm interest. How this occupies our time! Then there is the distaste of the public press for anything that relates to the missionary work. In the daily press there is not a single paper that cares to insert in its columns anything relating to the progress of the Church of God. I have no doubt that this tends to beget in the minds of the people an indifference to the work. Are not all these things sufficient to create in our minds and hearts the most anxious thought and feeling as to what we are to do?

As to the maintenance of the missionary work itself, it is often remarked that it has not grown in proportion to the increase of our body. But when I call to mind the sums required to provide new chapels and schools, and the entire apparatus of Christian philanthropy, together with the great variety of Christian objects which now force attention and demand support—there have been sixty or eighty thousand pounds per annum spent in new chapels and schools alone during the last ten years—I confess that I am not much surprised that the Missionary Society has not reaped the full advantage that might have been expected from the growth of the denomination. The brethren are continually answering our appeals in some such form as this: “We are building a new chapel,” or “We have our new schools on hand just now.” These things are being done at a greatly increased cost at present. As to the vast variety of Christian objects of interest which now appeal to our people, it might be said that formerly the Sunday and week-night services represented pretty nearly all that had to be seen to. But now, look at the operations which are conducted in a Christian church! Let us look at the very place in which we are this morning assembled. It is but a sample of what is going on in these active days. The churches are vast establishments, embracing a large variety of objects—schools, lectures, Dorcas societies, and an infinite number of objects of Christian benevolence. These are appealing to the sympathy and aid of our people in an endless variety of forms. And this is one of the difficulties we have to encounter in raising the funds necessary for the carrying-out of the work.

In conclusion, I earnestly desire to ask the brethren to look at the matter in a calm, Christian, philosophical spirit, and to consider very seriously whether it might not be possible to carry on the work with more zeal. What I have said is spoken, not for the purpose of depressing the supporters of the society, but to stimulate them to renewed effort. It would be ignoble in us to go back. God has been with us in the West and in the East. I am not going to speak disparagingly of God’s work. That which is decaying and waxing old in India is ready to vanish away. I believe that the process of disintegration in that land is the very seed-bed of the Gospel. Is it not a law of God’s kingdom that it cannot grow until there has been a previous breaking-up of the hardened soil? Do you think that the soil which has been hardened into all but iron by the hoof of Satan and by the degradations of idolatry, can be broken up in a day? It is only in “due season” that we shall reap the promised harvest. That is God’s own word, and it is a word that shall not fail, but shall

return to Him triumphantly. Come up, brethren, and help us. Let us, in all sincerity and love and confidence unite and say, that as God has summoned us to this great enterprise of planting His Gospel in one of the noblest countries of the world, we will not draw back from so glorious a task; but will go forward, assured of this, that if we only work, with prayer and diligence and zeal, we shall be made more than conquerors, through Him that loved us!

The Babu's Wife.

THE following interesting narrative we take from the report of the Allahabad Mission in 1870. It is a striking illustration of the value of the Zenana Mission; the narrator of the case is Mrs. Evans, the esteemed wife of our missionary.

“A very interesting case has been that of a Babu's wife, whom I mentioned in my report last year, as anxious to possess a Bengali Bible. She is exceedingly intelligent, thoroughly educated in Bengali, and very highly connected in her own family. She appeared very bigoted indeed in her own views. She had offered to teach me Bengali, and used to give me lessons whenever I went there, with the hope that when I was able to read, I should examine her books on Brahmoism, and be led to her way of thinking. I told her it was a capital idea, that we could then read both *her* books and the *Bible*, and if she was earnestly desirous of knowing the truth, God would teach her which was the right way. The divinity of Christ was a great stum-

bling block in her way. ‘I admit that He was the wisest, most benevolent and greatest man that lived; but I can *never* believe that He is *God*,’ she said to me over and over again. I asked her what ground she had for hope of pardon and peace, if she refused to receive Christ as her Advocate and Redeemer. ‘God is merciful,’ she would say; ‘He knows our weakness, and will not expect from us more than we are able to perform.’ But I said, ‘How do you reconcile that with God's justice? How can He be just, and yet the justifier of the ungodly, except through Jesus Christ?’ With a good-natured laugh she would assure me, that when I was able to read her books, I should be quite satisfied on that point.

THE BIBLE PERUSED.

It was about this time, when I was detained at home for a little while on account of sickness in my family, that she sent a message saying she would like a copy of the Bengali

Bible. My impression was, that her only idea in wishing to possess one, was to be able to discover difficulties and contradictions (or what appear to be so to the cursory readers of the

Bible) to bring forward when she next saw me. I promised to send her a copy when the supply my husband had sent for arrived. There was a little delay in their coming, and I was surprised to receive a second message, that she would be glad to get the Bible if it had arrived. I wrote to say I would send or bring it as soon as it came. A day or two after I had the pleasure to send her one, with a note in Bengali, written by our Bengali preacher, and which I enclosed in a note to her husband in English, begging he would make over the note to his wife if he approved of it. I received a reply immediately from the Babu thanking me, and enclos-

ing a note from his wife. Our native preacher translated it to me, and I was pleasingly surprised to hear this remarkable sentence at the close of the letter, 'I thank God that He has sent His servants to this land, to teach us about Jesus Christ.' I was astonished at such an expression from *her*, who did not care even to hear His name mentioned. After this I never heard any more objections, she said nothing one way or the other; when I asked her opinion of the Bible, she would say, 'I am reading it just now, when I have done, I'll tell you how I like it.'

EFFECT OF READING THE BIBLE.

Mrs. French had several conversations with her, but one day when she called at her house it was empty, and no one could say where the family had removed. We were very sorry indeed to have lost sight of them so suddenly, and had given them up in despair, when one morning's post brought me a letter from her husband from a distant station, written at his wife's request, to say she was very sorry to have left Allahabad without taking leave of me; but she was ill, and had gone away for a change. She had begged her husband to inform me that she had read the Bible I had given her, and she believed now that *the Christian religion was the only true one, and all her former doubts were*

entirely effaced from her mind. The Babu added that he was of the same opinion. One of the ladies belonging to the Church Missionary Society had visited them he said, and was very kind. In reply I told him how I thanked God, who never says to the seeking soul, 'Seek Me in vain,' that He had opened their eyes to see the truth, and that I hoped He would, in His mercy, open their hearts to receive Christ as their only Saviour. I was very pleased with his reply to this. 'For four years,' he says, 'I have been seeking for the right way, and now I have found it, and am satisfied,' though he foresaw much trouble before him.

AN INTERVIEW.

A few months ago, we visited the station at which they were, and I wrote by post informing my friend, the Babu's lady, of my wish to visit her, and asked for her address. They sent over a servant with a note

to say the bearer would show me the way to the house. I went, and we had a delightful interview. She told me all her difficulties, the struggles in her breast between her love to her friends and relations, and her love to

her newly-found Saviour, whose beauties she was just beginning to discern. Her mother, to whom she was tenderly attached, she feared would curse her if she openly professed Christianity. Many passages of Scripture, which she could not understand before, were opened out to her, and many that she did not understand, she had marked with pencil, and turned the leaves down to ask me their meaning. Two or three times I rose to leave, but each time she stopped me with 'Oh, wait a little longer, I have one or two more passages to talk about,' and once while we were reading over a verse, she stopped and exclaimed, 'How wonderful! It is quite true what you say, this is God's word alone, now He opens my understanding, and makes me see every thing in a new light. Her husband had tried to quiet her conscience, by saying that Jesus knew

what was in their hearts, and it was not necessary to make an open profession. She asked me what I thought was their duty. I could only point out such verses, as 'He that loveth father or mother more than Me,' &c., and, 'He that confesseth Me before men,' &c. I felt how very difficult was her position, and my heart ached for her. 'Pray for me,' she said, 'that this fear may be taken out of my heart.' Dear Christian sisters, who may read these few lines, will you not join me in this prayer? We who have nothing to lose by professing our attachment to Jesus can never what a cross our sisters of Hindoostan have to take up? May Jesus give her all the strength she needs, and make up to her an hundred fold, for all the losses she may sustain of 'credit, riches, friends,' for His own name's sake. Amen."

