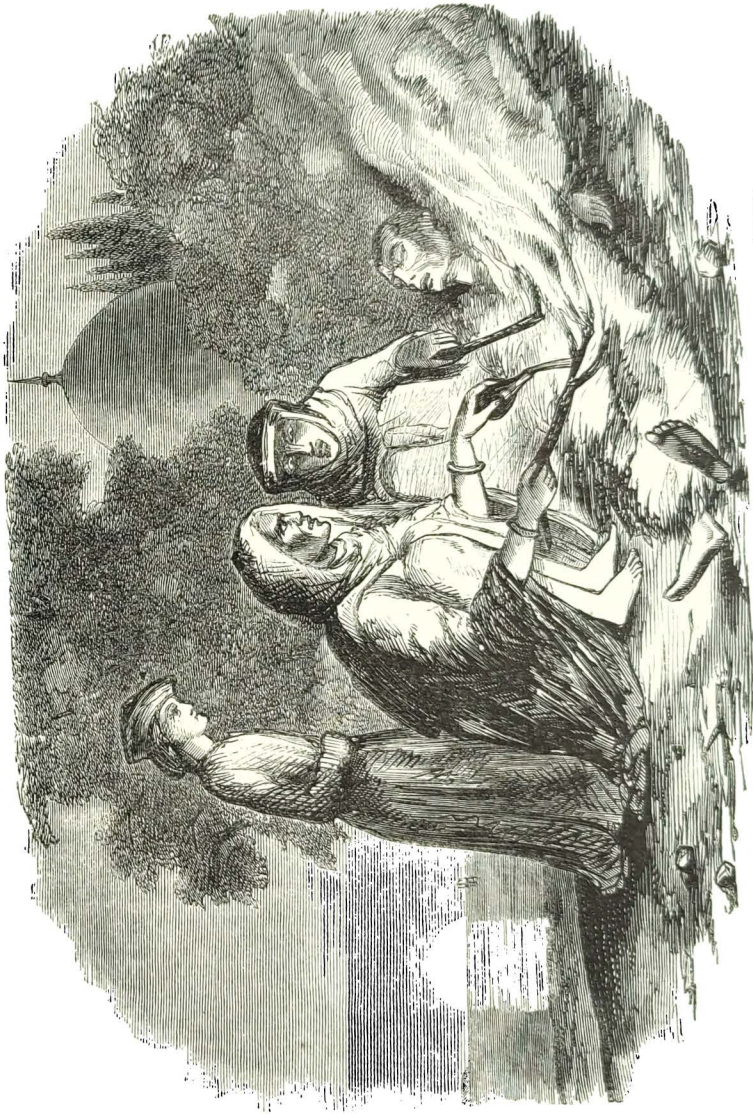


THE MISSIONARY HERALD.

The Missionary Herald (Dec. 1855).



HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

HINDOOS BURNING A CORPSE ON THE BANKS OF THE GANGES.

The rites of sepulture, as perhaps our readers know, vary very much in different countries. In India the body is usually laid on a pile and burnt, and the ashes either gathered up and preserved, or scattered on the waters of the Ganges. The illustration on our first page represents the act of burning the body of a deceased person.

But it often happens that the people are too poor to pay the expenses of such a funeral rite. In that case the dead body is abandoned to the waters of the river, with a bundle of straw in sign of the required ceremony.

As soon as a person, either from advanced years and infirmity, or from the effects of any of the numerous and fatal diseases of the country, is likely to

die, the relatives and friends carry him on their shoulders, wrapped up in a shroud, to the banks of the sacred river; and after having rubbed his mouth with the water, which is thus applied to purify the soul, they watch over him until he has ceased to breathe, to preserve him from the jackals, or other beasts of prey. The body is then thrown into the stream; but it seldom reaches the sea, being devoured by some ravenous beast of the jungle, or by the crocodiles, which are very numerous in the waters of the mouths of the rivers at the Sunderbunds. Our missionaries, in their voyages up and down these rivers on their preaching tours, seldom pass a day without seeing dead corpses floating on their surface.

GENERAL CONFERENCE OF BENGAL MISSIONARIES.

Our readers will remember that in the Herald of last month we inserted a paper containing the topics for discussion at the conference of our missionary brethren in Calcutta. We hope to receive an extended report of its proceedings by next mail. Subsequently to this, however, a more general conference of the missionaries of the different societies in Bengal was held in the same city. Of this meeting we have a report in the "Friend of India," under date of September 13th, to which we now call the attention of our readers. It is as follows:—

