

THE MISSIONARY HERALD.

ENCOURAGEMENT TO PRAYER FOR INDIA.

Our readers cannot but have felt a deep interest in the tidings which, from time to time we have given them of the Lord's work in Northern India. The call for prayer from the Ludianah Mission has already resulted in great blessing, and Delhi bears testimony to the faithfulness of Him who is the hearer and answerer of prayer. Other encouraging circumstances have of late manifested themselves, showing that God is working among the heathen, and that the movement begun in North America, continued in Ireland and Scotland, has at length reached lands long parched and dry. At the time that our brethren of the London Missionary Society were pouring out supplications at the throne of grace for Madagascar, God was answering their prayers, and by a remarkable series of events, opening the way for the arrival at the throne of a Christian prince, and the cessation of the persecution which has, for so long a time, oppressed the Church of Christ in that island.

And now we have tidings of a further display of Divine grace in North Tinnivelley, in Southern India. Scenes similar to those which attracted attention in Ireland have occurred, and both nominal Christians and Heathens have been brought under the mighty influence of the Spirit of God. The mission thus favoured is under the charge of brethren of the Church Missionary Society; but by later letters it appears that the good work is proceeding among Christians of other denominations also. It appears to have begun in the conversion of an ungodly school-master; then, his wife was brought to the feet of Jesus. Moved by an unusual anxiety for the salvation of his fellow-men, this convert, with another agent of the society, began, without ceasing, to exhort all they met to turn to Christ for salvation. Constant meetings for prayer were held, at some of which a "strange and solemn influence pervaded the whole place. In a few days thirty-two persons were found to have been awakened. In other villages a similar work has been going on." Says one of the native brethren engaged, "The heathen, also, observing this wonderful work, are amazed. Since the commencement of the work, twenty of these, including the awakened, have joined us. They show great eagerness to hear the word of God. For these ten or twelve days I have not heard a single word of bad language. It appears as if a terror had fallen upon the heathen."

These awakenings have not occurred without symptoms of bodily prostration. The subject usually assumes a kneeling position, as if under compulsion; bitter sobs burst forth; cries on account of sin are uttered, and the body is swayed to and fro. Thus one, in intense agony, publicly confessed his sins, crying to God, "O God! what a great sinner I am! Oh! my sin, my sin! If I had died on Saturday, I would now have been in hell amongst the devils. O Lord Jesus, the burden of my sins is great. Thou alone canst remove the load. Thou alone art my Friend." After a long struggle and earnest prayer for mercy, he found peace. Now he is constantly preaching to his friends the Saviour in whom he trusts.

Many other similar cases are mentioned. The missionary thus sums up the results of a few days' continuance of this remarkable move-

ment. "First, the most unsatisfactory, and perhaps, in point of ability, the ablest man in our district is converted. If the fruits of the Spirit have ever been visible, they are so, I believe, in his case. Then his wife and daughters are converted. Then, that once stupid-looking boy, Royappen, has been converted, and his now bright and beaming face does one's heart good to look at it. Then, eight women of the congregation, and two men have been visited by the strange influence, and appear now to be in the enjoyment of peace. Then, eight heathen have joined the little body. They seem to have only one thought, only one object to talk about. The Bible is now in their hands, and every one of them is furnished with a pencil to take down from your lips any text they may not themselves have alighted upon before."

A few days after we read that at Pattakalum, whilst the people were engaged in prayer, several of them were struck down, thirteen cases in all, five women and eight men. During Divine service on Whit-Sunday at Sooniapuram, many persons were touched, and they all cried out for mercy. The scene was very affecting and extraordinary. Two were backsliders. The rest were chiefly women and children.

"Meanwhile," says the Rev. D. Fenn, "we have such tokens of movements among the heathen as we have never yet known; but as they do not seem to proceed from any definite conviction of the truth of Christianity, and certainly from no sense of sin, I set less value on them. Yet they may, in God's hand, be the beginning of great things." Mr. Fenn then refers to several Shanars who were manifesting a satisfactory attention to Divine things. In one place, a well-connected Shanar tradesman had been led by two remarkable dreams to seek missionary instruction, and many others exhibit an inclination to join the body of nominal Christians, among whom this revival-movement chiefly has place. Among the Pullars, one hundred and three persons have given in their names as wishful to become Christians. But it is probable that they may be actuated by a desire to have the missionary's aid in a law-suit with their Zemindar. Still for some years they have been visited by the missionaries, and now, for the first time, begin to exhibit an interest in Divine truth. The case of the Shanar tradesman alluded to above is as follows. "He saw in a dream, some time ago, a missionary holding an open book in his hand. He thought that he asked the missionary for the book, but the missionary said it was not for the heathen. He awoke and felt a great longing for that book. Soon after the catechist met him, and gave him a tract, which fully opened his eyes to the folly of idolatry. He soon after saw in another dream, a man advising him to read and be instructed in the Bible. After this he came to Sattianadhen, and has since been a most promising inquirer, and appears truly a Nathaniel." In addition, a most remarkable movement has displayed itself in a school, the children of which, under the impulse, have most anxiously sought to lead their connexions to the Saviour. But our space precludes a fuller reference to the facts.

Thus in the north and south of that great country God is manifesting his power. May it be but the beginning, the first drops of that shower of refreshing rain from the presence of the Lord, for which the Church has so long laboured and prayed.

FOREIGN INTELLIGENCE.

INDIA.

MONGHYR.

Our young brother, the Rev. J. G. Gregson, informs us in a letter dated April 17, that he had recently returned from a very interesting and prolonged tour along the River Gunduck and through the district of Tirhoot. The first village at which an attempt was made to preach the Gospel is named Khugguria. There were many hearers, but few evinced a desire to receive the Gospel. Much discussion was had on various topics, in reference to which the following remark is made:—"The natives, without the slightest regard for the truth, will argue not for the truth, but for mastery. If we were to follow the advice of Dr. Ballantyne, we might spend hours in arguing about the colour of the wind, or the existence of spirit, and be continually revolving in a metaphysical wheel, without making the least progress with the chariot wheels of the Gospel of Christ's kingdom." It is a favourite notion with some persons acquainted with Hindooism as it appears in the Shastres and philosophical works of the pundits, that the Gospel can only be successfully preached as the missionary strengthens his appeal by, or bases his reasonings on, the effete dogmas of Kapila and Menu. It may be granted that, in discussion with the men whose lives are devoted to the study of their ancient Vedas, it may be desirable to know something of their contents, and of the turn of thought originated by such acquisitions; but amongst the masses of the people such knowledge is useless. Ignorance of the commonest elements of moral and spiritual truth is the general condition of the great masses of the population, while the Brahmins are often themselves unacquainted with more than quotations from their sacred books, the meaning of which they do not comprehend. The preaching of the cross is the secret of success in India as in all other parts of the world; and we trust our brethren will not be drawn aside by the theories of men,—who, however learned in the mysteries of ancient Hindoo lore, are yet practically ignorant of the real, moral, and mental condition of the masses,—from proclaiming boldly, strenuously, and faithfully, the unsearchable riches of Christ.

