

THE MISSIONARY HERALD.

NATIVE AGENCY.

IN the discussions of the Missionary Conference in Liverpool, the question of native agency received great attention. No difference of opinion was elicited as to its value and importance. Many wise suggestions were made on the mode of training, the nature of the employment, and the qualifications which should be sought for. The practical difficulties, however, which lie about the employment of native converts in the propagation of the Gospel, are not found in this direction. There are few missions, and those only in an incipient stage, which do not enjoy a fair supply of suitable men, or men that by training and instruction may not be made useful in carrying on the Lord's work. Some countries present peculiar facilities, from their advanced civilisation, for the obtaining of such men. A literature already exists, information of some kind is generally diffused, and education of some sort is moulding the minds of the people. Let but an adequate knowledge of the Gospel be had, and the new convert may be fairly equipped for the work of evangelisation among his countrymen. This is the case with nearly all Oriental missions. Turkey, Armenia, India, and China, provide among their converts many intelligent men, and from the first all missionaries have availed themselves of their gifts.

It is a mistake to suppose that the value of native agency has only of late years been perceived by missionaries and missionary societies. The records of all missions prove the contrary. Henry Martyn had his Sabat; Dr. Carey, his Krishna Pal. In the form of agreement, drawn up by the Serampore brethren, in 1805, this question is largely considered. They were prepared to advise the native brethren to form themselves into separate churches, to choose pastors and deacons from their own countrymen, and to impose on a native ministry all the duties and obligations of the pastorate. The native agents of every society have undergone continual additions, until, at the present time, a very large expenditure is employed in their support. Indeed, practically considered, the only limitation to the largely increased use of native agency is the want of funds. From all the missions the appeal is urgently addressed to societies at home:—Provide us with the means of taking up men to occupy the daily increasing fields opening before us.

Native converts are employed in every department of missionary work. They assist as translators. They act as schoolmasters. They accompany the missionary in his evangelistic tours. They occupy the outlying posts of the mission field. They become pastors and ministers of native churches. But the cases are exceedingly rare in which they stand forth as the head of a mission, or where the charge of a principal station is confided to their care. It is, we believe, only in our own mission in Jamaica, that native ministers are found, in all respects, on a perfect equality of duty and privilege with their European or American brethren. Throughout all lands where missions have been planted, they remain in a position of subordination. They continue to be dependent on foreign sources for their support, or to receive it under the direction and control of the societies which have sanctioned their employment.

Now it is this very question of the support of the native agency which is the real difficulty to be grappled with. It is easy to see that at the first the native agent must be dependent on the mission that employs him. It is also unavoidable that a native itinerant evangelist should look to extraneous sources for his maintenance, at least until the churches of his countrymen should become numerous enough, and strong enough, not only to provide for their own spiritual needs, but also to be themselves propagators of the truth. But it is surely reasonable to expect that when instructed converts become pastors of churches, their churches would support them, and, in their turn, contribute somewhat towards the spread of the faith. Yet this is the very thing that has not been done, and, from present appearances, cannot be done. With the partial exception of the remarkable mission among the Karens of Burmah, and the Baptist churches of Jamaica, no mission has succeeded in rendering native churches independent, or a native ministry self-supporting. The burden of both propagating and maintaining the Gospel has weighted the action of every missionary society, and compelled slower progress than might have been attained had propagation been their only task. Missions have not expanded as they ought and would have done had not societies been constrained, or thought themselves to be so, to uphold the churches they have formed, and to provide for the pastors they have supplied. With the calls to new fields daily opening upon the Christian Church, and the increase of converts in every mission field, this draft on our resources becomes more burdensome. If the means of extrication are not speedily found, Christendom will have to provide not only for the spread of the Gospel, but for the permanent maintenance and direction of the numerous churches which are rising up throughout heathen lands. But for the amounts swallowed up in the support of native agents, many more active, energetic missionaries might have gone forth to preach "everywhere" the unsearchable riches of Christ.