Morant Bay, Jamaica.

IT is with feelings of unfeigned gratitude to God we record the success which has attended the efforts of the Society to establish new stations in this portion of the island of Jamaica, rendered so painfully memorable by the terrible events of 1865. In a recent letter, the Rev. W. Teall thus speaks of the present aspect of the cause of God in this locality and the surrounding district:—

"The mission-work extends in a way that fills me with grateful astonishment. I formed last month two new churches. One, called the Yallahs Valley Baptist church, commenced with seventy-four members and twelve inquirers, dismissed from Monklands church. We are trying to get a piece of land on which to erect a chapel at Coco Walk, on the Yallahs river, in its *middle* valley. I

have every hope that this will form an important station by-and-by.

"I formed the second church in the Upper Port Royal Mountains. I enrolled fourteen members and one inquirer. I have written to a gentleman in England, the proprietor of Green Valley coffee plantation, asking him to give or sell us a site for a chapel; and if we get it, the church will most likely be named the Green

Valley Baptist Church. This will be for the people about the *upper valley* of the Yallahs, where the Green River runs into it. There is a great work to be done in that region, and I pray the Lord may honour our society by permitting us to do it.

"I expect almost immediately to form a third new church on the Falls River. At neither of these places have we any accommodation, but each is in the centre of a large population, and many of the people consider themselves Baptists. I wish I could take you through these districts, and let you see their deep necessity, and the hopeful and encouraging signs they present.

"I ought to be enabled to give up charge of Monklands Church on the 30th September next, and to devote the whole of my time to the three districts above-named, for the following two or three years.

"If I be permitted to do for these districts what has been done for the districts of Morant Bay and Monklands, I shall feel that the work I gave up three churches in Hanover to do has been accomplished.

"Morant Bay is getting on nobly with its energetic and devoted native pastor. Monklands will be prepared to welcome independence at the time named, and I should rejoice to see it well settled."

Missionary Notes.

SONTHALISTAN, BENGAL.—The Rev. T. Evans reports that the good work among the Sonthals is prospering beyond expectation. One hundred and sixteen persons have lately been baptized, and hundreds more are pressing into the fold. The conversions result from the activity of the converts in disseminating the Word of God among themselves. The convert, when baptized, returns to his village to preach the Gospel, unasked and unpaid.

BELIZE, HONDURAS.—We are happy to report the reunion of the two churches existing in this colony. The separation took place in 1854, and the dissentients (the Rev. A. Henderson informs us) have returned to the fellowship from which they seceded.

BROWN'S TOWN, JAMAICA.—Though suffering from the great heat, the Rev. John Clark is able to continue his labours. In August, he baptized 48 persons at the seaside. The occasion was a very solemn one; more than 2,000 people were present.

KINGSTON.—The Rev. J. S. Roberts reports that the Calabar Institution is full of students; that it is short of funds; and that there is much to encourage them. Sickness, however, is very prevalent, especially among the children. The Rev. D. J. East states that there are fifty persons in the inquirers' class, and numerous candidates for baptism.

CAMEROONS RIVER, AFRICA.—It is with pleasure we announce the safe arrival of the Rev. J. J. Fuller, with Mrs. Fuller and Mrs. Saker, on the 22nd August. The voyage was pleasant, though Mrs. Fuller suffered much from the sea.

NINGPO, CHINA.—The Rev. Conrad Baeschlin writes that the health of himself and Mrs. Baeschlin has been perfectly re-established, and that they have been able to make various journeys in safety, and to preach the Gospel from house to house. The chapel is often crowded with hearers. He has had the happiness of baptizing five converts, and several more are candidates.

NORWAY.—The work of God continues to make progress. At Bergen five persons have been baptized, and eleven at Tromsøe. Mr. Hubert also mentions a very interesting work of grace as proceeding in the large leper hospitals, where about a thousand persons are under treatment for this terrible disease.

INAGUA, BAHAMAS.—On his way home, Mr. Pegg visited this station, and preached for Mr. Littlewood. Mr. Littlewood reports the baptism of twenty persons on that occasion, and says that a like number are candidates for admission to the church.

MONGHYR.—The Rev. J. Lawrence reports that he is suffering much from fever and other ailments incident to his long residence in a tropical clime. A visit to Europe seems indispensable. He will enjoy a hearty welcome on his arrival, such as his long and faithful service deserves.

ALLAHABAD.—The Rev. T. Evans informs us that the revival among the European population continues. Since April he has baptized thirty-two persons, and twenty others are in the inquirers' class. Mr. Evans's health is so much impaired as to require a speedy return to England.

Home Proceedings.

AS announced in our last issue, the Quarterly Meeting of the Committee was held in the vestry of Union Chapel, Manchester, on the 7th of October. The question of continuing the Mission in San Domingo, in connection with the Turks Islands' Mission, was considered on the very favourable report of the Rev. Isaac Pegg, and the Committee resolved to request Mr. Pegg to carry on this important work, and to assist him with a grant of £100 towards the chapel and mission-house it is necessary at once to erect. The Committee had also under consideration a scheme for the better support and maintenance of the widows and orphans of our missionaries. Its adoption, which was agreed to, will add largely to their comfort, and contribute much to their future welfare.

The Missionary Conference, and the Designation Service, on the following morning, was a season of holy enjoyment, long to be remembered. The Missionary Meeting in the evening fully sustained the interest of the morning engagements. As the proceedings and addresses have been given with great and unusual fullness in the columns of the FREEMAN, a more lengthened account of them is here unnecessary. At the request of many friends, Dr. Underhill's address will be found reprinted in our present number.

DEPARTURE OF MISSIONARIES.

On the following day, the 9th ult., the Rev. G. H. Rouse left for Southampton, where, in the evening, a valedictory service was held in East Street Chapel, and on the 10th he sailed for Calcutta, *via* Bombay, by the Peninsular and Oriental Company's steamer. The Rev. E. G. de St. Dalmas, sailed from London in the "Xantho," direct for Calcutta, *via* the Suez Canal, on the 25th ult., Mrs. Hobbs accompanying him, in order to rejoin her husband at Sewry. The departure of the Rev. J. H. Anderson has been delayed on account of the illness of Mrs. Anderson; but he is in expectation of being able to leave before the month comes to an end.

OUR FUNDS.

The Treasurers and Secretaries of Auxiliaries are earnestly requested to forward to the Treasurer, as soon as practicable, any contributions that may be in their hands. Much anxiety will be spared the Committee if they know at an early date the probable income of the Society for the current year.

In calling attention to the above notice, we may be permitted to add the following note referring to the brief appeal in the last HERALD, and accompanied by a cheque for £10 10s.:—

"In response to the appeal for additional funds, I venture to suggest that many who give an annual subscription would not object, if asked, to give the same amount twice a year instead of once. They would not feel it, and if done to any extent, it would largely benefit the Society. I enclose my own subscription, which I shall pay again in June 1873,

"And remain,

"Very truly yours,

"A Country Tradesman."

The following letter from "A Friend," who, from his personal knowledge of our Ceylon Mission is entitled to speak, points out a very effective method by which our funds may be improved. We shall be happy to hear that many follow this excellent example:—

"Your note with reference to mission subscriptions, has been forwarded to me from my former 'parish.'