Here is a sight which often presents itself to the missionary's eye.

"A man covered with ashes, and wearing many necklaces of wood, to show his holy nature, and his forehead marked with yellow paint, and a dirty bag slung over his shoulder, and carrying a lota (a brass vessel) in his hand,—a complete Bhugut, or holy man,—such an one, with mud and ashes for clothing, proudly asked, if by believing he would live a hundred years longer; receiving a negative answer, he turned away, exclaiming, 'No matter whether I am a Hindu or a Christian.'"

But the missionary is not without some encouragement.

"One morning when returning to our boat, an old man who was squatting under a grass shed, behind many and various kinds of sweetmeats, which are generally to be found in every village and bazaar, and piled in little round bastions on little cane stools, raised above each other on primitive galleries made of bricks and stones; as soon as we got in front of this shed the old sweetmeat-seller, on recognising Sudeen, hurriedly left his shop, and making a profound salaam, begged us to sit down; he forthwith called loudly for a choukee (chair), which proved to be a wooden stand, about six inches from the ground. He began talking to Sudeen about the love of God, and from a dirty little bundle unwrapped a Gospel, and one or two well-worn tracts; he said that he had thrown his gods away, and that he prayed to God, believing on Christ."

Proceeding on their way, the brethren passed at the entrance of another village the bamboo surmounted with a small flag, which indicated that under a tree close at hand stood an idol, a mere black stone, for the worship of passers by. They were shortly invited to the house of the zemindar, where they found gathered many pundits and priests. Sudeen here read the Gospel and ex-

pounded it. They wished to see God. How could prayer be offered to a God who cannot be seen. Show us the Son of God, said a pundit, and we will believe. At the next village they were called by the owner of a shop into his shed, where to a numerous assembly they spake the word of life. On all previous occasions this man had steadfastly refused to listen to the truth, but on this occasion of his own accord he himself called the brethren.

Passing up a small river the missionaries came upon a mela, or fair, held in honour of Ram every third year in that spot. Mr. Gregson thus describes it :—

“His deeds of valour are enacted, and his praises sung, by most discordant voices, and the dinning of tom-toms, and the jingling and clashing of cymbals. I counted as many as thirty gods, some on high bamboo platforms, some in little sheds to protect them from the heat; some under mango trees, to shelter them from the scorching rays of the sun; and some, more honoured than the rest, had a mud-house

made to protect them, not only from the sun, but also from the wind and dust. Before this hut sat a fakeer, his black skin his only covering, and muttering from morning till night, ‘Ram! Secta Ram!’ Wherever you go, this name is always tainting the atmosphere; the man weighing corn unceasingly mutters it; the man bathing reverentially moans it; and the Dhobee washing most unceremoniously bawls it.”

On passing through a village on their return, the following incident took place :—

“We went into a potter’s house, where the potter sat on the ground, and after spinning a large wheel round (which turned on the ground), and sticking a lump of mud in the centre, he simply placed his hand in the centre, and so formed the vessel on the wheel. As usual, wherever the Sahib is to be seen, there the people flock; and at this little pottery all came to see what the Sahib was doing.

“As Sudeen was telling them of the love of God, one poor woman threw up her hands in astonishment, and every now and then wiped the tear that was flowing down her shrivelled cheeks. How far she understood the message of salvation, or comprehended the love of God, who can tell?”

We rejoice to find that our young brother feels great pleasure in this important work, and, by constant intercourse with the people, is acquiring a thorough colloquial knowledge of their language. He may be assured that prayerful and devoted labour will not be in vain in the Lord.

CALCUTTA.—COLINGAH.

The writer of the following appeal, to which we most cheerfully give a place, is the pastor of the native church. He holds a situation in a Government office, and devotes the remainder of his time to the service of Christ without fee or reward. He has long borne a consistent character for piety, and for some years has watched over the church committed to his care with zeal and devotedness. It may be that some kind reader will assist the committee in fulfilling his wish. The need of the assistance for which he asks is very urgent in the great city of Calcutta. The letter is addressed to Mr. Wenger.

“I am sorry to say that our brother, Ramkrishna Kobiraj, will shortly remove to Baraset, which will reduce my strength still more. I feel myself quite alone amid the surrounding band of enemies of the cross of Christ.

“Permit me now to remind you about the repair of the Colingah Chapel; it will cost, I think (including the compound wall, part of which to be newly built), no less than 400 rs. If the Committee in England wish to pay only a part, and tell me to subscribe the remainder, it will be quite impossible for me to do so; for you are aware that people here are tired to give

subscriptions. You will kindly try to obtain the full amount.

“I have another request to make to the Committee in England, which, if you think proper, you will kindly submit to them in proper shape. It is this: I require a grant of 30 rs. *monthly* to provide for the maintenance of one or two assistant preachers, who will work with me and under my direction. This want is very much felt. The prosperity of our church, under God’s blessing, depends much on the out-door work of evangelisation properly executed. For years and years past our churches received almost no addition from our neigh-

bouring Hindoos and Mohammedans. I can say of my own sphere of labour—and it is to my shame—that there are yet hundreds of people near our door who have not properly heard the Gospel. I made several attempts, in several ways; but for my want of time, strength, and grace, I often fail.