The difficulty, then, in the way of an extension of native agency, is its support; and the grave question arises whether this is continually to be provided by the missionary societies. Native agents may be divided into three classes—schoolmasters, evangelists, and pastors. In neither case, do we conceive, where churches of converts exist, should the entire charge fall on the missions which originate them. Schools for the poor, of whose children mission schools are usually formed, will probably long have to depend, partially at least, on the contributions of the benevolent. Still in every case, as far as practicable, fees should be required, and the people benefited be induced to assist. The same with evangelists. It may be proper for societies, for a time, to sustain these brethren; but no sooner are churches gathered than the members should be expected to manifest their interest in the spread of the Gospel, and in the salvation of their fellow-countrymen, by aiding partially, and in some cases by supporting entirely, the converts thus employed. In the case of pastors the duty is still more clear and imperative. The Word of God imposes the obligation on the churches, and the needs of our missions require its fulfilment. Yet, with the exception stated, mission churches generally continue, however long they may have been established, to be dependent on the missionaries and societies which planted them. In India and Ceylon there are upwards of three hundred native churches; certainly not six are wholly self-supporting; the salary of the pastor is either supplemented, or, in the vast majority of instances, *wholly* provided from missionary funds. The cases are not numerous in which contri-

butions are obtained from the members of these churches for the support of the ministry. Some of the churches under the care of the Propagation Society have begun to contribute to a general fund; with this exception we know of none other in all India that have shown any desire to assume this scriptural obligation.

It has been stated that the converts annually added to the churches are for the most part the fruit of the labour of native brethren employed by the missionaries. But this is only partially true. Take away the energy of the missionary, his constant watchfulness, his care to fan the zeal of the native evangelist, and it may be doubted whether the work would go on. The converts are but few whom the missionaries are content to leave alone to labour. All are agreed that superintendence is essential to success. And the pastors of the native churches are not more efficient. In a word, it must be admitted that while there is much hopefulness in the character of the native Christians, missionaries have failed in awakening, except in rare instances, an active evangelising spirit in their converts. For all practical purposes few churches in heathen lands are animated with missionary zeal, or make any self-denying exertions to propagate their faith. It is undoubtedly true that the ultimate triumph of the Gospel among the great heathen populations of the globe must be brought about, under the Spirit of God, by the natives of those countries which receive the truth; but at present there is little prospect of this result being effected by the converts of our various missions.

These two things, then, are essential to success, if we would have a speedy diffusion of the Gospel in heathen lands—missionary zeal in the converts, and a self-supporting church. And these two things are intimately bound together. Because our converts have not a missionary spirit they are backward in devoting themselves to Christ's service without remuneration, or in supporting the ministry and the means of grace among themselves. Much is said of their poverty by way of explanation. But the apathy is apparent even where poverty has no existence; while in a large majority of cases it is sufficient to reply, that were only a portion of the sums saved from the grasp of the Brahmins, from the cost of superstitious practices, from the exactions of the zemindars and others, from which most of our native Christians are protected by the missionary, devoted to Christ's cause, ample funds would be forthcoming for the house of God and the spread of the Gospel.

We are by no means sure that this state of things is not the result of our own unthinking procedure. The native Christians have been so long accustomed to see the missionary take the lead, originate every evangelistic movement, promptly supply the funds for its support, and require little more than obedience from his converts, that notwithstanding occasional exhortations to zeal and liberality, they have learnt, by example and practical experience, that there is no need for activity on their part. They have been tutored into apathy, or into dependence on the missionary. Necessity has not been felt to preach or support the Gospel.