During the past week there has been held in Calcutta a series of meetings, of peculiar interest to those who watch the progress of the missionary cause. Owing to various circumstances, which rarely occur at one time, more than fifty of the missionaries labouring in the province of Bengal, were gathered together in the presidency town. Four

days were set apart for a conference on some of the difficulties common to all missions, and by careful attention to orderly arrangements, a large amount of work was not only proposed, but accomplished, in that brief period. The meetings were held in one of the side rooms of the town hall, which are available without expense to those who previously engage them; and are exceedingly convenient, as both spacious and well situated. There were present, at one meeting or another, exactly fifty missionaries, belonging to the Established and Free Churches of Scotland; to the Baptist and London Missionary Societies in England; and to the Cathedral Mission in Calcutta. Gatherings similar in kind have been, and are repeatedly held at the presidency towns in India, but at no time have so many missionaries been brought together as on the present occasion. The greatest harmony prevailed through-

out their discussions; their attention was confined exclusively to questions relating to missionary plans and agencies; and not a single reference was made to those ecclesiastical differences which have so greatly divided the churches of Christendom. The meetings commenced on Tuesday, September 4th, and were continued till the close of Friday, the 7th. The conference began each day at ten o'clock, and closed soon after three. There were two sessions daily, each being confined as nearly as possible to one subject; and with a view to save time, each subject was introduced by a written paper, prepared by the missionary most competent, from previous experience and study, to deal with it. Every discussion was followed by a resolution, expressing the opinion entertained respecting it, either unanimously or by the majority of the missionaries present.

The question naturally presented first for the consideration of the conference was that of the progress which Christian missions have made in Bengal, and the signs by which that progress is distinguished. Important evidence on this subject was given by missionaries resident in different districts, some of whom have laboured there for more than thirty years; and the testimony of all, compared and combined together, presented a view of that progress of the most encouraging kind. The chief result is found in the individual converts, living and dead, whom the missions have received. It was shown also that about ninety native churches have been established, including fifteen thousand nominal Christians; and that in the districts of Backergunge and Krishnaghur, in the rice plain south of Calcutta, and in the province of Orissa, the success of the gospel has been most marked. Apart from this class of results, one most encouraging sign of progress, in the efficient material agency

now placed at the command of missionaries, is observable. Another is seen all over the country, in the change which has passed over Hindu society generally; in the extensive knowledge of the gospel, the diminution of angry discussion with missionaries, the attention paid by the people to what is preached, and their frequent acknowledgment that their own religions are false and weak, while Christianity is strong and true. Such a state of things is a vast improvement on former times. With this subject was properly associated that of the difficulties which hinder missions in India. While some obstacles to the gospel are common to all places where human beings dwell, and others are met with in all idolatrous countries, it was shown that there are numerous difficulties peculiar to India: derived from the character of the people; from the doctrines, rites and institutions of the Hindu religion; and from the position in which the missionary himself is placed. The effect of these difficulties is to necessitate peculiar phases of missionary work, intended directly to encounter them; and it was unanimously agreed that not only was it right and wise to form such plans, but experience had proved them successful in rendering the difficulties less formidable than at first.

The third topic discussed was that of vernacular preaching, which was allowed by the majority of those present to be the most important department of their labour. Various missionaries spoke on its great value, the best mode of carrying it on, the plans by which it should be accompanied, and the results it has brought forth. The plan of extensively itinerating through districts and in towns where no missionaries permanently reside, was warmly commended, and the most effective mode of accomplishing it discussed. With a view to promote vernacular preaching amongst

the heathen, it was unanimously resolved by the conference to publish, for the use of missionaries, a kind of Bazar Companion, similar to the one in use among the Orissa missionaries; containing outlines of addresses suitable to Hindus; lists of objections offered by them to Christian arguments, with appropriate replies; lists of similes and illustrations to be employed in preaching; theological terms, with both their Hindu and Christian meanings; quotations from the Shasters; texts from the Christian scriptures, and so on. The book will be of a portable size, interleaved, and containing about two hundred pages.

The subject of English missionary education received full consideration. The leading paper pointed out with great clearness its peculiar sphere, its special aim, its real influence, and its success. The institutions formed for carrying it on were shown to be not secular, as some have ignorantly declared, but thoroughly Christian in their character, and rendering every department of instruction subordinate to religious ends. The proper sphere of these institutions was declared to be the great cities of India, or places where, from the great demand for English education, the young might be led astray by less religious modes of instruction; and the conference resolved that to be efficient they ought to be collegiate in their character, in order to secure students of mature understanding; while inferior schools, in which only a smattering of English can be obtained, were declared to be of comparatively little use. It was shown that the great institutions had, in the chief cities, proved a powerful means of diminishing the strength of caste and of Hindu prejudices; had greatly prevented the spread of infidelity among the young; had introduced the gospel into numerous influential families, not otherwise

readily accessible to it; and had also been the means of converting souls.

The meetings on Thursday were devoted to the consideration of a question affecting specially the missions established in the country. The zemindaree system furnishes both the landholder and the indigo planter with strong powers, by which they can coerce the ryots on their estates, while the illegal demands beyond their stipulated rent, and fees exacted by the underlings, eat away all the profits of the peasant's cultivation. In profitable years he can hardly live; in years of scarcity, he is loaded with debt and ultimately ruined. Missionaries in many places have seen these things press heavily on their Christian congregations. Only recently a most harassing persecution has been carried on in the Backergunge district by zemindars, who have declared that their ryots *shall* not become Christians. Two papers were read on the subject before the conference, and numerous facts were detailed by those who had seen and felt the evil. The conference however, decided nothing in the present state of their information, but remitted the case for further inquiry to a special committee.