“I feel my charge very heavy and my responsibilities great. I have not only to watch for the souls of the few members of the church whom the Lord has placed under my care, but also to warn others, who surround this place, to flee from the wrath to come. Whether the Committee in England choose to help me or not, my charge remains the same, and I must execute it according to the means at my dis-

posal; but I must earnestly beg and entreat the Society to help me, because it is their work as well as mine. They undertook this work with much labour and cost, and why should they now abandon it. I leave this matter to your consideration, with a hope that you will kindly plead for me and obtain the grant, that I may carry on my work with a degree of comfort and encouragement. But most of all, I beg you will kindly remember me, and not forget me in your prayers to the Throne of Grace.

“Since your departure, I am sorry to report that two of our native Christians died—Kalachand, the brother of Shem-Chunder, and Shostie, the wife of Bhichoo.”

MUTTRA.

The following portions of the journal of our missionary brother, Mr. Evans, will be found extremely interesting, and the utility of such itineracies very clearly evinced. Bernard is our native brother, and pastor of the native church in Agra.

“*Pulwul*, Lord's-day, January 22nd.—About 8 A.M. we went out to the Bazaar, where we soon had an audience of nearly 200 people. Many Mussulmans being present, Bernard directed his attention chiefly to them. He spoke powerfully, and did not spare the rod upon the proud, rebellious sons of the Prophet, though he also strove to draw them to the Saviour with the cords of love.

“I spoke from the words: ‘Love your enemies;’ showing the excellency of the teaching and the character of Christ. Though some hard truths were uttered against the Mohammedan religion especially, yet the people heard well, and even seemed pleased. One man, a Mohammedan, brought us a present of fruits, and urged us to accept of it. We thanked him, and said we could not accept his gift on the Lord's-day.

“We gave away several Gospels and some tracts, both in Hindu and Urdu. They were exceedingly anxious for books. About 2 p.m., again we went out, and this time we selected a new spot where we had not been before. A congregation of 300 people, and a large number of children with several women, soon surrounded the shop, on the step of which we had taken our stand. The sight was truly cheering, such a crowd of all sorts of people, rich and poor, learned and ignorant, Hindus and Mohammedans, listening with marked attention to the words of life. No one offered any opposition; but that was more from fear than anything else. A wonderful change has taken place in this respect since the late mutiny. When Bernard preached here before, some eight years ago,

he could hardly get a hearing, and the Mohammedans especially were very bitter against the Gospel. Now, however, there was none of that feeling manifested. Bernard spoke on the evidences of the true religion, and I followed with some remarks on the words, ‘I am the light of the world.’

“Monday, January 23rd.—We went to the next village called *Tarno*, inhabited principally by *Goojurs*. At first they feared we were some Government officials, who had come to give them some bad news. We, however, soon made known to them that our message was peace. About sixty came together at the *Chowpar* of the village, all of whom sat down quietly till our preaching was over, after which one man said, ‘Well, you have been telling us to worship only the true God, and pray to him; tell us also how we are to do this.’ We were glad to answer such a question, and also of an opportunity of praying to God before them, which we did. They said they would follow our example. When we left, one man ran after us, saying, ‘God bless you for your kindness.’

“In the afternoon we paid our last visit to the *Pulwul* bazaar, and were again favoured with a large and attentive congregation. There were present two rather famous *Maulvies*, and several Mohammedans. Bernard made some cutting remarks on the part the Mohammedans had taken in the late mutiny. He asked them where was now the green flag which they had set up with shouts of ‘Deen, deen?’ (Religion, religion!) and why did they not prosper, with so many advantages on their side, if their cause was the cause

of truth, and their religion the religion of God? He also asked them why they were so much afraid lest the English should destroy their religion, if they believed it to be from God? 'Who,' said he, 'can destroy the *truth*? Who can fight with success against what *God has ordained*? What power on earth can subvert the ordinances of *heaven*? Why then do you fear? It must be from a consciousness of the weakness of the cause which you defend. You know your religion to be nothing more than a *man's* device, and you know that what one man sets up another man can knock down. You, therefore, tremble lest *your* religion should fall. Yes, it is *yours* and *not God's*, and for that very reason you have cause to be troubled and anxious,' &c. In this strain the speaker went on for fully half an hour. Yet not a Mohammedan opened his mouth, indeed several hung down their heads and were evidently ashamed.

"*Bullumghur*, Wednesday 25th.—We now come to the territory of the late rajah of this place, and the heavy sandy road on which we had to travel told us plainly that we were no longer in a country where the ruler cared for the welfare of his subjects. The road was so bad that it was almost impossible to take a conveyance over it, but we joggled on as well as we could. We encamped near a garden of the late king's, and opposite the fort. I asked a man who had charge of the garden how it was that the roads in the *Bullumghur* State were not kept in better order? The man said, 'Sahib, our late licentious king squandered the revenue to adorn Mohammedan harlots, and to build mosques to please them, although he was a Hindu.' The man further told me that the late ruler was entirely under the influence of a Mohammedan clique, and that he had even become a Mohammedan himself. The late reign, he said, was most oppressive and unjust, and every Hindu especially hailed the British reign (which he called Dhurmrāj, or the righteous reign) with joy. 'Now,' said he, 'we shall be paid for our labour, and protected from the hordes of Goojurs who rob us every now and then.'

"Under the fort wall we saw a large iron cannon lying in the sand. It was about twelve feet long, and very heavy; but now of no use, as it was spiked. It had been hurled down from the bastion, at the foot of which it now is, by our soldiers when they took possession of the fort, and made the rajah prisoner. All the outer earth work also which was put up during the troubles of 1857 and 1858 is completely destroyed. The fort is now in charge of a company of *Seik* soldiers.

"Bernard, who knew this *royal city*

before the mutiny, was astonished to find so many houses demolished and the population decreased to a tithe. The people did not seem much inclined to hear the Gospel, and we made but a short stay in the place, especially as all the preaching now devolved on Bernard. I being troubled with a sore throat and fever.

"*Fureedabad*, 26th.—I accompanied Bernard to the bazaar, but could not speak; he, however, seemed to have doubled his strength, and he spoke in two places powerfully this morning. Here we met with opposition, but Bernard was more than a match for all his opponents.

"In the afternoon, Bernard went to the bazaar alone, as I was quite unwell. He heard there that the people were saying that a command ('hookoom') had been issued by Government to make Christians of them all, and that we had come there to execute the command. How soon the people of this country will make and believe a lie! but they love not the truth. This is a famous place for robberies, the *Goojurs* constantly prowling about at night for their prey; but we escaped, for *He* covered us with his wing.