Ought not this necessity to be laid upon them? We well know that previous to the mutiny scarcely a missionary could be found who had confidence in the strength of the piety of his converts to withstand the combined or separate influence of temptation and persecution. Yet how few in that dread time denied the faith! Terrible was the ordeal through which they nearly all passed. Yet with rare exceptions they "stood fast in the Lord." Is it just to them, are we faithful to our convictions of the power of Divine grace to uphold them, to hesitate to throw upon their

love and zeal the cause of that Master for whom many prepared themselves to die? Why should not every native church be at once told that it must provide for itself all the means of grace, and for the ordinances of God's house? Why should not every native pastor be made to look to his flock for support, and be placed in that position which the word of God indicates as the right one, and all experience proves to be most healthy, and conducive to the best interests of the Church? If, by this course, the native pastor and his church become less dependent on the missionary, great gain will nevertheless accrue in the improved piety of the converts, and in the identification of their highest interests with the wide spread of the Gospel. We are convinced that the missionaries and missionary societies who will *dare* to enter on this course, though necessarily at some risk of failure and disappointment, will be the first to set in motion an agency, under God, of greater power than any system yet adopted. When the converts shall themselves take up the work of the Lord, prompted by a spirit from within their own body, then shall we see our hopes speedily realised; but our present system of paying all without discrimination, and making every movement subordinate itself to the presiding missionary, is, we fear, a barrier in the way, and hinders, rather than contributes, to the end in view.

CALL TO PRAYER.

The following invitation is issued by the Calcutta Missionary Conference, and is addressed to all the churches of our Lord and Saviour. With great pleasure we give it insertion here, and call the attention of our friends to the subject it embraces. Since its reception in this country, the Committee of the Evangelical Alliance, in accordance with the expressed wish of the Liverpool Missionary Conference, have proposed that the time devoted to this special season of prayer should be from Sunday, January 6th, to Sunday, January 13th, inclusive, as the first few days of a new year are in this country often occupied with private and domestic meetings of gratulation. We presume that the time indicated by the Evangelical Alliance will be that generally followed in this country. May all true churches of Christ throughout the world unite in this "concert of prayer."

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

"BELOVED BROTHERS,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has 'endeavoured to keep the unity of the Spirit in the bond of peace' among all evangelical labourers in this part of India, to the effect that we should venture (in imitation of our dear and faithful fellow-workers at Ludiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

"We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honour in the Lord, that it should be issued by us, we desire, in humility, to make the proposal; leaving the result with *Him*, 'of whom, through whom, and to whom are all things.'

"The 'signs of the times' in which our lot is cast;—the wonderful openings for the Gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Antichristian tyrannies; the stirrings in many places among the scattered remnants of Israel, 'beloved for the fathers' sake'; the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

"At 'such a time as this,' it becomes His people devoutly to remember that '*His* ways are higher than their ways, and *His* thoughts than their thoughts'; to stir up

themselves to manifest before the world their lively concurrence in the development of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

"But 'for these things *He* will be enquired of' by his believing people; and especially *He* will honour and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are 'not worthy of the least of *His* mercies'; with heartfelt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering, patience, faithfulness, and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

"Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, 'Thy kingdom come, thy will be done on earth, as it is in heaven':—the outpouring of the Holy Spirit on all teachers and ministers of the Gospel in nominally Christian lands, on all evangelical missions and missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all books and tracts that are fraught with its spirit and its truth; on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities 'professing godliness,' and for the evangelisation of the sunken masses that live 'without God and without Christ,' amid a multiplied exhibition of the ordinances of Gospel grace and salvation; and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of antichristian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings, shall cause 'the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken.'

"In these and such like exercises of devotion, we humbly yet fervently desire to join with all that 'fear the Lord and speak often one to another,' in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication, on each day from the 1st January, 1861, to the 7th inclusive.

"And 'God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear him.'

"Even so, come, Lord Jesus; come quickly; Amen."

"Signed by authority and on behalf of the Calcutta Missionary Conference,

"ALEXANDER DUFF, *Chairman*.

"D. EWART, *Secretary*."

"Calcutta, July, 1860."

FOREIGN INTELLIGENCE.

EAST INDIES.

HOWRAH.