Another topic considered was the subject of vernacular missionary schools for heathen boys. It was shown that, though far inferior to the English institutions, these schools have not been without their use. Some of an exceedingly elementary kind, teaching only arithmetic and reading, and containing but few boys, were condemned as quite useless. But it was shown that many of these schools are large, containing a considerable number of scholars, and teach, amongst other books, the New Testament itself. Such were the celebrated schools near Chinsurah in former days, and such are those now supported at Burdwan. Defects in this class of schools were pointed out, and it was

strongly recommended that the character of their education should be raised as much as possible; that Christian teachers should replace the Hindu sirkars, so far as the missionary can supply them; and that they should be efficiently superintended. But it was proved that these schools are useful in increasing the number of intelligent people in the neighbourhood of missionary stations, in securing the confidence and attention of the people, and making many individuals and families acquainted with the gospel.

In considering female education, it was shown that the common day schools in Bengal, owing to the great obstacles in their way, have, in spite of the energy displayed in conducting them, accomplished scarcely anything for the country; while the boarding schools have been fruitful in good results, especially among the native Christians. The preparation of suitable school books, the maintenance of normal schools and classes, the increase of attempts to introduce education into the zenanas of the wealthy, were all strongly recommended, as plans calculated to promote the education of women in India, and to render it more successful.

On the last day, in addition to the consideration of these two subjects, the conference received from E. B. Underhill, Esq., one of the secretaries of the Baptist Missionary Society, now in Calcutta, a statement respecting the views of missionary work in India, now held by many of the committees of missionary societies in Europe and America, and of the changes they desire to see introduced in its details. Mr. Underhill showed that the improvements desired regard especially two points—the appointment of native pastors to churches, and the revision of the educational establishments, with a view to increase the amount of direct vernacular preach-

ing. The Calcutta missionaries were requested to take these topics into consideration at their usual monthly meetings, and to publish the result in the religious periodicals. The conference then adopted an address to the various churches and societies in Europe and America, exhibiting the immense extent and accessibility of the country as a sphere for missions, showing the utter inadequacy of the agency now employed to supply it properly, and praying for special efforts to increase that agency by the addition of a hundred new missionaries within the next five years. With a resolution expressive of mutual regard, these meetings of the missionaries closed.

The series of services connected with this conference concluded by a public meeting of Christians of all denominations, in the town hall, on Friday evening. In spite of the unfavourable weather, it proved to be one of the largest religious assemblies ever held in the metropolis of India. The bishop of Calcutta presided, and when obliged to retire, was succeeded in the chair by the Rev. D. Ewart. Six speakers, of whom four were missionaries, addressed the meeting on the principal topics embraced by the missionary efforts of the church. Though none of the addresses were peculiarly brilliant or striking, the tone of the whole was of a high order, and the attention of the audience was sustained to a late hour.

Such were the proceedings of this interesting conference, which has given much satisfaction to all concerned. Years hence a similar gathering may again be held in the City of Palaces; but it will be of a far higher character, and exhibit far nobler results than this. Its missionaries will be more numerous, native pastors of churches will occupy a place that on this occasion was wholly vacant; while all will join, not to consider difficulties that delay success, or

plans to overcome them, but will unite in rejoicings over these difficulties put down, and sing hymns of triumph over the grand results of numerous well-fought victories.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—We are glad to find, by letters from Mr. Underhill, received by the last mail, under date of October 8th, that everything connected with the general conference of missionaries, of which we have supplied a full account in a previous page, and of the conference of our brethren held previously and subsequently to that, had passed off satisfactorily. A most cordial and fraternal spirit pervaded the discussion of subjects on which a very great diversity of opinion prevails. Ultimately great good will arise out of the combined deliberations and experience of so many brethren, brought from so many points of the vast field which Bengal alone presents.

“You will be glad to hear that my dear wife is well again; but we are all a little thinner for the heats of this hot clime. The punkah only keeps us in place. We have it going night and day. I hope to reach Agra about the second week in November, and to start on our return on New Year’s day. We stop at Benares, Patna, &c., on our way down, and hope to get back to Calcutta by the end of March.”

Mr. Denham’s health requires a change, and he, with his family, are perhaps now on their way. Mr. Underhill informs us that he can better be spared now than at a future time; and we hope a safe passage will be vouchsafed, and a sojourn in this country be the means of restoring their health.