"*Alee*, 27th.—This, a small village of Goojurs, and there is here a native Christian, who was baptized in Delhi, but we did not see him. We had about thirty people to hear us preach, most of whom were very attentive. As there was no other village near, and we were within ten miles of Delhi, I thought it best to move on, and get near the great city before night. We arrived at Old Delhi near the *Purana Killa* (old fort) by dusk, where we encamped.

"Saturday, 28th.—Bernard went into Delhi early this morning, and I went to the *Purana Killa* to preach, little knowing at the time that there were within those strong walls more than fifty native Christians, that had been lately baptized by Mr. Smith.

"After breakfast, we drove into Delhi, Mr. Smith having kindly invited us to put up with him during our stay there.

"In approaching the celebrated city we were filled with conflicting emotions; sad and sorrowful thoughts rushed in quick succession through our minds. *There* is '*Humaion's tomb*,' where Major Hodson took the old king of Delhi prisoner. *Yonder* is the old fort that was crammed with rebellious Sepoys not long ago, and which has now a native Christian Church established in it. *There* is the Water-gate, where the first rebels entered on the memorable 11th of May. *Yonder* the palace, where women and children were butchered in cold blood by order of the then pompous king.

"And *there* is Aldwell's house, where poor Mackay fled for refuge, and where he suffered more than the agonies of death before he fell a martyr. *There* is the spot on which Walayat Ali fell, confessing Christ; and *yonder* stands the late Mr. Thompson's house, where his aged widow

and two young daughters were murdered by cruel ruffians.

"But what *now*? Thanks be to God who giveth us the victory! *Now* there is peace and safety, and the Gospel has free course to run, and *is glorified in Delhi.*"

KANDY.

In February, Mr. Carter writes as follows:—

"The Mabagama school will re-open in March. The teacher and his brother, Samuel Perera, a student, have both made great sacrifices for the cause of Christ. When I was looking out for fresh students, Juan de Silva spoke with them about it, and they finally decided that the younger, who is the cleverer, should continue in business and support his father. When I heard this I remarked, that the *best* gift ought to be presented to the Lord. This was reported to them, and, with their father's consent, they decided that it should not be a question of who could get the most money, but who could render the best service to God. Soon after this, wanting a teacher for Mahagama, I asked the young men of our church who would take the situation. Samuel's brother offered himself, and knowing he was well qualified for it, I accepted him. He is giving up a

situation in which he is now getting £3 a month, and would soon get more, for one in which he is only to get £2. I shall, however, as I said, raise him another 10s., as he has to keep his father. The new school-room, with one room at the end for the teacher, is finished at a cost of £51. Towards this I expect to get £35, which the Kandy Baptist Auxiliary M. J. Society has collected during the last three years.

"I think the school is supported by one of the London Sabbath schools, and as soon as it is at work again I will write to the teachers and children about it. I have great hopes of Michael Perera. He will devote himself entirely to the work, and he will not only teach the children, but evangelise in the district around. He is a truly pious, earnest, and well-educated young man."

A subsequent letter shows that Mr. Carter does not confine his labours to the department of translation, but makes use of his remarkable fluency in the Singhalese language in out-of-door preaching.

PROGRESS OF TRANSLATION.

"I shall post by this mail two copies of the Gospel of John. I have just received the first proof sheets of Romans. I earnestly hope there will be little delay in proceeding with the other portions of the New Testament.

"You will see from the enclosed prospectus that I am doing something to assist future missionaries to acquire the language. It is time something of the kind was done. The notions about high—*i.e.* *obsolete*—Singhalese being the language best to acquire, are rapidly *becoming* obsolete. I have already contributed a little towards this myself, and my new book will do much more. A few months ago I wrote some articles in the *Observer*, combating certain rules in Mr. J. Alwis's Grammar, to which no reply has been given, although I made it out that the book was *worse* than useless, except two letters from Mr. Alwis's friends, imputing my opposition to malice, and making excuses for not entering into the arguments. Those same rules were most mischievous, and had nearly led to a ludicrous version of the Scriptures. The origin of my two books is this: I was compelled

to prepare lessons in English for the students, through the medium of Singhalese, there being nothing better than easy reading books; which, though very well for English children, are by no means adapted to foreigners. The lessons for the English being thus prepared, it was no difficult matter to adapt them to teach Singhalese. In the same way a vernacular grammar which I prepared for the first students, and am now revising for the second, will, I hope, in the course of a year be published, both in English and Singhalese. The native grammars—all ancient—are inconceivably crude and erroneous. By the help of my English and Singhalese grammar, Singhalese may now be learned in England without the student getting wrong in idiom, or materially wrong in pronunciation."

PREACHING WORK.

"I have been out of doors talking and preaching a great deal of late, as great numbers of Singhalese are now coming to worship at the Malagawa (temple or palace). But for the last four days I have been obliged to refrain, my much speaking hav-

ing brought on a considerable inflammation and swelling of the tonsils with slight ulceration, and I have had, besides, a little fever. I hope to be able to preach to-morrow—Sunday—with assistance in the services, without increasing the injury. I speak, often in a loud tone, for three or four hours almost incessantly. I go out with one of the students with the determination to speak and rest alternately for ten or fifteen minutes, but in my eagerness to assist the student to clear up some point, or to catch some passers-by, I have scarcely ceased speaking before I find myself involved again. Could we get the people to stay for half-an-hour or more and listen calmly, we could do our work with less

fatigue; but it taxes our best efforts to keep them even for five or ten minutes. One company passes on and another comes up."

AN APPEAL REITERATED.

"Do send us assistance as soon as you can. We are the only persons who preach in the open air in and around Kandy. We want more of this work doing. Notwithstanding the disadvantages I have referred to, we see in a great number of cases that Buddhism is shaken, and, in others, that a more serious state of mind has been produced, and often a clear conviction that Buddhism is useless, and Christianity the way of life."

WEST INDIES.

JAMAICA.

During the last few months, many of the pastors have held a series of prayer-meetings in their several churches and districts. Generally the result has been gratifying in the numerous attendance of the people; and, in some instances, in the exhibition of a deep interest in religion. From a letter written by the Rev. B. Millard, of St. Ann's Bay, we extract the following passages. Its date is June 7, 1860:—

"Almost every week I am asked whether any intelligence has reached me of the deputation, for every one seems anxious to hear of your safe arrival home. May your generous and arduous labours, while visiting this loved and beautiful island, be abundantly blessed, and result in the efficient and permanent prosperity of our mission.