It rejoices us to learn that the health of Mr. Morgan continues good, and that he is much encouraged in his labours. Under date of June 28th he says:—

"Within the last three months we have had several additions to the church; in the first instance a gentleman and his wife in prosperous circumstances. The former had attended the chapel for many years before I went home, and was always a most liberal supporter. The father of the latter was for many years a member of our church in

Howrah. They went to England about the time I did, were baptized, and have returned to us. After that our dear daughter was baptized in the presence of a large congregation, and all present were most deeply affected. Subsequently a young gentleman arrived from England who was formerly connected with the Young Men's Society at the Mission House. The admirable training he had received at home, and his consistent conduct, will make him a valuable member of society here.

"For many years a blind woman has been a member of our native church. Being married to a man who had been a musician in a native regiment, they had to proceed to Meerut to draw the pension, and were there when the mutiny broke out. The mutineers went to their hiding-place, but were put on the wrong scent; the lives of both were most mercifully spared. The other day the poor woman called

to see me, and placed six shillings in my hand towards the Mission, a large sum for her, for she is very poor.

"You may remember my mentioning when at home that the last time I attended the Juggernath festival the car was abandoned by the people and left on the road. A few days ago I went to the same spot and expected to see *two cars*, and was told that one is too old, and, with regard to the other, it was said that the proprietor could not afford the usual feed to the Brahmins. But that is all a blind. The truth is, that the people have grown too-wise to make beasts of themselves by dragging the car, and thus I have lived to see an end to the swinging and Juggernath feasts in the one and the same place, and singular enough there were no images of Juggernath offered for sale. Formerly there were. I infer that the god must be sadly out of favour."

May the decay of Juggernath be the pledge of the speedy overthrow of all India's idols. God has said that idols shall be utterly abolished.

AGRA.

The work so auspiciously begun among the soldiers of the British army in India continues to make progress. Its important bearing on our missionary work cannot be overlooked. Often have missionaries had to complain of the pernicious example of Europeans, and to mourn over the stumbling-block cast in the way of the heathen's perception of the truth and beauty of the Gospel. The removal of the obstacle in any manner is in itself an advantage; much more when our countrymen become fellow-helpers, as converted soldiers have often been in days gone by. In Agra Sir Henry Havelock was the first to found a church of soldiers. From his labours sprang the Cantonment Chapel and the Christian community which for many years has occupied it. The works of this eminent man continue to follow him, and the adorned still yields converts to Christ. Under date of June 6th Mr. Gregson writes:—

"Last Sunday, the 28th inst., I had the pleasure of baptizing three more soldiers, making a total of twenty-two Europeans baptized in the Cantonment Chapel since the commencement of the year. We had a full chapel. I did not see half-a-dozen vacant seats, although this year we have had eighty additional seats added to the chapel. The numerous baptisms of soldiers that we have had of late has become a topic of general remark, and given annoyance to many. The *Delhi Gazette*, now published in Agra, the spirit of which is by no means religious, has been sneering at us. In the Episcopal Church I have been preached against personally, and the Baptists generally; and lately the Roman priest attacked me in the Hospital. Twice I have applied, at the request of men who wished to attend our chapel, and my application has been disregarded; whilst the colonel has more than once spoken to

the men against what he calls this proselytizing. Still the good work goes on, and I trust will go on; and, from what I see and can learn, I believe there is a widespread spirit of inquiry among the soldiers here—those of the Rifle Brigade especially; and I sometimes almost venture to hope that it may, ere long, appear in a general religious awakening.

"The change in the conduct of many who have joined us has been most striking, and has deeply affected their comrades, who attend the chapel in larger numbers than ever. Nearly all who attend with us were formerly Dissenters, a considerable number having been accustomed to attend Baptist chapels. Without any special inquiry I can count up *ten* of the latter class alone. But, whatever else they may have been, they were, so far as I know, *all* without Christ up to the time of their first coming to our chapel."