"I may just explain that, for the last year or two, my subscription has been forwarded as from 'A Friend,' and I am the 'friend' whose 10s. 6d. is acknowledged in this year's report. Having now removed to Brough, in Westmoreland, I shall still continue to give my 10s. 6d. (more if possible) either as from 'a friend,' or hidden in the collection, so that you never need to have any anxiety about me. I delivered a lecture last night on Ceylon, in the chapel here, and had a collection for the Mission, and the lecture is to be repeated to-night at Winton, and next week at Crosby Garrett. In this district it is difficult to get up a public missionary meeting, owing to the expense of bringing a deputation, and I am thinking of giving a lecture where-

ever we fail in getting a missionary meeting. I have no doubt many ministers might lecture in behalf of the Mission, in addition to holding their annual missionary meeting."

MISSIONARY SERVICES and MEETINGS have been held during the month as follows.—

PLACE.	DEPUTATION.
Cardiff and District	Dr. Underhill, Revds. J. Bloomfield and J. H. Anderson.
Coate	Rev. T. C. Page.
Coventry	Rev. John Davey.
East Gloucestershire	Revds. C. Bailhache and E. Edwards.
Falmouth District	Revds. R. Lewis and I. Pegg.
Halifax and District	Rev. J. E. Henderson.
Leeds and District	Revds. T. Martin and B. Millard.
Lockwood	Dr. Culross.
Liverpool District	Revds. Professor Hormazdji Pestonji, A. McKenna, and J. E. Henderson.
Madeley (Shropshire) District	Rev. J. H. Anderson.
Newport (Mon.) and District	Revds. W. Allen and I. Pegg.
North Devon	Rev. I. Stubbins.
North East Lancashire	Revds. Professor Hormazdji-Pestonji and I. Stubbins.
Preston District	Rev. A. Sturge.
Scarborough	Rev. G. Pearce.
Sevenoaks	J. Templeton, Esq.
Sheffield	Rev. Prof. Hormazdji-Pestonji.
Southampton District	Dr. Underhill.
South Shields District	Revds. T. W. Handford and J. Davey.
Rochdale	Rev. B. Millard.
Nottingham District	Revds. C. Bailhache, J. P. Chown, and J. E. Henderson.
West Norfolk	Professor Pestonji.
Winchester District	Rev. C. Bailhache.
Wigan	Rev. I. Stubbins.

CONTRIBUTIONS.

From 19th September to 18th October, 1872.

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

ANNUAL SUBSCRIPTIONS.

Dalton, Mr. R. N., for Mr. Pigott's School, Colombo	6 0 0
Sinclair, Mr. J.	1 1 0
Smith, Mrs. R., Blackpool	1 0 0

DONATIONS.

A Friend, for Italian Mission	5 0 0
A Friend, per Mr. E. Davies, for Mr. Wall, for purchase of Testaments	1 3 6
Bacon, Miss E. R., for Italian Mission	1 0 0
Barclay, Mr Robt., for Do.	20 0 0
"Carefulness"	10 0 0
Davies, Mr. E., Torquay, for Mr. Wall for purchase of Testaments	12 10 0
Smith, Mrs M. A., Droitwich, for India	1 0 0
Stevenson, Mrs for Mr East, Jamaica	10 0 0
X. F.	25 0 0
Under 10s., for Norway	0 5 0

LONDON AND MIDDLESEX.

Bloomsbury Sunday sch., for Mr Bate, Allahabad	5 0 0
Do., for Mr Hobbs, Beerhoorn	5 0 0
Camberwell, Denmark Place Chapel, for support of N.P. under Mr Sale, Barisal	20 0 0
Do. for support of Boy, Horton Johnson, under Mr Smith, Cameroons	5 0 0
Harefield, for N.P.	0 12 0
Kingsgate Street	5 4 6
Stratford Grove Sunday School	0 4 2

BERKSHIRE.

Wantage	16 14 8
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CAMBRIDGESHIRE.

Camb., on account by Mr G. E. Foster, Treasurer.	55 13 3
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CHESHIRE

Stockport	1 0 0
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CORNWALL.

Falmouth	14 0 0
New Quay	2 6 0

DEVONSHIRE.

Barnstaple	16 17 2
Cullompton	2 10 0
Devonport, Hope Chapel	8 0 0
Do. Morice Square	5 8 6
Exeter, Bartholomew St.	3 4 6
Honiton	5 4 6
Plymouth, George Street and Mutlay.	10 10 0
Do, for Mr Sale's N.P., Barisal	13 15 6

GLOUCESTERSHIRE.

Uley	3 7 6
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HAMPSHIRE.

Gosport Union Chapel	4 8 0
Portsea Auxiliary on account, by Mr T. C. Haydon, Treasurer	130 0 0
Romsey	9 0 0
Southern District Juvenile Association, for Ram Kanto Dacca	4 10 0
Do., for Duro, Africa	4 10 0
Do., for Mr. Hanssen, Norway	5 0 0

LANCASHIRE.

Preston, Fishergate St.	16 11 4
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LEICESTERSHIRE.

Foxton	4 5 0
Leicester	142 3 7
Sheepshed	9 3 9

NORFOLK.

Attleborough	6 6 6
Lowestoft	12 14 3
Do., for W & O.	0 11 0
Worstead, for support of W. J. Worstead, Cameroons	0 6 1

SOMERSETSHIRE.

Bridgwater	47 13 3
Do., for W & O	4 3 0
Do. for N.P.	2 4 4
Stogumber	1 3 3
Watchet	2 5 3
Wellington	10 0 0
Williton	1 2 1
	68 16 2
Less expenses	0 6 6
	68 9 8

STAFFORDSHIRE.

Croxton	0 10 6
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SUFFOLK.

Horham	4 9 0
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WARWICKSHIRE.

Birmingham, on account, by Mr Thomas Adams, Treasurer	231 5 3
Stratford-on-Avon	7 8 3

WILTSHIRE.

Calne, Castle Street	10 10 0
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WORCESTERSHIRE.

Astwood Bank	26 5 0
Dudley, New Street	3 8 6
Redditch	3 9 6
Worcester	42 18 0

YORKSHIRE.

Bradford, Hallfield, Juvenile Society	5 10 0
Bridlington	10 11 8

Kilham	0 10 6
Milnsbridge	0 10 0
Do., for Italy	0 5 0

SOUTH WALES.

CARMARTHENSHIRE.

Mydrim, Salem	10 0 0
Newcastle, Emlyn	18 9 0

GLAMORGANSHIRE.

Canton, Hope Chapel	8 2 0
Gelligaer, Horeb	1 14 6

MONMOUTHSHIRE.

Abergavenny, Frogmore Street	22 15 0
Usk	1 13 0

FOREIGN.

CHANNEL ISLANDS.

Jersey, St. Helier's Grove Street Sunday School, by Mr. J. T. Humby	2 8 6
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NEW ZEALAND.

Auckland—	
Kirk, Mr T.	3 0 0

JAMAICA SPECIAL FUND.

Per Rev. B. Millard—	
Beal, Mr. W. E.	1 0 0

SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.

LONDON.