"Special services have been held at most of the stations. At my stations we have been holding special prayer-meetings at four o'clock in the morning, and other special services; but as we do not see a satisfactory revival in the churches, we are

continuing our early prayer-meetings, and hope to do so until the Spirit of the Lord cause a general and thorough awakening. I hope his influences are being felt already, but prefer waiting to see the result. Our Sunday schools are increasing very much. At present I have forty-eight candidates for baptism, and forty-six professedly penitent backsliders in the penitent class. And members are at work to visit every unconverted person throughout the district, to urge on each the duty of repentance towards God, and faith in the Lord Jesus Christ. May good result."

SPANISH TOWN.

Our readers will, we are sure, rejoice at the intelligence conveyed in a letter lately received from our esteemed brother, the Rev. J. M. Philippo. One good result of the late visit of the deputation, is the appearance in some quarters of a kinder feeling both towards the missionaries and their people. And it is peculiarly gratifying to find springing up among the higher classes, an interest in the spiritual well-being of the coloured population. The date of this communication is June 23, 1860:—

"Since you left our shores we have held the revival meetings as decided on at our meeting at Montego Bay. I have carried them on from the last Sabbath in April to the present time throughout the extended district in which my stations are scattered. In the chapels at my different stations, in the class houses, and in private houses, both in town and country, prayer-meetings have been held, in most cases, morning and

evening, I going first to one and then to another, to encourage the masses attending them (especially in the country) by out-of-door addresses, accompanied by my wife and daughter. The results, I regret to say, have not been such hitherto as we desired; but they have been far from discouraging. In addition to greatly-increased congregations, there is evidently a deeper tone of religious feeling prevalent, an indication, as

we trust, that God the Holy Spirit will yet again pour out his blessings upon us like showers that water the earth. Added to the agency already named, a Committee for tract distribution has been formed, and among the applicants for these silent messengers of mercy are several respectable planters and their wives and families. More than this, and I record it as an evidence of God's purpose to bless and to bring into the fold of Christ some even of the class so long at enmity with the cause of God and truth, three or four attorneys and managers of properties have requested me personally, and by messages by the people employed on the different estates and penns, to preach at their residences. On one large property in this parish, I having published my intention to preach in the Negro village near, the manager sent to request me to hold the meeting in a booth he offered to erect in front of the great house, that I might address the assembly from the steps or a window, that himself, family, and domestics might have an opportunity of being present. With this request I could not then comply, as a large congregation had assembled on my arrival at the Negro village. His wife and family accompanied us, how-

ever, and after the service expressed their willingness to become tract distributors and scripture readers among the people of the district. I have since heard that this lady meets with the people in their class house, and does all in her power to encourage them by her presence and efforts. I have promised to repeat my visit to this property as soon as possible, when I have consented to occupy the manager's house. Last week I received a message from an attorney of several sugar estates, requesting me, when I repeated my visit to the property on which he resided, to occupy his house as the place in which to hold the service; or that, if I will hold service occasionally on the Sabbath day, he will erect a temporary place of worship in the immediate vicinity of the works. In a word, all opposition on the part of planters and others against the progress of the Gospel has ceased, and everything seems to indicate that the set time to favour our Zion again is near. God grant that our hopes may be fully realised.

"Our schools are getting on well, as it respects numbers and efficiency. On my visit yesterday to the Metropolitan school I found 121 in attendance. All we want is means of support."

HAYTI.

Under date of July 25, 1860, our brother, the Rev. W. H. Webley, presents to us some interesting and important particulars of the progress of Christ's kingdom. He says:—

"In spite of all our troubles, the blessing of God upon our labours has not been stayed. True, our congregations are not yet what we could wish them to be, although for a few Sabbaths past they have considerably looked up. The oppressive heat and the sickly season at this time of year invariably interferes with our services. Our prayer-meetings, too, are not so well attended as we could wish. Still there is a marked devotional, prayerful spirit being poured out amongst us, especially at our Sabbath mid-day prayer-meeting. Our best and most devoted members, too, seem more than ever anxious for the conversion of souls, and for the ingathering of God's Haytian elect. May this spirit of earnest, believing, wrestling prayer be yet more fully manifested amongst us. What may we not then expect. It does seem to be in special answer to our poor prayers that the Sabbath is now being observed, as the people's own spontaneous act, in several of the smaller towns around us; that even the capital seems disposed to follow in the good work, and that there is now a prospect of the day of God being speedily observed throughout Hayti. To this, we believe, the Governor will offer no opposi-

tion; but will, on the contrary, give every facility. Some of the authorities of this town, 'tis true, hang back, and appear ill-disposed. Yet we do not despair even of them. Their hearts are in God's hands.

"On the first Sabbath of last May we added six persons to the fellowship of the Church. Five of these were baptized on the 3rd of May, and were mainly the fruits of one of our Scripture reader's efforts, Lolo Jean Mitchell. Daily, then, have we cause to bless God for this new and happy agency. The sixth was a member from the Baptist church of Port au Prince, he having come to reside here, and wishing to cast in his lot with us.

"I hope, too, soon to baptize seven more converts, three men with their wives, together with the mother of a young person lately brought to a knowledge of the truth, and now at the point of death. This last one would have made the eighth had not disease prevented. Yet she will soon be where 'the inhabitants shall not say, I am sick.'

"But 'tis time to close, or I shall weary you. We very much long to hear of the safe arrival of our now very dear friends, Mr. and Mrs. Underhill. We owe them a debt

of gratitude for all their love and kindness to us.

"We are also very anxious to know what is to be done for Hayti, as we are so weary and worn ourselves, and so much need help; whilst the strengthening of your mission here is all the more urgent from the fact that the Wesleyan Missionary Society holds out no promise of more missionaries for this field."

NASSAU.