CHITOURA AND AGRA.—From Mr. Evans’s letter, of August 31st, we are informed of the safe arrival of himself and Mr. Mackay at their respective stations. These being contiguous, they prosecuted their voyage up the Ganges and the journey beyond in company. Some few particulars are subjoined:—

“Through the care and goodness of Divine Providence, I have arrived at last in peace and safety at the end of my long journey. After leaving Calcutta on the 28th of last month, we reached Allahabad on the 17th instant, where we met with our dear brother

Smith, of Chitoura, who conducted us for the remainder of our journey.

“Having made the necessary arrangements for the conveyance of our luggage, on Saturday, about six P.M., we left Allahabad, and reached Futtehpore by day-break next morning.

“We spent the Sabbath in sweet communion with Mr. Edmonstone, the magistrate of the place. After the evening service we left, and reached Agra about three P.M. on the following Tuesday. We met with brethren Jackson and Williams, all well; and having had a little refreshment, Mr. Smith and myself left for Chitoura.

“I have the pleasure to tell you that I am much cheered with the state of affairs here, and I look forward with pleasure upon the prospects of Chitoura.

“Truly, brother Smith has not laboured in vain; and I trust that I shall be enabled to enter upon and continue in the great work with that energy and zeal which has marked his conduct. And oh! may the Divine blessing rest upon us, and upon our efforts in the dissemination of gospel truth among the benighted heathen.

“I am hard at work with the language, and I hope, ere many months will pass, to be able to preach to the people in their own language the wonderful works of God. I have a very good *pundit*. He does not know any English, so I am obliged to chat with him in Hindu, which is an advantage.

“The villages with which we are surrounded are almost innumerable. I have accompanied Mr. Smith to several of them, and the people generally seem to be anxious to hear the glad news proclaimed to them.

“Our little chapel here on Sundays is crowded to excess, and really it is killing work to preach in such a place; and I feel confident that if our mission friends in England did but know the vast benefit that would accrue to both the mission cause and the missionaries here, from a new chapel, that they would soon send the means to erect one.

“I only wonder how brother Smith has been able to stand out so well against the bath of perspiration which he gets into whenever he stands up to preach in such a confined place.

“I enjoy good health, but, as you may suppose, I spend much of my time in tears for her who is now no more! Oh! may he

who has been tempted in all things as we are cheer our drooping souls!"

DINAGEPORE.—In the following letter, Mr. Smylie takes occasion to refer to the changes which have taken place in India since he first knew it. Those only, whose experience runs back to years gone by, can form a just estimate of the good which has been done in that heathen land. Marked year by year, the progress of the gospel appears to be very slow; but when looked at from periods more remote, its effects have been wonderful. When we meet with friends, and we often do, who are disposed to think little has been or can be effected, we ask them to consider what *was* the state of India compared with what it is *now*; and even they are surprised. Mr. Smylie's letter, though brief, confirms all this; and will, we trust, be read with interest:—

"What great changes have been wrought within the last few years! When we came to this Zilla, we were obliged to give two securities, and then to procure a licence, which we could ill pay for, yet it must be. Then the town or city drogha would come to your house every quarter, demand your name, your employment, place of birth, age, &c. Now they appear to have, in one sense, come to themselves; they not only allow one a place in the land, but money, grants in aid, if you are inclined to take them. In the way of revenue, Dinagepore is one of the best Zillas the Honourable Company have; yet, I think, another so perfectly soaked in ignorance could hardly be found. Until lately, we had only two schools in a district 80 miles by 50, well studded in many places with hamlets. After long private agitation, the government again granted an English school. A fine house has been built, and there is a daily attendance of 125 boys. *The gospel has done this!* It will do good in the way of pulling down caste, though done in its own way, *i.e.*, the school. It is, of course, a government institution.

"Several of our Christian youths attend for the sake of an English education. After they had joined the school, some of the self-purified Brahmin lads were bantering them about their being Christians. The head master overheard them, and though a Brahmin himself, put a stop to their doing so again, by saying, 'The Christian caste is better than yours—it is truth.'

"Again, a few days since, when the lads had returned to school after the charakpuja, the head master said to them, 'You have received one year's instruction; yet, after all the knowledge you have received, some

of you have attended the charakpuja. Have you no better sense than to do so?'

"A Mogul packman, who travels far and near, called at our house the other day; and on seeing a spelling book in the hand of a child, said, 'English, English, everywhere English; into every house I go, about town or city, all are learning English; night and day, English in every house. The change will work in one shape or another till the finish comes.'

"Though often much sunk in mind, ever and again some mark appears to show we labour not in vain. Within the last week, a Brahmin youth said, 'I have read the books you gave me.' 'Well, and what do you now think of caste?' 'Oh! it is all nonsense,' he replied; 'there is no caste.' 'Why, then, don't you become a Christian?' 'Oh, sir, what can I do? All my friends, all my acquaintance would hate me, and turn me out. I cannot do it;' so saying, he left as hard as he could run, saying, 'I will call at your house.'

"The evening before last, another Brahmin I met in the public bazar, said, 'Sir, my heart wishes much to be instructed by you. Allow me to attend your house for instruction. I will, I must be a Christian.' Others of this stamp might be mentioned, but these may suffice for the present.