This work does not, however, proceed without opposition. One of the army chaplains has seen fit to denounce it from the pulpit, affirming that the missionary cares more to proselyte than to save souls. It is unnecessary to expose here this bigoted and uncharitable attack upon our estimable brother, Mr. Gregson. None who have the happiness of knowing him will for one moment give credit to such false statements. His accuser may be a man of sincere piety; but he is certainly of a most narrow and contracted spirit. Of another kind, but not less foolish or wicked, is the attack made on this work of God by the editor of the *Delhi Gazette*, which as a curiosity we insert. Both assaults are an unwitting testimony to the reality of the religious movement condemned.

"It is our belief that we in this country and in this age have not been without our moral epidemic. We look upon the religious fanaticism that spread over this country before and during the late rebellion, as a phase of this phenomenon. And it will be remembered that about the same time as we suffered in India from its effects, they were also observable in other places, indeed almost throughout the whole Mohammedan world, and it appears to have been of such a nature as to affect the Mohammedans principally, if not entirely.

"The influences we are speaking of will be ascribed to a divine, a satanic, or a natural origin, just according to men's ideas, opinions, and prejudices.

"It is the same sort of thing, though in a much smaller degree, that has been agi-

tating the substrata of society in this place lately; men suddenly taking into their heads to repudiate their baptism and the faith they have been educated in, and to seek relief for their excited feelings in the ceremony of immersion in the bath of the Baptist chapel.

"We have no faith in these sudden awakenings, this restless and spasmodic religion, that comes and goes by fits and starts; and those who lend their aid to foster and encourage it would do well to peruse the accounts of the Irish and American revivals, and see to what ends these things sometimes lead. It is easy enough to set a huge stone rolling from the summit of a mountain: it is not so easy to arrest its course midway."

At the close of his letter Mr. Gregson intimates that he had received an invitation to visit Lahore, to baptize some candidates, and to advise with the friends on the organisation of a church. He hoped to secure the services of Mr. Evans, of Muttra, during his absence from Agra.

Of some of the results of these labours Mr. Gregson gives an interesting resumé, in a letter dated July 12th. A soldier who had left Agra for a distant station writes to say that he has collected about fifteen men to read the Scriptures and pray together in his new abode. Another, baptized in 1858, is now usefully employed as a Scripture-reader in a regiment in India. One had died, leaving behind the most pleasing evidence of his humble, but hearty and exclusive dependence upon a crucified Redeemer; while others, in distant places, are honouring the Gospel by a consistent life. This work, if neglected by our missionary, would remain undone, so ill-adapted is the chaplaincy system of the army to meet the spiritual needs of the men.

Of his visit to Lahore, Mr. Gregson gives us the following interesting account:—

"I have recently returned from Lahore, where I went at the request of some ten Baptist friends, all of whom were formerly connected with the Baptist church, Agra. I went to baptize, and also to advise with the friends on the steps to be taken, should baptism again have to be administered. Mr. Broadway went over about a month before me, and baptized four believers. Just after his departure others applied, and the friends then requested my help. It was a very pleasant visit for me. I spent about ten days there, and preached nine times, baptized five candidates, and administered the Lord's Supper in the Presbyterian Chapel. Lahore is not

a large station. The number of Europeans is small, and the cantonment is six miles off. Our Baptist friends have united with the Presbyterians, and enjoy the ministrations of a very excellent American missionary. On becoming acquainted with the circumstances of our friends there, it appeared to me that it would be very wrong, and hurtful to the cause we love, to do anything that might needlessly tend to create discord or division. Unitedly, they (*i.e.*, Baptists and Presbyterians) form a nice congregation; but they already absorb nearly the whole of the available European population, and a division could only weaken both. They have lived in

great harmony and comfort, and our friends, I think justly, are very wishful to preserve this harmony unimpaired. These baptisms did at first create a little commotion; but the missionary in charge, who is the offspring of Baptist parents, has taken the matter in a very Christian spirit. He not only gave me his pulpit to preach in all the time I was there, but even came to the baptism, and is resolved that these baptisms shall make no difference in his feelings and conduct towards our Baptist friends. After calmly and prayerfully considering all the circumstances of the case, I told our friends that I thought it would

be very undesirable for them to *seek a division*. Of course, I said they must obey God rather than man. As conscientious Baptists, they must be faithful to their convictions; and, regardless of *all consequences*, I thought it would be their duty to make provision for the baptism of all fit subjects who might apply to them. If they could do this, and live in harmony with the Presbyterians, I advised them to do so, and only to think of separation should they (the Presbyterians) render it inevitable. But I think all parties are anxious to maintain unity, and I trust my visit has rather tended to foster the feeling."