The intelligence which Mr. Davey communicates, under date of July 26th, is most encouraging. One would have liked to be a spectator of the baptism of fifty persons at one time. The ordinance of believers' baptism is always solemn and impressive, even when the disciples are few; but the sight of fifty thus avowing their repentance towards God, and faith in the Lord Jesus Christ, would strongly affect the most unimpressible mind, and fill with intense emotion all kind hearts. To the missionary, the gathering into the Church these fruits of his toil must be, in the joy it imparts, almost indescribable. May these triumphs multiply, and may those brethren who have been the least favoured with such encouragements, soon have a large share of them.

"Since I wrote to you last I have had the pleasure of baptizing fifty persons, and have received and enjoyed the anticipated visit from Mr. and Mrs. Underhill. I baptized the fifty persons on the first Sunday in May, in the presence of a very large and attentive congregation. Some of the candidates had been soldiers who, having performed their term of service, were discharged; and several of them were young persons who had grown up in our own or other Sunday-schools. They were received into the fellowship of the Church at the Lord's table in the afternoon of the same day, our large chapel being nearly filled by the members of the church.

"On the 11th of May, Mr. and Mrs. Underhill arrived from Havana, and, after spending a week in Nassau, during which time we visited Foxhill and Adelaide, they set sail for Inagua and Grand Cay, Mrs. Davey and myself accompanying them.

"Though we were absent from Nassau five Sundays, yet, through the good providence of God, we spent each of them on land and at different islands, so that Mr. Underhill had an opportunity of seeing what regard the people pay to religious worship, and, by conversing with the elders and people generally after the services, of forming some idea of their religious character and attainments. Before our friends left the colony we held a missionary meeting at Nassau, at which the resident Wesleyan missionaries and the Presbyterian minister were present and assisted. I found their visit, as you described it, 'a pleasant episode,' and endeavoured to 'make the most of it.'"

THE TAE PING REBELS.

FROM the *North China Herald* we extract the following observations on a movement which has so deeply interested the Christian world. Lately, two American Baptist missionaries visited the city of Suchow, which had fallen into the hands of the rebels. Subsequently, other missionaries have gone, and it is from their statements is derived the substance of the Editor's remarks.

"It appears evident that the religious element enters very powerfully into this great revolutionary movement. Nothing can be more erroneous than the supposition that it is a purely political one, and that religion occupies but a subordinate place in it. So far is this from being the case, that, on the contrary, it is the basis upon which the former rests, and is its life-perpetuating source. The downfall of idolatry, and the establishment of the worship of the true God, are objects aimed at by them with as much sincerity and devotion as the expulsion of the Manchus and the conquest of the empire. In opposition to the pantheistic notions of the philosophers of the Sung dynasty, they hold the doctrine of the personality of the deity; in opposition to the popular polytheistic notions, they have the clearest conception of the unity of God; and in opposition to the fatalism of philosophical Buddhism, they believe in and teach the doctrine of an all-superintending Providence. This appears on the very surface, and no one can be among them for any length of time without being impressed

with it. They feel that they have a work to accomplish, and the deep conviction that they are guided by an unerring finger, and supported by an omnipotent arm in its execution, is their inspiration. Success they ascribe to the goodness of the Heavenly Father, and defeat to his chastisements. The deity is with them, not an abstract notion, nor a stern implacable sovereign, but a loving father, who watches tenderly over their affairs, and leads them by the hand. The Scriptures of the Old and New Testament are their standard of faith now, as they were at the commencement of the movement. They often speak of the death of Christ as atoning for the sins of the whole world, though they do not seem to have a clear notion of the *divinity* of his person. They regard him as the greatest human being that has ever appeared in this world, and as *specially* the God-sent; and this will account for the revolutionary chief styling himself the *brother* of Christ. He does not suppose that he himself is divine; his idea, probably, is that the Saviour is the greatest of God's messengers, and he himself the second. On this point, as well as on the doctrine of the Holy Spirit, he needs enlightenment. Could he be convinced that Christ is divine as well as human, he would immediately see, and perhaps renounce his error. That errors have crept in, is not surprising; on the contrary, it would be one of the greatest miracles on record were it otherwise. The amount of religious knowledge diffused among the people is necessarily limited; that of the chiefs, though not very profound, is more extensive.

"The feeling which they entertain towards foreigners is apparently of the most friendly nature; they are always addressed as 'our foreign brethren; we worship the same Heavenly Father, and believe in the same Elder Brother, why should we be at variance?' They seem to be anxious for intercourse with foreigners, and desirous to promote the interests of trade. The opening up of the eighteen provinces to trade, they say, would be most pleasing to them.

"A great deal has been said about the cruelty of the 'long-haired rebels,' but this is a false accusation. In no instance have we witnessed any traces of wilful destruction. It is true they kill, but it is because they must do so or submit to be killed. They burn, but so far as our observation went, it is invariably in self-defence. Much of the burning is done by the imperialists before the arrival of the rebels, and the cases of suicide are far more numerous than those of murder. The fact that all the women have been allowed to leave Sung Kiang, and that they are known, in many cases, to have made attempts to save men and women who had plunged themselves into the canals and rivers, is a proof that they are not the cruel, relentless marauders that they have been represented to be by many. They are revolutionists in the strictest sense of the term; both the work of slaughter and of plunder are carried on only so far as is necessary to secure the end.

"As to their general moral character, we are scarcely able to give an opinion. Probably, taking them *en masse*, they are not much superior to their fellow-countrymen in this respect. Though the use of opium is legally forbidden, yet we know that it is largely consumed by them. Both the common soldiers and many of the chiefs partake of it freely.

"As to their future success we can say nothing. One of the chiefs made the remark that, judging from the present aspect of affairs, two years would be ample time to accomplish their task. From Kiahing up to Tantu they have swept the country clean (as they express themselves) of all the 'imps,' so that small bands of ten, twenty, and thirty men pass to and fro from one point to the other along the banks of the Grand Canal without the least interruption. They seem now to be taking a hold of the empire with an iron grasp, and treading it like conquerors. The impression which an interview with them leaves upon the mind is, that they look back upon the past thankfully, and to the future with buoyant and confident hope."

NOTES AND INCIDENTS.

MISSIONS IN CENTRAL AFRICA.—At the meeting of Convocation in the early part of the present year, that body inaugurated a new era in its history by setting the seal of its official sanction to the proposed Zambesi Mission, and by recommending the head of the mission to the Metropolitan of South Africa and his comprovincials for consecration. The mission will go forth, as it was designed, with a bishop at its head from the commencement, and the theories

of the Bampton Lecturer, Dr. Grant, with respect to the (presumed) cause of failure of all preceding missions—the absence of a bishop—be put to a test. One feature at least will have our approval. It is to be a “Free State Bishopric” that is about to be formed and supported by the Society for the Propagation of the Gospel with the approval of Convocation. It is curious that the project should have sprung out of the discoveries of a Nonconformist missionary.