Bacon, Mr J. P.	10 0 0
James, Mrs E.	1 1 0
Aceking, Mr C.	10 0 0
Taylor, Rev. D.	0 10 0
Wilson, Mrs G.	1 1 0
Per Rev J. Edwards—	
Crossley, Mr Clement	5 0 0
Hubbuck, Mr T.	5 0 0
R. C.	1 0 0

Bristol—

Friends, per Miss B.	15 0 0
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Per Mr G. H. Leonard—

Ashmead, Mr G. C.	5 0 0
Ashmead, Mr Fredk.	1 0 0
Durrick, Mrs	0 10 0
Keevil, Mr R.	2 2 0
Leonard, Mrs S.	1 0 0
Leonard, Mr G. H.	20 0 0
Merrick, Mr W.	2 2 0
Penny, Rev J.	1 1 0
Penny, Mrs.	1 1 0
Phillips, Mr S. M.	3 3 0
Robinson, Messrs E.S.A. & Co.	20 0 0
Sherring, Mr R. B.	5 0 0

Edinburgh—

Duncan, Mr W. J.	5 5 0
Pringle, Miss M. A.	1 0 0
Gondie, Mr Gilbert	1 0 0

Frome—

Bragg, Mr G.	1 0 0
Holroyd, Mrs	1 0 0
Halifax, per Rev J. Edwards—	
Brown, Mr G., Buckston	10 0 0

Hitchin. Salem Chapel, per Rev J. A. J. Aldis, Jun.	1 0 0	SPECIAL CONTRIBUTIONS FOR BOMBAY CHAPEL.	Lewis, Mr Benjamin ...	1 1 0
Doakwell, Mr.	0 10 0		Lewis, Mr J.	0 10 0
Foster, Mr Jno.	0 10 0	Per Rev E. Edwards—	Lanfhangal, Ystrad, Contributions	0 18 4
Foster, Mr H.	0 10 0	Adams, Mr Thos.	McMaster, Mr R.	0 10 0
Hainworth, Mr.	0 10 0	"A Well-wisher"	Malta, Contributions, per Rev G. Wisely	4 18 4
Under 10s.	0 13 0	Anderson, Mr James.	Middlemore, Rev W.	5 0 0
Llanpollen—		Attwood, Mr Thos.	Mitchell, Mr J. & Friends	0 10 6
Frichard, Rev J., D.D.	4 0 0	Beater, Mr O.	Nauth, Mr S. C.	0 10 0
Newtown—		Belfast Contributions	Nutler, Mr Jas.	3 3 0
Morgan, Mr E.	5 0 0	Benham, Mr Fred.	Otridge, Mr W.	0 10 0
Sheerness, per Rev J. Hadler	0 10 0	Brown, Rev A. G.	Page, Rev T. C.	0 10 0
Worstead, per Rev W. H. Payne	0 7 0	Carson, Dr.	Parry, Mr J.	0 10 0
SPECIAL CONTRIBUTIONS FOR CHAPEL AT SAN DOMINGO.		Clark, Mr A. C.	Player, Mr J.	5 0 0
London—		Conway, Mr J. W.	Purser, Mr J. J.	1 0 0
Bowen, Mr.	1 1 0	Cradley, Contributions	Skenfrith, Contributions	0 17 1
Newtown—		C. W.	Taylor, Mrs.	0 10 0
Morgan, Mr E.	2 0 0	Cwmnema, Contribs.	"Todd, Mr W.	1 0 0
SPECIAL CONTRIBUTIONS FOR GOOLZAR SHAH'S WORK AT SINLA.		Davies, Rev B., LL.D.	"Walami" S. Ship, Per Capt. John Owen	4 14 6
Gurney, Mr Joseph	5 0 0	Drummond, Mr D.	West, Mr E.	1 0 0
Tritton, Mr Joseph	5 0 0	E. G.	Willets, Mr C.	0 10 0
		F. & Co.	Williamson, Miss	0 10 0
		Finlay, Mr W. L.	Wyke, Mr J.	1 0 0
		Gibbon, Mr E.	Wood, Mrs	1 1 0
		Jacob, Mr James	Under 10s.	2 7 6
		Kemp, Mr G. T.		

Correction—In last month's Herald £10 0 0 from Mr. James Harvey should have been entered £10 10

ACKNOWLEDGMENTS.

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

Juvenile Working Meeting, Bromley, Kent, per Miss Luntley, for parcel of clothing for *Mr. Smith, Cameroons.*
 Friends at Devonport, for a box of clothing for *Mr. Saker, Cameroons.*
 Juvenile Missionary Working Party, Cross Street Chapel, Islington, per Miss Bourne for box of clothing for *Mrs. Fray, Jamaica.*
 Monthly Tract Society for a parcel of Tracts for *Mr. Wall, Rome.*
 Religious Tract Society for parcels of Tracts for *Mr. P. Williams, Jamaica.*
 Baptist Tract Society for a parcel of Tracts for *Do.*
 Sunday School Union for a parcel for *Do.*

FOREIGN LETTERS RECEIVED.

AFRICA—	EUROPE—
CAMEROONS—	FRANCE—
Fuller, J. J. Aug. 22.	Morlaix, Jenkins, J., Oct. 2.
Deacons of Bell Town Church, Aug. 23.	" A., Sep. 11, 17.
Saker, A., Aug. 23.	St. Brieuc, Bouhon, V. E., Oct. 7, 19.
AMERICA—	Tremel, Lecoat, G., Oct. 14.
HONDURAS—	ITALY—
Belize, Henderson, A., Sep. 14.	La Spezzia, Wall, J., Sep. 19, 20.
ASIA—	Rome, Wall, J., Oct. 11.
CEYLON—	NORWAY—
Colombo, Pigott, H. R., Sep. 5.	Bergen, Hubert, G., Sep. 11.
INDIA—	WEST INDIES—
Allahabad, Evans S., Sep. 4.	JAMAICA—
Benares, Thomas E. Sep. 11.	Annotta Bay, Jones, S., Sep. 6.
Calcutta, Lawrence, J., Sep. 9.	Kingston, East, D. J., Sep. 23.
Lewis, C. B., Aug. 27, Sep. 17.	" Merrick, L., Sep. 20.
Wenger, J., Aug. 6.	" Roberts, J. S., Sep. 24.
Chittagong, Barros, R. D., June 12.	Morant Bay, Teall, W., Sep. 20.
Delhi, Campagnac, J. A., Sep. 3.	Morris Town, Clarke, J., Sep. 23.
Smith, J., Sep. 3.	Spanish Town, Deacon's of Baptist Church, Sep. 18.
Monghyr, Campagnac, J. A., July 30, Aug. 13.	TRINIDAD—
Lawrence, J., Sep. 3.	Gamble, W. H., Sep. 7.
AUSTRALIA—	
Kyneton, Gregson, J. Aug. 8.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D. Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.



The MISSIONARY HERALD

DECEMBER, 1872.

Christ's Call, and the Churches' Answer.

BY THE REV. D. RHYS JENKINS, OF ABERDARE.

A Paper read at the Missionary Conference, held in Cardiff, Oct 29, 1872.

IT appears that there are at the present moment, nine hundred millions of our fellow-creatures living in a state of heathen darkness. This being the case, the command of the Lord Jesus, "Go ye into all the world, and preach the gospel to every creature," is hitherto unfulfilled.

So long as there is a single country, a single town, a single village, — yea, a single man, who has not heard the glad tidings of the Gospel, the command is unfulfilled; and so long as there is a single man who has not heard the Gospel, the command of the Lord Jesus is binding, not only upon every church, but upon every individual believer in the Lord Jesus.

Is every believer endeavouring to carry out the command of his Lord and Master? Is every church endeavouring to carry out the command of the great Head of the Church? We very much fear that neither the individual, nor the churches are doing their duty in this all-important matter.

By comparing the contributions of the following churches, to our foreign missionary society, we shall see clearly that very many of our churches are very remiss in reference to the important duty of carrying out the command of Christ, to "preach the Gospel to every creature."

For example, I know a church in the town of A——, which numbers 140 members, this church contributed £22 and odd, to the

Missionary Society last year. I also know a church in the town of B—, which numbers 162 members, and this latter church is equally as wealthy as the church I have referred to in the town of A—; but this church only contributed £10 to the Missionary Society last year, which was £12 less than her sister-church, to the same object.