"How long they may continue in this state before they roll themselves over upon Christ our Lord none can tell. I look back, and see the mighty changes wrought since the days of Carey and Mack. Withal, the heart is ever ready to sink at the tardy way the work proceeds.

"Our schools continue much as they were, and we continue in the bazar and other places our daily preaching."

Since the foregoing was in type, we have received the intelligence of our venerable brother's decease. He had come up to attend the conference at Calcutta, and in a few days became indisposed. He retired to Serampore for change and repose, where his illness increased, until it ran on to a fatal issue. Mr. Underhill saw him the day preceding his decease, and the interview left a deep impression of the eminent piety of the dying missionary. The following particulars are supplied by Mr. Trafford, under date of October 24th:—

"Poor Smylie, of Dinagepore, came down in usual health, and attended two or three of our meetings; was then seized with diarrhœa or dysentery, and came to Serampore to find a temporary resting-place in our house, and then a grave with his brethren who laboured with him years ago. For

several days we had no apprehension of danger, and till within a day or so of his death, none of us thought his end approaching. The impression which our short knowledge of him through this illness has given us, has been of his very sincere and humble piety. A cheerful, thankful, patient spirit very much endeared him to us, as we tried to alleviate his unexpected sufferings; and the remembrance of it gives us, in connexion with his previous history, the assurance that the transition in death was to him a glorious one. He died a week ago to-day, i.e. on the 14th of September, mercifully preserved from any suffering of a distressing kind to the very last. We have felt very thankful for the honour conferred on us, in ministering to his last necessities on earth, and being able to comfort those who survive to mourn as widow and orphans.

"The other brethren have gone to their various stations, not all in health; and it will be a great relief to know that their journey through the districts they have to pass, is productive of nothing more than temporary discomfort."

JESSORE.—Mr. Sale informs us in his last letter, dated July 14, that the mission families were well; that Mr. Anderson was making rapid progress in the study of the language, and that though Mrs. Anderson had suffered from indisposition, she was then in comparatively good health.

"Mrs. Sale is very busy with her little family, and in her school. We find the society of Mr. and Mrs. Anderson, and their assistance, very valuable, even now; and as their knowledge of the language increases, they will be still more efficient helpers in the great work.

"Just at this time of the year we are almost weather-bound; but we shall be able to use the boat almost immediately. I hope to baptize four young persons this month. We have also several new converts, most of them hopeful ones. At Saterija especially, there is just now a great deal of excitement about 'the new way,' as some of them will call it.

"Some of those who a while ago went back to Mahommedanism, are wishing to return; and several Mussulmans are proposing to join us. Two have already done so. With one of them we are much pleased. His earnestness, and the peculiar yet simple way in which he states his reasons for believing in the divinity of Christ, and the interesting fact that he was brought to a final decision on the day following the feast of Ramazan, when he started off to the chapel, instead of going to the Mahommedan temple, and told his former associates, as he met them, that

he was a Christian, makes us feel greatly interested in him and his trials. Of these, he has his share. His two wives, at the request of their friends, started off to Jessore, with his two little girls, to petition the magistrate for protection from the violence of the church. Poor fellow! he was in no position to use violence. However, the magistrate dismissed the complaint; but the wives will not go back, nor give him his children at present.

HAITI. JACMEL.—In reply to the proposals contained in Mr. Webley's letter of September 12, the Committee have cheerfully consented to his return to this country to recruit his strength, which a long residence in a tropical climate has greatly reduced. The Committee have not, however, sanctioned Mr. Lillavoix's employment as *their* missionary, but have left that matter open, until they have had an opportunity of conferring with Mr. Webley on the subject. Still they have not interfered with the arrangement made by him to supply his place during his absence; only directions have been sent out that it must, for the present, be regarded as *temporary*.

"I wrote you by the mail before last, expressing the hope of being able to make arrangements for visiting England next year, in the event of my health still requiring it, and of the Committee approving the step. I have now great pleasure in submitting to you my plan for carrying out that object.

"I have just succeeded, after much difficulty and frequent disappointment, in engaging, as assistant missionary, a very pious and really worthy young man from Port-au-Prince by the name of J. J. Lillavoix.

"This young man has been a professor of religion for about eight years, and a preacher of the Gospel for rather more than seven years. He was originally with the Wesleyans; and, after preaching amongst them for four years, was fully received by the Conference at home, as native assistant missionary. He was then appointed by the superintendent to a station at Port de Paix, in the north of the island, which, however, the government refused to allow him to occupy, on the ground that it was a 'closed' port, and that, as no foreigners were resident there, there was no need of the services of a Protestant missionary. It was about this time that his attention was turned to the subject of baptism, and that he ultimately embraced our views through the efforts of the baptist missionary at Port-au-Prince. Soon after his baptism he was appointed *pastor* over the native church or which he had previously become a mem-

ber. This post he filled, with much circumspection and ability, for about three years, during which period the foreign missionary was twice absent in the United States. He is therefore a comparatively old and tried servant of Christ. Hence I am able to speak of him with confidence.