STATE OF MIND AMONG THE YOUTH OF BENGAL.—In all the large towns, in which European education has made any great progress, idolatry has ceased to be the religion of the younger generation; and that will be, indeed is fast becoming, an important epoch in the history of Christianity in India, when the old bigoted race of Hindoos shall disappear from the scene, and the alumni of our English colleges become heads of families in their place. If they themselves repose neither on Hindooism nor on Christianity, but take refuge in a middle state of what they call Theophilanthropism, there is good hope for their sons, aye, and I may add for their daughters. The children of the young men who, in their hot youth, delighted to insult their idols with mocking words and irreverent gestures, are little likely to be deterred by any domestic influences from advancing onward along the path of reformation. Not cradled in idolatry, like their fathers, they will have a fair start from the beginning. There will be nothing for them to unlearn. They may go at once in quest of the truth.—*J. W. Kaye.*

MOHAMMEDAN SCHOOLS.—In order to present a more vivid picture of the life of the Mohammedan man, we will take him in his boyhood, and follow his course onward to manhood; tracing his experience step by step; marking the influences which are brought to bear upon him, in business, education, and religion. We say in his boyhood; for in matters of religion, as in every other matter, the Oriental man is the only true representative. To speak of a girl or a woman, as the religious representative of the East, would be regarded by the people themselves as the most gross impropriety. The assertion that “woman has no religion,” meets with almost universal approbation; and in the picture we purpose to draw, the boy and the man,—not the girl and the woman,—must be the object of attention, and furnish our illustrations. The Mohammedan boy, then, stands before you. Because he is a boy he must be sent to school; for in every Moslem city or town there is a medrice, or school, for the instruction of the boys in Arabic reading, writing, grammar, and, generally, arithmetic. The religion of Islam is a religion of one book, the Koran; and to read and recite the Koran is the first duty of every believer. Sitting on the floor, with his teacher and his comrades, he learns the Arabic alphabet from a little tablet of tin, or a card of paper, and then labours on, day after day, and month after month, committing to memory chapters and verses, until sometimes it happens that the boy is able to repeat the whole of that book. Many learn to read without knowing the alphabet, simply learning the sounds of words from their appearance, without knowing the constituent elements of which they are composed. A Moslem school is conducted entirely *viva voce*; each scholar studies aloud, and shouts at the top of his voice, so that a school-room is the scene of the greatest clamour and confusion. The reason assigned for this is, that the difficult guttural sounds of the Arabic language are only to be learned by constant practice, and that the boys progress more rapidly in pronunciation when using the language continually. Let us now suppose this boy to go forth into

the street, among boys of his own age. He meets a group of lads engaged in their sports. They are Greeks, Maroniks, Druzes, and Jews. The Moslem boy passes by them, in sullen contempt, or perhaps, greets them with a curse, calling them dogs and infidels; having been taught to regard all persons, excepting those of his own faith, as wretched infidels, and children of perdition. He never hears the law of love inculcated upon his mind. "Love thy neighbour as thyself" is a rule he has never known. "Love thine enemy" he regards as utterly monstrous. It is the duty of the true Moslem to hate and curse all infidels.—*American Missionary Magazine.*

HOME PROCEEDINGS.

ANNOTTO BAY CHAPEL.

The Rev. S. Jones desires us to present, through the medium of the HERALD, his most cordial thanks to all the kind friends who have contributed towards his case; and to the beloved ministerial brethren at Leicester, Northampton, and Birmingham, together with those composing the Welsh Association in Monmouthshire for their promised aid. Mr. Jones would have gladly called on friends in many more places for the same object, did his time permit him so to do; but on account of pressing calls upon him to return to the sphere of his labours in Jamaica, he feels himself bound to do so at once. We shall most gladly receive any contributions which may be sent to us for this very deserving case.

During the past month many meetings have been held throughout the country, the reports of some of which have reached us. Mr. Trestrail has visited Plymouth and commenced a series of meetings in Cornwall. In these he has been assisted by Mr. Page, who has also visited the East Riding of Yorkshire, Ipswich, and its neighbourhood, Brighton, Matfield Green, Tunbridge Wells, and Edenbridge. Our missionary brother, Mr. Williams, has been engaged in Beverley and around it, in Lincolnshire, Huntingdonshire, and at Wantage. In Lincolnshire he was accompanied by Mr. Saker. The Rev. E. Hewett, of Jamaica, with Mr. Diboll, has traversed the West Riding of Yorkshire, and has also commenced a series of services in Norfolk. The Rev. J. E. Henderson has been engaged in Worcestershire and Huntingdonshire. It will thus appear that the services have been very numerous, and from all that we hear we conclude both interesting and profitable.

Since the last issue of the HERALD, we have had the pleasure of welcoming our esteemed friends, Mr. and Mrs. Underhill. They have returned from the long wanderings in health, and we are assured not without many proofs that the mission they have accomplished has been of service to the cause of Christ.

We are happy to find that the welfare of our mission in Brittany occupied the kind attention of the brethren assembled in association in Glamorgan-shire in June last. A recommendation of the case of the church at Annotto Bay, Jamaica, was also given, as one very worthy of sympathy.

We are permitted by our esteemed friend, Mr. Joshua Wilson, of Tunbridge Wells, to give the following extract from a letter lately received from him:—
 "I have long been concerned that the guinea a year rate of contribution to our great missionary societies operates most injuriously, and should rejoice to see the day when the minimum amount of annual subscription required to entitle the subscriber to a vote at a general meeting, shall be at the rate of *one*

shilling a week. I am willing to renew my offer (made in 1858) of an annual contribution of £2 12s. (fifty-two weeks at one shilling a week), if a considerable number of supporters of the Baptist Missionary Society will adopt the weekly rate." Very glad shall we be to see this suggestion carried out. A weekly contribution to this amount would, we are sure, be easily given by multitudes of the friends of our mission.