Again, I know a church in the town of C—, which numbers 170 members; this church only contributed £2 17s. to the Missionary Society last year. Further, I know a church in the town of D—, which only numbers 90 members, and I know that this church is not only fewer in its members, but it is also very much poorer in this world's wealth, than the church in the town of C—; still, though this church is fewer in numbers, and poorer in this world's goods, than the church in the town of C—, it contributed to the Missionary Society last year, the handsome sum of £18 13s. 6d., full £15 more than her wealthier sister-church, in the town of C—, to the same object.

Again, I know a church in the village of A—, which numbers 228 members; this church contributed £18 16s. to the Missionary Society last year. There is another church which I know in the village of B—, which numbers 245 members; this church, which is equally as wealthy as the church in the village of A—, only contributed £5 15s. to the Missionary Society last year—full £13 less than her sister-church in the village of A— to the same object:

I will institute one more comparison only:

A church in the town of E— numbers 273 members. This church contributed £64 6s. to the Missionary Society last year; another church in the town of F— numbers 509 members; this church contributed only £43 17s. to the Missionary Society last year—more than £20 less than a church fewer in number than herself.

We could add many such instances as the above to show the unfaithfulness, more or less, of many of our churches in reference to our Missionary Society and the command of our Blessed Lord. The above will suffice for the present.

The above inequality in the contributions of our churches must have a cause or causes. One of the causes of the inequality, we believe, is the indifference of many professing Christians to all missionary work. Thousands of professed believers in the Lord Jesus, in the United Kingdom, are in possession of the Word of God themselves; they hear the Word of God preached regularly and faithfully, and they are, at the same time, perfectly satisfied to allow the millions of heathen, who are enveloped in thick darkness, to perish without a knowledge of the Saviour. How

different are the feelings of such to the feelings of the poet, expressed in the following beautiful lines :—

“ Saved ourselves by Jesus' blood,
Let us now draw nigh to God :
Many round us blindly stray ;
Moved with pity, let us pray—
Pray, that they who now are blind,
Soon the way of truth may find.”

Another cause of the inequality mentioned is the ignorance of professors respecting missionary work. And I fear that, as ministers, we are not blameless in this matter; at least I take blame to myself for not having endeavoured, to the extent which I ought, to acquaint myself with the mission-fields of the Society, and with the missionary operations of our devoted and faithful missionaries.

We want, as ministers, to [give our churches and congregations more information about the fields which our Society is interested in, and the labours of our beloved brethren, the missionaries, who are labouring in connection with the Society; were we to do so, the people generally would take a deeper interest in the work; we should have larger contributions and more earnest prayers offered for the success of the work.

Other causes of the inequality are *bad methods* of collecting the money. Passing over the bad methods at present, I shall say a word or two as to what we ought to do in this matter.

The Wesleyan Methodists make every child that is of age a collector to their Missionary Society. Why should not our churches appoint their children collectors to our Society? Are our children less talented, or less apt for the work than the children of the Wesleyan Methodists? I trow not.

There ought to be a missionary-card in the hand of every child; a missionary-box in every class in our Sabbath-schools. There ought also to be a missionary-box in every Baptist family, to help swell the amounts contributed on the Anniversary Sabbath, and the contributions of the monthly prayer-meeting. Good methods of collecting mean good and large collections.

Further, another cause of the above inequality is the great want of more officers.

Local secretaries and treasurers must be multiplied. For instance, we have a secretary and treasurer for the Aberdare district. The secretary corresponds with the Baptist churches from Pontprenllwyd to Mountain Ash. There ought to be a secretary at Pontypridd to correspond with the churches from Quaker's Yard to Llantwit and Treforest.

There should be a secretary at Ystrad to correspond with all the churches in the Rhondda Valley. The whole of the Principality should be divided into districts on the above plan, with a secretary and treasurer in each. All local secretaries should be in correspondence with the county secretary or secretaries. All the churches in a given district should make their annual collections on the same Sabbath, and on the following Monday evening all the ministers of the district should hold a grand public meeting, such as we held at Aberdare last night, which turned out to be a most delightful success.

A multiplication of good earnest secretaries, with faithful treasurers to help them in their work, and closer and better organisation in this matter, would bring in quite double the amount that is collected for the Society at present. The deplorable state of the heathen world ought to move us to more activity—much more activity—in our efforts to sustain our Missionary Society. “It is stated in the history of England,” says Dr. Philip, in an address delivered at one of the London Anniversaries, “that when the first missionary who arrived in Kent presented himself before the King, to solicit permission to preach the Gospel in his dominions, after long deliberations, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with gray hairs, rose, and by the following speech, obtained the permission which was requested:—‘Here we are,’ said the orator, ‘like birds of passage: we know not whence we come or whither we are going; if this man can tell us, for God’s sake let him speak!’ And I would say, if there are nine hundred millions of our fellow-creatures who, like the birds of passage, know not whence they came, or whither they are going, for God’s sake, let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation!

Beloved brethren, does not the fact that so many millions of our fellow-creatures are still in the darkness and death of heathenism—the solemn fact that thousands of heathen have died and perished in this darkness since we have assembled within these walls, on this occasion, cry aloud with the trumpet-voice of anguish and distress?

O ye saints of the Most High God! organise better, contribute more largely and generously; pray more earnestly than ever for your Missionary Society and for us! Shall the cry be made in vain? From the depths of your souls I believe you all utter the emphatic No!

I cannot but believe that you will leave this Conference determined for the future to marshal all the forces within your power, that you may do your part to carry out the command of King Jesus, “Go ye into all the world, and preach the gospel to every creature.”

Chefoo, China.

IN the early part of the year, the Rev. T. Richard favoured us with the following interesting account of the labours in which he had been engaged, and of the progress of the Kingdom of God in that part of the vast field where our mission is carried on. His exertions will, we trust, be crowned with great success:—

“During the year, I made five trips into the country, four of them were short ones in the neighbourhood of Chefoo. The fifth, however, in which I was accompanied by my friend Mr. Lilley, took me to a distance of 600 miles from home, and was intensely exciting, as I wrote to you before, sleeping like watch-dogs at night, and proceeding carefully during the day, for our route lay through a country overrun by high-ways, and on the borders of that dark land where the transported con-

victs of China are settled. Of course there, as everywhere else among the Chinese, China on their maps is the only great continent in the world. We foreigners inhabit small islands, which dot the coast of China, and are wretched barbarians, ignorant as the beasts of the forest, and wicked as the devil himself. Although our stay was very short in each place, for we generally moved on every day, yet we were able to correct a few of their ideas.”

INCIDENTS.

“One day, no sooner had I commenced to preach to a large crowd in an important city, than up came a high mandarin, with a number of soldiers. They drove the people away, and stood there to prevent their return. Thereupon I preached to them; for it was the same to me, and was enabled to do so with more freedom than usual. Having listened to me for fully two hours, the mandarin bought a copy of the Scriptures, walked away, leaving the people to return to me, and listen to their hearts' content. He seemed

agreeably surprised to find the Gospel we preached not so bad as he had imagined it to be.

“Another time, six armed mounted soldiers were sent along with us for a whole week, under the pretence of escorting us, but really to spy us. At first they did all they could to hinder us, by secretly threatening the people for listening to us, but they soon turned round, became our friends, and even volunteered to carry our Scriptures, and recommended their countrymen to buy them.”

THE NATIVE HELPERS.

“The rest of my time, which I spent at home, was chiefly devoted to improving myself in the language. However, I took five of our native helpers through a short course of the Evidences of Christianity.

“Ching made three trips, but spent most of his time at Chefoo. He read the Gospels, with a native called Lew who is preparing himself to help us in preaching. Lew has given up a more lucrative employment, choosing rather

the scorn of his fellow-countrymen and the approbation of God. We thank God for such a proof of sincerity.