"I invited him to come and spend a few weeks with us at Jacmel. He did so; and during his visit I took upon myself the responsibility to invite him to settle amongst us, with the hope—indeed, conviction—that you would approve and ratify the engagement, knowing my present weak state of health and my almost imperative need of help.

"Here, however, a difficulty arose. He was a soldier, as all men are here, serving at Port-au-Prince, and requiring a 'permit' to change his residence from the capital to Jacmel. This the general commanding his corps, stoutly refused to grant. Subsequently the Emperor himself gave a similar refusal. I then applied to the British Consul, who happily took up the matter so warmly, that the Emperor graciously acceded to his request that 'Mr. Lillavoix be allowed to proceed immediately to Jacmel and to officiate there as assistant missionary, during at least the period of the foreign missionary's absence in England.' Such, however, is the state of things under the present government, that I hope Lillavoix may be comparatively forgotten at the expiration of that term, and that ultimately, he may be allowed to remain in the permanent employment of your mission."

FRANCE.

MORLAIX.—It will be seen from Mr. Jenkins's letter, that our mission in Breton has yet to contend with formidable opposition. Yet it still goes on. Such quiet, earnest perseverance in the good work cannot but ultimately succeed. Opposition of this kind defeats itself in the end. We trust our agents will continue to scatter, far and wide, the good seed; and ere long they will reap the fruit.

"While in the expectation of a letter from you, I write to communicate a few facts which are interesting and of an encouraging character. There are certainly increasing signs of the action and power of the Gospel in our field of labour; the position is becoming better, and our means of doing good excellent. This is rejoicing, and we bless the Lord for it. However, our little itinerant school is assailed again, but I trust without success. On Friday, 27th ult., the mayor and curé of Louargat visited a part of the teaching district, to exhort all not to take lessons, and to warn the poor that the parish relief in bread, &c., would be stopped to

those who would continue to do so. In one house the curé acknowledged our New Testament to be like their own, except a few words; but that they had received orders from the bishop to put down this teaching, and they had to obey. In the house of a friend, whose wife had been confined the preceding day, they met with the teachers. This encounter abashed the priest, and he avoided a discussion with them. The mayor took his scarf out of his pocket, put it on his shoulder carelessly, and made himself known in his official character. He then took the names of the teachers, and said he had to make a *procès verbal* against them on account of their teaching. The teachers took care to tell him they held no school whatever, that they only gave lessons to the learners at their houses. He made some inquiries on this point, but did not contend, and his deportment was proper. He asked them for their certificates from the mayor of the parish where they had resided formerly; but these they could not give, as that magistrate had refused to grant them certificates, from ill-will on account of religion, though he is a distant relation of one of the teachers, and that her brother is the *adjoint*. I have since called on the mayor of Louargat, and had a conversation with him on the subject. He told me he was obliged to do this, from which I understood he was acting under clerical pressure. He said he would state the teaching simply as it is, and that he did not know whether anything would come out of this *procès verbal* or not. I have not heard any thing more about it. That it was sent to higher authorities, I doubt not.

"Last Saturday the self-supported teacher arrived here. It was because it had been reported that a gendarme had been sent to the Mayor of Jurunhuel, to inform him that the teachers would be imprisoned if found guilty, on the testimony of two witnesses, of doing school-work. As this appeared threatening, and that the two other teachers thought it prudent to cease until I was consulted, this teacher came over for the purpose. She left a little before day-light, and was here between one and two in the afternoon, having walked about twenty-seven miles. The zeal and devotedness of these dear Christian friends is most evangelical and praiseworthy. I advised them to continue their work without ceasing. In my opinion, if there is any truth in the report, as there may be, it furnishes a proof that the teachers cannot be prosecuted for private lessons given as they are in houses. It should be remarked also that a previous report stated that the *Juge de Paix* had told this mayor he could not prosecute the teachers for the lessons they are giving.

"Last Saturday week I was invited to appear before the Procureur Imperial of Morlaix; which I did. This gentleman asked me

whether I was the author of a writing which he showed me, or if I had any knowledge of it. I answered I had no knowledge whatever of it. With his permission I looked over it. The writing contained four or five questions in reference to the persecutions of the teachers, running in this sense: That the teachers had been prosecuted and fined for teaching to read gratuitously;—That the writer knew two or more school-masters who were drunkards;—that the men were kept in their places, while the good-conducted female teachers were prosecuted and condemned;—that it appeared this was done on account of religion, which showed the authorities made use of two weights and two measures, &c. At the close of each fact was the little question, 'Est

ce juste?' It appears this paper, of which I had not the least knowledge, had been sent to some of the authorities, and forwarded here, to know whether I had written it, for the Procureur read me a part of a letter stating why it was supposed I might be the author of it. Previous to this interview, the writing of this paper had been compared with my hand-writing in another place. All this proves there is a sharp looking after us. The itinerary teaching passes through the ordeal of persecution by clerical opposition and legal prosecution. I cannot say we much fear all this; we have a good cause, and we are able to go forward, putting our trust in Him who is able to bless our efforts."