It is a favourite method with many of our friends to contribute a small sum every Lord's day morning at the time of family prayer. To facilitate this excellent practice we have prepared missionary boxes to be employed for this special purpose. We shall be happy to furnish them to our friends on application. Boxes are also ready for weekly offerings.

A proposal has reached us from the Missionary Conference in Calcutta that the Christian Church throughout the world should devote the *first seven days* of 1861 to special prayer, for the prosperity of missions among the heathen. In a subsequent HERALD we will give this interesting invitation.

We are happy to announce the receipt during the past month of a donation of £500 from a friend to our missions. The increasing demands on our funds will require a constant outflow of such liberality.

DEPARTURE OF MISSIONARIES.

On the 3rd September, the valedictory service connected with the departure for India of the Revs. F. T. Reid, R. J. Ellis, T. Rose, and their wives, was held in Lion Street Chapel, Walworth, the pastor of the church presiding. It was a very crowded and affecting occasion. The usual questions were proposed by the Rev. F. Trestrail. The Rev. J. Russell offered prayer, commending these dear friends to the care and blessing of the Most High, after which a powerful address to them was delivered by the Rev. Charles Stovel. On the following day they bade farewell to the committee, and on Friday were accompanied to the ship, *The Malabar*, by the secretaries. Since sailing we have received the following note from Mr. Ellis, dated, off the Coast of Dorset, 9th September:—

"Yesterday morning most of the passengers were somewhat squeamish—none of them, so far as we know, *sick*; and now that the sea is so rough, and the vessel rocking, we are all, thank God, able to appear at table. Some of us are fondly hoping that we shall have no further illness, though I fear this is too much to hope for. We seem to have a very fine set of passengers indeed, all very agreeable, and, at least *outwardly*, reverent. Mr. Mullens conducted service in the cuddy this morning after the English form, and most of the passengers were present. There was to have been a service also for the benefit of the soldiers and crew on deck, but a heavy rain prevented this. In the evening one of us is expected to preach in the cuddy.

"Our fine ship is going steadily before a favourable wind, and by the time the pilot leaves this afternoon, we shall, at this rate, be off the coast of Devon.

"To-morrow Mr. Mullens hopes to have us set to our studies; and I am sure we shall form a very *willing*, if not a very *apt*, class of students. The young missionaries are all set together at table, and a happy group we form. I think it unfortunate that none of our cabins admit of us meeting in a church capacity to observe our Lord's last institution; but to this we may yet see our way. Some of us have agreed to meet for prayer every night to seek fitness for our appointed spheres, a blessing on the Church at home and abroad, and especially to seek the well-being of all with us in the ship. I hope we shall have a happy and a useful voyage, and that when we land at Calcutta our labours, our communion, and our prayers, may be found to have been very beneficial to ourselves and others, and eminently for the glory of our God."

LEGACIES.		£ s. d.		£ s. d.		WILTSHIRE.		£ s. d.				
Halford, J. F., Esq., late of Dalston	10	0	0	Ramsgate—		Melkham, on account, by R. Smith, Esq.	25	0	0			
Stevenson, George, Esq., late of Blackheath	180	0	0	Stewart, R. C., Esq.	5	0	0					
				Wickham, East—		Collection	0	14	6			
LONDON AND MIDDLESEX AUXILIARIES.				LANCASHIRE.								
Bloomsbury Chapel, on account, by Mr. C. Morgan	42	5	7	Bootle—		Contributions	4	7	6			
Keppel Street—				Do., for Rev. J. Smith, Delhi	0	10	0					
Contribs., for Ceylon School	5	16	2	NORTHAMPTONSHIRE.								
Regent Street, Lambeth Sunday School	0	10	6	Brayfield—		Collection	1	15	3			
Walworth, Lion Street, on account, by Mrs. W. H. Watson	36	0	0	Sunday School	0	13	4					
				BUGBROOK—								
BEDFORDSHIRE.				Collection	10	8	9					
Bedford, Mill Street—				Do., Heyford	0	15	6					
Contributions for N.P.	1	8	0	Do., Litchborough	0	18	3					
Thurleigh—				Contributions	2	2	8					
Busby, Mr. J.	0	10	0	Do., Hevford	0	5	8					
				Do., Sndy. Schl., do	0	3	7					
BERKSHIRE.				Kingsthorpe—		Collection	1	10	0			
Reading—				Contributions	1	11	6					
Henley Branch—				Rushden	5	13	6					
Contributions	11	15	10	Stanwick—		Collection	2	10	0			
				Sunday School	0	4	6					
DORSETSHIRE.				Thrapston—		Contributions	12	7	0			
Dorchester—				Contributions	7	6	3					
Contributions	2	5	0	Do., Bible Class,		Girls	0	6	10			
				Do., Sunday School	2	1	0					
ESSEX.						Less to Bapt. Irish Society, acknowledged before, and expenses	18	16	1			
Draintree—							3	5	0			
Collection	12	2	11	NORTHUMBELAND.								
Contributions	7	7	5	Bedlington—		Collection, for China	1	0	2			
Do., Sunday School	20	0	10	Morpeth—		Contribs., for China	0	7	0			
Less expenses	0	14	0									
				SOMERSETSHIRE.								
19	6	10		Loughwood—		Contributions	1	15	9			
GLOUCHESTERSHIRE.				Williton—		Contributions	1	5	0			
Kingstanley—												
Collection	4	5	0	STAFFORDSHIRE.								
Contributions	10	16	0	Coseley, Providence—		Collection	8	4	6			
Do., for China	0	7	6	Contributions	2	15	0					
Do., Sunday School	4	17	0	Do., Sunday School	0	6	8					
HERTFORDSHIRE.				Less expenses	11	6	2					
St. Alban's, on account	23	0	0		0	2	0					
				FOREIGN.								
KENT.				JAMAICA.								
Bronstairs	5	0	0	Contribs., on account, by Rev. J. E. Henderson, for Africa						30	0	0
Malling, West—				NEW SOUTH WALES.								
Collection	2	0	0	Sydney, Bathurst Street—		Sunday School, for China	10	0	0			
Contribs., for China	3	16	0									
Meopham—				TASMANIA.								
French, Mr. and Mrs. T.	10	0	0	Hobart Town—		Stewart, W. R., Esq.	25	0	0			

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, & Co.'s, Lombard Street, to the account of the Trustees.