"Tsong and Sun, our native preachers, went three times into the country, and were prevented from making a fourth journey by the early fall of snow this year. They know what it is to bear the Cross for Christ. Tsung's relatives would not speak to him for three years after he became a Christian. They were set upon by the people last

summer, and beaten out of a village but they were not discouraged. They had counted the cost beforehand.

"We have had six additions by baptism this year, four at Chefoo, one at Tsungkia, and one at Hankiau. At Tsungkia there are several who do not practice idolatry, and they join us in singing Christian hymns, many of which they have committed to memory."

Decease of the Rev. John Jenkins, of Morlaix, Brittany.

IT is with great regret that we announce the decease of our highly-esteemed missionary, the Rev. JOHN JENKINS, of Morlaix. Some months ago, he was seized with a very serious attack of illness, from which he never fully recovered. After many fluctuations, his bodily strength finally yielded, and he entered into his heavenly rest on the afternoon of Sunday, October 27th.

Mr. Jenkins first entered on Missionary work in Brittany some thirty-seven years ago, under the auspices of the Churches in the Glamorganshire Association. The correspondence of language and race between the Welsh and the Breton people, had awakened an interest in Wales in the spiritual welfare of the inhabitants of Brittany, and led to an attempt to destroy their superstitions, and to make known among them the saving truths of the Gospel. In August, 1843, the managers of the Mission requested the Society to assume the charge of it. After a visit to the district by Dr. Angus and the Rev. W. Jones, of Cardiff, the Committee, at their meeting on the 7th December, accepted Mr. Jenkins as their missionary, and steps were immediately taken to obtain a site for the erection of a chapel in Morlaix. Mr. Jenkins was shortly joined by the Rev. John Jones, who, after a few years, left for Wales.

Mr. Jenkins gave much attention to the preparation of tracts in the Breton tongue, and especially to a new version of the New Testament. Colporteurs were soon engaged; and, by the baptism of a few converts, the foundation was laid of a Christian Church. The chapel was com-

pleted in the year 1846, Mr. Jenkins collecting a large portion of the funds in Wales and in this country. The New Testament was completed in 1847, and three thousand copies printed at the cost of the British and Foreign Bible Society. A second edition, of four thousand copies, was printed in 1857. Assisted by colporteurs, by schools *à domicile*, and by much itinerating, Mr. Jenkins contrived to spread the Gospel in the district around Morlaix, and eventually built a chapel at Tremel. To these labours there were continually opposed the calumnies and enmity of the Romish priesthood. But, by his gentleness, sagacity, wisdom and piety, Mr. Jenkins overcame all obstacles. He won the esteem of all classes, and retained, to the last, the affection and confidence of the Committee and of all who were introduced into his intimacy. Six, out of nine, of his children, were able to be present at his deathbed. He passed away quietly, without a struggle. His end was in beautiful harmony with his life of faith.

The Native Pastor in Jamaica.

THE writer of the following note is the Rev. T. S. Johnson, a student of Calabar College, and lately settled over the churches connected with the station of Point Hill, in the vicinity of Spanish Town. It is interesting to see that our native brethren are so usefully and successfully occupied, and that their work enjoys the blessing of God. The letter is dated February 5th, 1872, and is addressed to the Secretary:—

“You will be glad to know that the work of the Lord is progressing hopefully in this sphere of labour, by the Divine blessing.

“I have in operation three day schools, with 249 scholars on the books. In the Sunday School Union formed by my schools, there are seventy-four teachers and 786 scholars on the books at the close of the year.

“During the dry season of the past year, week-day as well as Sabbath afternoons, were occupied in open-air preaching in the scattered settlements and villages. In this way a large number have been brought under the sound of the Gospel.

“The attendance at the places of

worship is very good. Many persons are frequently obliged to remain outside during Divine service, as our chapels cannot accommodate all those who attend.

“I am also glad to state that a steady work of progress is going on in the Churches.

“Please acknowledge the receipt of a bell for Point Hill, sent out in 1871 partly the gift of Mrs. H. J. Sturge, Birmingham.

“We commenced the erection of our Mission House here, in 1871. The work is now progressing.

“Allow me, on behalf of the cause here, to renew my application for some aid in this work.”

Native Pastors at Work.

IN the district of San Fernando, in the island of Trinidad, there are five native churches, presided over by pastors of their own colour, and, with a very trifling exception, supporting their pastors and the means of grace from their own resources. These churches recently held a Union meeting in San Fernando, at which was given some account of the state of the churches and their progress in the knowledge of Jesus Christ. It may be interesting to our readers to receive from their own lips the narrative of their condition, as forwarded to us by Mr. Wenman.

“Mr. Webb, of the Fourth Company, said:—

“My dear brethren,—The smallpox has been very bad in our village; a great many of the people have been taken away by it, and I am sorry to say that I have lost eight members by the smallpox. The people had hardly recovered from this, when dysentery broke out among them, and I am sorry to say that a great many of my members are down with it. Yet I feel that I have much to thank the Lord for. There has been a great change for the better among my people during this last nine

months; they seem to have more life, and our chapel can hardly hold the people who come to listen to the Gospel. I have now sixteen candidates for baptism, and many more are inquiring the way to heaven. But there is one thing which grieves me, that is, not being able to get the people married in my chapel. The people tell me that they will not come to San Fernando, and I am afraid if they go to the Church of England to get married the next step that they take will be to take their children to be sprinkled.’

THIRD COMPANY.

“Mr. Richardson, of the Third Company, got up next, but he was more fit to be in his bed than at the meeting. He said:—

“I am happy to be here this morning, and I thank God that His work is prospering in our village. I do not think that there was a period in the history of the Church when so many were coming forward as at the present. Since Mr. Wenman has been preaching in my chapel a week does not pass away without some coming to apply for baptism. The Lord is doing great things for us, and we have fifty candidates for baptism,

but I am not fully satisfied that all these are fit; and I think we have fifty more who are inquiring for salvation. But what I feel most is, that when I am sick I have no one to preach for me; and last Sunday I could not preach, and, having no one to help me in the work, I had to get the people to have a prayer-meeting. My deacons are no use to me. The smallpox has broken out in our village, and many are laid down with it, so that I am employed day and night visiting the sick; but I am happy to say that my chapel is getting too small for the congregation.’

MATILDA BOUNDARY.

"Pompoi Floyd, of Matilda Boundary, next spoke, and said:—

"I have had a great deal of trouble with my church this year. I have lost eight members, but not by death. They have left the church without giving us any reasons; and Brother Harvey, who was a great help to me in my work, has allowed himself to get wrong in his spirit, and separated from the church, and put up a small building in opposition; and he has taken the eight members away and has become their pastor."

"Mr. Harvey then got up, and stated 'the reason why he left the church at Matilda Boundary.'

"The evil effects of such a step were very clearly pointed out to Mr. Harvey, and after a great deal of trouble he said he would give up being preacher or pastor, and seek to work in fellowship with his brethren.

"Robert Andrews, of the Fifth Company, was not present, he said he was sick. I fear, dear sir, that this man is far from being in his right place.

"Mr. S. Cooper, of the Sixth Company, was not present. He sent a letter to say that he was sick, I do not know much about his work, but I believe his church is in a very healthy condition."

This is an interesting picture of the native pastorate among a very ill-educated people. We cannot but rejoice, however, at the evidence it affords of devotedness on the part of the pastors, and of the knowledge and prudence with which the affairs of the churches are administered.

Missionary Notes.

CAMEROONS RIVER, AFRICA.—The Rev. J. J. Fuller reports that he has received a very warm welcome from the people of his station, and that he has resumed his work with very hopeful appearances. He has had a slight attack of fever since his return. The Rev. Q. W. Thomson has commenced his removal to the new field of labour on the Cameroons mountain; and the Rev. R. Smith has also left for Victoria, which, for the present, he will make his head-quarters.