HOME PROCEEDINGS.

The brethren Short of Swansea, Stent of Hastings, and Oughton of Jamaica, finished their tour through Pembrokeshire, and part of Carmarthenshire early in the month, and we have heard a gratifying account of the meetings. Mr. Saker has visited Bristol, where some *extra* meetings have been held, and would have been accompanied by Mr. Allen, but for the sudden illness of Mrs. Allen. He is forbidden by Dr. Ashwell to engage in preaching for some time, and has only met the scholars of the Sunday-school at Camberwell. As soon as he is able to undertake deputation work, our friends in the country will be apprized of it. Mr. Oughton has also represented the Society at Bedford, Amptill, Waltham Abbey, Isleham, Barton Mills, and places adjacent in Cambridgeshire.

Before our next publication, our friends Mr. and Mrs. Saker will have embarked on their return for Africa. Whatever our friends may intend to send out by them for the African mission should be sent to the Mission House not later than the 15th inst. Mr. Saker is engaged to be at Plymouth on the 16th, and to attend meetings during the succeeding week, from which place he will embark to return to the sphere of his labours.

It will be seen from the previous announcements that after a long passage, and a serious

delay at the Mauritius, Mr. and Mrs. Allen, with their numerous family, have arrived in safety, very much benefitted by the voyage. We hope a residence of some twelve months in this country may completely restore their health.

The death of Mr. Smylie of Dinagepore, noticed in the Foreign Intelligence, leaves an important station, which has been well and efficiently occupied by him for nearly a quarter of a century, vacant. Will no one arise and say, I am ready to go forth in the room of the departed? We are not yet sure whether any temporary arrangement can be made by the brethren in Bengal to occupy it. Moreover, Mr. Denham, of Serampore, must come home with his family. His arduous labours have made serious inroads on his health and strength. Mr. Underhill hopes to be able to arrange matters so as to prevent the College and mission work at Serampore suffering materially from Mr. Denham's return to this country. But these events call loudly for help; and we hope our contributing friends will remember that they entail a large and unlooked for *expense*, in addition to the ordinary missionary expenditure. We fervently trust that, notwithstanding the pressure of the times, we shall have *no debt* this year!

JUVENILE MISSIONARY HERALD.

Our young friends will be gratified to learn that some improvements are contemplated in this publication. Complaints have reached us that its appearance is not quite so pleasing as it might be. Well, then, it is to be adorned with a coloured wrapper. Perhaps the type, too, may be made more agreeable to the eye. Some of our friends wish woodcuts of a more expensive and finished kind. But they must be a little reasonable. Think of two things, the price (just a halfpenny!), and the expense of very superior woodcuts. As it is, a considerable loss is entailed on the Society. Increase the number of subscribers, and we can increase the beauty of the book. But, after all, the contents should be the great consideration; and we may say that they, on the whole, fulfil the expectations we cherished when the work was placed in the hands of the present editor.

CHRISTMAS AND NEW YEAR'S CARDS.

WE beg to remind our young friends that the time is come for an appeal to them for the contributions which they have given for *special purposes*, for some years past. We do not think it wise to change the object of them, for it seems desirable that the minds of our young people should be familiarized with it. Their contributions are therefore again solicited for the support of NATIVE PREACHERS.

The cards will be ready early in the month, and will be issued about the 10th instant. They will be sent to those who have hitherto collected for this object. But if there be any who have not as yet aided in this good work, we shall be most gratified to send them cards, on their application to the Mission House. It will give the officers of the society peculiar pleasure to receive such applications, and to attend to them promptly.

ACKNOWLEDGMENTS.

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

- G. J., for a volume of the Baptist Magazine;
 Friends at Nottingham, by Rev. Jas. Edwards, for a case of clothing, &c., for *Rev. C. Carter, Ceylon*;
 Friends at Kettering, by Rev. Jas. Mursell, for a case of clothing, &c., for *Rev. T. Martin, Barisal*;
 Friends at Oxford, by Mrs. Thomas Bartlett, for a package of clothing, &c., for *Rev. A. Saker, Western Africa*;
 British and Foreign School Society, for a grant of school materials, value £10, for *Rev. W. Littlewood, Bahamas*;
 Friends at Burton on Trent, by Y. M. M. A., for a box of clothing, for *Rev. J. Diboll, Fernando Po*;
 Ladies' Sewing Society, Hanley, by Rev. L. J. Abington, for a box of clothing, for *West Africa*;
 Friends at Cambridge, by Mrs. Robinson, for a box of clothing, for *Rev. A. Saker, West Africa*.

FOREIGN LETTERS RECEIVED.