CHEFOO, CHINA.—Finding his present residence very inconvenient, and out of the way of the population, Dr. Brown proposes to fix his residence and to form a dispensary in the town of Chefoo itself. He conceives that he will thus meet with far larger numbers of persons whom he may benefit by his skill.

ALEXANDRIA.—We have received from the Rev. G. H. Rouse very interesting notes of his voyage to Alexandria, which, up to that point, had proved very pleasant. With a Wesleyan missionary he had divided the Lord's-day services on board, and took occasion when at Malta to visit St. Paul's Bay.

JACMEL, HAYTI.—The Rev. Joseph Hawkes writes that he had met Miss Hastings at St. Thomas's, where she arrived on the 3rd October, after a pleasant passage across the Atlantic: they were married the same day, at the residence of the minister of the Dutch Reformed Church. They left for Jacmel immediately in the same steamer by which Miss Hastings had come.

MESSINA.—From a letter dated the 28th October, we learn that our esteemed missionary, the Rev. J. Lawrence, of Monghyr, with Mrs. Lawrence, has arrived at Messina, in order to try the effect of its salutary climate on his health. Mr. Lawrence may be expected to reach England in the spring.

CALCUTTA.—It is with very deep regret we learn the severe illness of Mrs. Lewis. It is feared that she will be unable to seek relief in this country, her weakness being so great.

AGRA.—We have received from the Rev. J. G. Gregson a programme of the proceedings of the Conference which was to be held in Agra on the 23rd and 24th October. It embraces the important subjects of native agency, and the formation of a class for training native converts for the ministry. Mr. Gregson, in common with almost all Europeans, has had to suffer an attack of the dengue fever. He also reports a very gratifying visit to Hurree Ram of Bisarna, whom he found steadfastly walking in the faith.

SEWEE, BIRBHOOM.—With the hope of finding the climate more suited to the health of his family, the Rev. Isaac Allen is about to join the Rev. R. Bion in Dacca. This large field greatly needs the additional labour Mr. Allen will be able to give.

Home Proceedings.

AMONG the interesting services lately held, we have especially to note the Conference which met at Cardiff on the 29th October. About twenty-two ministers, and other friends from the immediate neighbourhood, were present, with Mr. R. Cory in the chair. In addition to the paper which we print in the present number of the HERALD, some brief notes from the Rev. N. Thomas were read, urging the same course to that marked out by Mr. Jenkins. Dr. Underhill and others addressed the meeting, and as the result, two brethren were appointed to bring the question of the thorough organization of the churches of the district before the next meeting of the Glamorganshire Association. We cordially recommend the proceedings of this Conference to the notice of our friends. Experience proves that such meetings are of great value, both in the opportunity they give for the exposition of the proceedings of the Society, and in quickening interest in the Mission among the pastors and elders of the churches.

The following is the summary of the SERVICES and MEETINGS held during the last month:—

PLACE.	DEPUTATION.
Abingdon and District	Rev. Isaac Pegg.
Bedford	Rev. Dr. Turner, of Samoa, and Rev. Clement Bailhache.
Biggleswade and District	Rev. A. McKenna.
Canterbury	Revds. J. E. Henderson and Hor- mazdji Pestonji.
Chesham (Juvenile Service)	Rev. Clement Bailhache.
Coleford	Rev. Clement Bailhache.

Downs Chapel, Clapton (Juvenile Service)	Rev. J. E. Henderson.
Halstead and District	Rev. Isaac Pegg.
Isle of Wight and District	Rev. Hormazdji Pestonji.
John Street Chapel, Bedford Row	Rev. B. Millard.
Markyate Street	Rev. John Davy.
Maze Pond	Revds. Clement Bailhache and J. E. Henderson.
North-East Cambridgeshire	Rev. J. Hume.
Northamptonshire	Rev. J. E. Henderson.
Pembrokeshire	Revds. A. McKenna and G. B. Thomas, of Tenby.
Salters' Hall Chapel	Dr. Underhill and Rev. C. Bailhache.
Southport	Revds. A. McKenna, J. E. Henderson, and Hormazdji Pestonji.
Swansea District	Rev. Hormazdji Pestonji.
Waltham Abbey	Rev. J. E. Henderson.
Watford	Rev. A. McKenna.

WIDOWS' AND ORPHANS' FUND.—The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHERS' FUND.—The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success!

MISSIONARY SCENES.—These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent Christmas gifts and rewards for Sunday-schools; and, if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

DEPARTURE OF THE REV. J. H. ANDERSON.—We have the pleasure to announce the departure of the Rev. J. H. and Mrs. Anderson for the mission field in Northern India. They sailed from Gravesend on the morning of the 24th ult., in the "*S. S. Hindoo*" for Calcutta *viâ* Suez Canal.

The Missionary Herald.

WITH the New Year the size of the HERALD will be enlarged by four pages, with a cover, without any addition to the price, when we hope to be able to increase the amount of interesting matter the HERALD has lately contained. As announced last year, the monthly numbers will be sent by post to all subscribers of £1 and upwards free of charge, as well as to the ministers of contributing churches. Our friends will greatly oblige us by forwarding their correct address. The same privilege is also granted to subscribers of 10s. a year, who may signify their wish to the Secretary, either direct or through their auxiliaries or pastors. We are happy to know that the gratuitous circulation of the HERALD has contributed largely to increase the interest of our friends in the missionary work.

MENMOUTHSHIRE.		JAMAICA SPECIAL FUND.		Old Saint	0 10 0
Abergavenny, Lion St.	12 2 7	Rochdale—		Sleman, Mrs.	0 10 0
Abers charl.	13 0 0	Kemp, Mr G. T.	50 0 0	Thomas, Mr. John	0 10 0
Blachavon	1 13 9	SPECIAL CONTRIBUTIONS FOR CHAPELS AT ROME.		Deri Tabernacle, per Mr. C. Phillips	0 10 0
Newport, Commercial St., on account	50 0 0	London, per Rev. J. Edwards—		Bristol—	
Raglan	2 17 0	Stockdale, Mr. G.	5 0 0	Per Mr. G. H. Leonard	61 19 0
IRELAND.		Ward, Miss, Camden-rd.	5 0 0	Folkeston, per Rev. W.	
Tubbermore	5 10 11	Blachavon, Horeb Ch.	1 12 9	Sampson	3 16 0
FOREIGN.		Cardiff, per Rev. J. Edwards—		Rochdale, Water Street—	
FRANCE.		Collected by Mrs. Thomas:		Per Rev. A. Pickles	2 5 3
Croix pres Roubaix, Sunday school, per Rev. C. Faulkner	4 4 0	A Friend	0 10 0	Tunbridge Wells, per Rev. J. Edwards—	
		Blagdon, Mrs.	1 0 0	Mills, Mr. J. Romington	50 0 0
		Blagdon, Miss	1 0 0	Jamaica—	
		Hollyer, Mrs.	1 0 0	Denniston, Rev. J. M.	2 2 0

REV. E. EDWARDS REQUESTS US TO ACKNOWLEDGE THE FOLLOWING DONATIONS FOR THE CHAPEL AT BOMBAY.