AFRICA—BIMBIA, Fuller, J. J., Sept. 26.	SERAMPORE, Trafford, J., Sept. 21.
CLARENCE, Diboll, J., Aug. 25 & 28, Oct. 5.	BAHAMAS—GRAND CAY, Littlewood, W., Sept. 20.
ASIA—AGRA, Mackay, J., Sept. 3.	NASSAU, Capern, H., Sept. 11.
BENARES, Gregson, J., Sept. 21; Heinig, H., Aug. 26, Sept. 20.	BRITTANY—MORLAIX, Jenkins, J., Oct. 9
CALCUTTA, Thomas, J., Aug. 21, Sept. 22, Oct. 8; Underhill, E. B., Aug. 7, 20 & 21, Sept. 7 (two letters); Wenger, J., Aug. 21.	NOV. 1.
CHITOURA, Evans, T., Aug. 31; Smith, J., Aug. 1.	HAITI—JACMEL, Webley, W. H., Sept. 12.
COLOMBO, Davis, J., Aug. 29.	JAMAICA—CALABAR, East, D. J., Aug. 30, Sept. 24, Oct. 8 and 24.
INTALLY, Underhill, E. B., Sept. 22.	DRY HARBOUR, Bennett, J. G., Oct. 10.
KANDY, Carter, C., Aug. 28.	FALMOUTH, Gay, R., Oct. 23.
MONGHIB, Parsons, J., July 10.	FOUR PATHS, Claydon, W., Oct. 25.
POONAH, Cassidy, H. P., Sept. 29.	SPANISH TOWN, Phillippo, J. M., Sept. 8 and 25.
	TRINIDAD—PORT OF SPAIN, Law, J., Oct. 24.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 22 to November 20, 1855.

£ s. d.		£ s. d.		£ s. d.		
<i>Annual Subscriptions.</i>						
Berdoe, Mr. E., Reading, for India.....	1 0 0	LONDON AND MIDDLESEX AUXILIARIES.		Calstock and Metherill—Contributions	3 8 6	
Douglas, James, Esq., Cavers.....	5 0 0	Battersea—	Sunday School, boxes, half-year.....	2 15 0	Do., Sunday School, Calstock	0 6 9
<i>Donations.</i>						
Anon	0 5 0	Bloomsbury Chapel, on account	20 0 0	Do., do., Metherill	0 10 0	
Brown, Thomas, Esq.....	1 1 0	Hammersmith—	Juvenile Association, Starch Green.....	0 10 0	9 17 6	
Evans, J., Esq.....	2 0 0	Henrietta Street, on account	5 0 0	Less expenses	0 7 6	
R., for India	1 0 0	Homerton Row—	Sunday School, by Y.M.M.A.	0 3 0	9 10 0	
S., for Africa.....	1 0 0	John Street, on account	70 0 0	DERBYSHIRE.		
S. X.....	10 0 0	Regent Street, Lambeth—	Sunday School, for Benares School	10 0 0	Loxoc—	
Smith, Mr., Clapham, box by.....	0 10 2	Vernon Chapel—	Miss Simco's School... ..	0 5 0	Collection	3 6 10
Tomlin, Mr., Hampstead, box by.....	0 14 7	CORNWALL.		DEVONSHIRE.		
<i>Legacies.</i>						
Colman, Mr. Jas., late of Norwich	90 0 0	Calstock and Metherill—	Collections—	Upottery—	Collection	1 0 0
Denny, Mr. Stephen, late of Heckingham ...	60 0 0	Calstock	2 14 5	DORSETSHIRE.		
George, Mr. William, late of Beaumaris.....	6 0 0	Metherill	2 17 10	Pool—	Collection	5 1 6
				Contributions	1 5 0	
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FOR DECEMBER, 1855.

809

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DURHAM.		Sahden—		NORTHUMBERLAND.	
Sunderland, on account	28 0 0	Collections	6 19 9	NORTH OF ENGLAND	
GLOUCESTERSHIRE.		Contributions	6 8 11	Auxiliary, on account,	
Malcoyhampton	3 0 0	Do., Sunday Schools	7 6 5	by Mr. H. Angus	
Tewkesbury—				35 0 0	
Jones, Miss	1 0 0	Less expenses	0 1 1	NOTTINGHAMSHIRE.	
Do., F. E. India ...	0 5 0		20 14 0	Basford, New—	
HAMPSHIRE.		Wigan—		Collection	
Broughton, on account	6 10 2	Collections	8 12 8	Newark—	
Newport, I. W.—		Less expenses	1 2 6	Collection	
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Contributions	5 13 6	LEICESTERSHIRE.		Do., Juvenile	
		Arsby—		Do., do., for <i>Jessore</i>	
		Collection	12 3 4	<i>School</i>	
		Contributions	10 0 8	Nottingham—	
		Proceeds of Tea Meeting	1 16 0	Collections—	
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		Blaby—		George Street	
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		System—		Collection	
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