A Friend	0 10 0	J. A. C.	2 0 0	Paterson, Rev. J., D.D.	1 0 0
Anderson, Mr J.	1 0 0	Johnston, Mr W.	0 10 6	Perry, Mr. R.	1 0 0
Bertram, Mr F.	0 10 6	Kingley and Milbourn, Messrs.	1 10 0	Reynolds, Messrs. W. H. and R.	1 0 0
Campbell, Mr J. W.	2 0 0	Kendall, Mr W.	1 0 0	Scott, Mr. E.	1 0 0
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Comely, Mr R.	1 0 0	Legg, Messrs. J. F. & G.	1 5 0	Smith, Messrs. G. & Sons	5 0 0
Comely, Mr J. W.	0 10 0	Linn, Messrs. W. & Son	0 10 6	Truby, Mrs E.	1 0 0
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Duncan, Mr T.	0 10 0	Menelaus, Mr W.	0 10 0	Williamson, Messrs J. and Co.	0 10 6
Dunlop, Mr H.	0 10 0	M. and K.	0 10 0	Watson, Mr T.	3 3 0
Friend	0 10 0	Ormond, Mr J.	0 10 0	Under 10s.	3 17 0
Gillon, Mr W.	0 10 0	Pentzlin, Mr A.	0 10 0		
Jacob, Mr I.	1 0 0	Painter, Mr J.	0 10 0		
Jackson, Mr J., Junr.	0 10 0				

BIBLE TRANSLATION SOCIETY.

We are requested to insert the following List of Contributions to the Bible Translation Society.

From August 1st to October 31st, 1872.

LONDON.		St. Ives	1 10 6	Bishop Burton, Sedgwick, Miss	1 1 0
Carter, Mr. J. Peckham	1 0 0	Somersham	0 11 6	Cottingham, Hill, Miss M. A.	1 0 0
Flint, Mr. F. L.	0 0 6	KENT.		Driffield	0 15 0
Havelock, Lady	2 2 0	Ashford	0 10 0	Halifax, additional	0 15 0
Regents Park Chapel	2 8 1	Broadstairs	2 15 3	Hebden Bridge collectn.	4 5 4
CAMBRIDGESHIRE.		Maidstone	3 9 4	„ Subscriptions	1 8 10
Cambridge	5 4 6	Margate	1 5 6	Hull	6 0 0
Chatteris	3 18 2	Ramsgate	2 3 6	Leeds, Leng, Mr.	0 10 6
Cottenham	9 4 3	St. Peters	0 7 6	Long Preston	2 10 0
Haddenham	2 0 0	LANCASHIRE.		Malton	0 5 0
Swavesey	2 1 3	Bury, Rev. J. Webb	0 10 6	Rotherham	0 17 6
Willingham	2 4 0	LEICESTERSHIRE.		Roundhill	1 0 0
CHESHIRE.		Castle Donnington (2ys)	1 10 0	Salendine Nook collectn.	2 18 0
Stockport, Mr. J. Edmison	0 10 0	Sawley, Mr. Bennett (2ys)	1 0 0	„ Subscriptions	1 5 0
DERBYSHIRE.		LINCOLNSHIRE.		Scarborough	2 7 0
Lea and Holloway	35 0 0	Boston	1 17 4	WALES.	
Ilfracombe, Howland, Mr.	0 10 0	Fleet	0 5 0	Amlwch	1 2 4
Plymouth, W.B., per Rev. A. Powell	10 0 0	Horncastle	1 6 0	Belan	0 15 0
Wrafton, Quick, Mr.	0 10 0	Lincoln	4 5 0	Bridgend	1 13 6
DURHAM.		Louth colln. Northgate	2 6 0	Blaenywaun	1 18 0
Darlington	7 0 0	„ Subscriptions	1 11 6	Caergetliog	0 6 2
Middleton Teesdale, Bambridge, Mr. K. W.	1 0 0	Spalding	2 4 10	Ceamaes	0 8 0
South Shields	0 10 0	NORTHAMPTONSHIRE.		Cowbridge	4 17 6
Stockton, Duff, Mrs.	0 2 6	Towcester, colln. North End Chapel	6 3 9	Cardiff, Bethany	3 14 0
West Hartlepool, Inglis, Mr	0 10 0	Oxfordshire		Do. Tredegarville	5 3 0
GLOUCESTERSHIRE.		Caversham, West, Mr. E.	1 1 0	Carmarthen, English	0 7 6
Cheltenham	3 0 0	Chipping Norton	1 14 6	„ Tabernacle	0 7 6
Tewkesbury	2 0 0	Milton	2 9 6	„ Priory	1 12 6
Wotton-under-Edge, Griffiths, Mr. J.	2 0 0	SUFFOLK.		Dowlais, Caersalom	1 0 0
HANTS.		Bures St. Mary	4 0 0	Garregfawr	0 4 0
Lymington	3 9 8	WORCESTERSHIRE.		Geraziu	0 17 2
Southsea, May, Mr. R.R.	1 0 0	Blockley	0 18 0	Haverfordwest	3 8 0
HUMS.		Evesham	0 17 0	Harmony	0 17 6
Bluntisham	2 5 0	Pershore	1 16 0	Llanerchymodd	0 3 6
		YORKSHIRE.		Llanfachreth	0 6 8
		Redale	0 7 0	Llangod	0 13 0
		Beverley	1 9 6	Llandogan	0 4 3
				Llangloffan	2 8 6

Llanelli, Greenfield	13	6	1	Anstruther	8	7	0	Johnstone	5	0	0
" Capel Zion	3	6	1	Broughty Ferry	1	10	0	Kilmarnock	6	2	0
Merthyr, Tabernacle	1	5	0	Cupar	2	17	6	Kirkcaldy, White's			
Rhydwydd	0	15	0	Dundee	8	0	0	Causeway Church	5	0	0
Swansea, Mount Pleasant	2	10	6	Dunfermline	2	0	0	Subscriptions	1	13	6
Tredegar, Shiloh	5	9	6	Dunoon, Mrs. Hyde	2	0	0	Newburgh	2	2	6
Tratlecoch	0	2	9	Glasgow, John St. Church	10	0	0	Paisley	120	7	0
Whitland	0	5	0	" Subscriptions	39	5	0	Perth	12	11	0
SCOTLAND				Greenock	8	12	6	St. Andrews	1	6	0
Aberdeen	8	0	0	Irvine	1	10	6				

FOREIGN LETTERS RECEIVED.

AFRICA—		Monghyr, Campagna, J. A., Aug. 11.
AMBOISES BAY, Sept. 16.		Sewry, Allen, I., Sept. 27.
CAMEROONS—		
Fuller, J. J., Sept. 19.		
Members of Bell Town Church, Sept. 24.		
Saker, A., Sept. 19, 20.		
Smith, R., Sept. 18, 19.		
Thomson, Q. W., Sept. 12, 23.		
EGYPT—		
ALEXANDRIA—		
Rouse, G. H., Oct. 24.		
ASIA—		
CEYLON—		
Colombo, Pigott, H. R., Oct. 1.		
CHINA—		
Chefoo, Brown, W., Aug. 23.		
INDIA—		
Agra, Gregson, J. G., Sept. 27, 28.		
Allahabad, Evans T., Sept. 28.		
Calcutta, Becby, W., Oct. 8.		
" Lewis, C. B., Sept. 27, Oct. 4, 11.		
Howrah, Morgan T., Oct. 16.		
		EUROPE—
		FRANCE—
		Morlaix, Jenkins, A., Oct. 27, Nov. 4.
		St. Brieuc, Bouhon, V. E., Oct. 19, Nov. 9.
		Tremel, Lecocat, G., Nov. 12.
		NORWAY—
		Bergen, Hubert, G., Oct. 22.
		SICILY—
		Messina, Lawrence, J., Oct. 28.
		WEST INDIES—
		Hayti, Hawkes, J. S., Oct. 11.
		JAMAICA—
		Brown's Town, Clark, J., Oct. 23
		Mandeville, Williams, P., Oct. 21.
		Spanish Town, Lea, T., Oct. 23.
		Wallingford, Rees, T. L., Oct. 23.
		TRINIDAD—
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells and Co.'s, 54, Lombard Street, to the account of the Treasurer.