Respecting the native work, Mr. Gregson writes as follows:—

"Since returning from Lahore I have been able to resume my bazaar and village preaching, which, owing to heat and bodily debility, I had been obliged to neglect for several previous weeks. Our congregations are good as ever, and the people hear well; but no deep or anxious concern is manifested to become acquainted with the truth. Nor do they court a closer acquaintance with us personally. I have three inquirers who visit me daily; they have come from a distance. I mentioned the baptism of four natives several months ago. Two were men of very respectable family and high caste—one being a Brahmin, the other a Thakoor, whose family holds land under Government. The latter I have appointed colporteur. Some two months ago I gave him a lot of Gospels and tracts to sell. He made off to his own village, on foot, some 120 or 150 miles distant. He not only sold his tracts, &c., but he began to tell the people what he knew about Jesus Christ

and the way of salvation. He appears to have created quite a commotion, in his own village especially. Fourteen men, he states, were wishful to accompany him here, to learn more about the way of life, but had not the means of supporting themselves away from home. However, four did come with him. One is a mere youth, and appears to have come with an elder relative; the other three are fine, young-looking men. One of the three has been waylaid and taken from us. He fell in with some men of his own caste in the police corps here, who have prevailed upon him not to come near us again, promising to support him, &c. Many who have come to us to inquire further about religion, especially when of high caste, have on the way been drawn from us. The other three are still with us, and the eldest pays much attention to our instructions. May God graciously open the hearts of them all to attend to the things spoken."

At a still later date, July 28th, Mr. Gregson continues his narrative of the Lord's work:—

"In reference to our native congregation I cannot speak so favourably as formerly. We have had a sad falling-off in attendance since the commencement of the year. It is, however, easily accounted for. In the first place, the native Christian corps, into which many of the Chitoura native Christians and some of our recent converts had entered, left the station last February. This took away at one stroke thirty of our regular attendants, including fifteen to twenty members. Again, owing to the removal of a judge from Agra, who took a deep interest in native Christians, and employed a large number of them, a considerable number of our congregation has been thrown out of employment, and about a dozen have had to go to distant places seeking employment, besides several removals from other causes; and we have had only few additions to compensate for these serious losses.

"The old difficulty of providing for our native Christians is recurring with as much severity as ever. Just after the mutiny everybody was inquiring for native Christians. People could not trust Hindoos or Mohammedans. Civilians wished to have Christian body-guards; all wanted Christian servants. The police, the army, were open to them; and had they been numbered in thousands instead of in tens, *all* would have been employed. Now the reaction has come. The first employers are leaving, and their successors resort to the old system, and prefer Hindoos and Mohammedans. I recently applied to the head of the magazine here, asking employment for three or four native Christians. The magazine furnishes employment for 150 or 200 men. It is an employment that requires little skill and little training, while in reference to pay and the leisure it affords it would be very suitable for native Chris-

tians. Part of the employment consists in making up cartridges, and as just before or about the last mutiny some Mohammedans had been tampering with the cartridges, mixing dust with the powder, &c., I should have thought Government would have been glad to employ those whose interests are too closely identified with their own to permit of their acting thus. However, the officer in charge of the magazine said he was afraid the introduction of native Christians would give offence to the Hindoos and Mohammedans, and might lead to a disturbance. Native Christians, he said, never had been employed in the magazine, and at all events before introducing them he must refer the matter to head-quarters; and asked, through a second person, a letter from me requesting employment for native Christians in the magazine, to be forwarded to head-quarters. I sent the letter; but, although three or four months have elapsed, I have heard, and now expect to hear, nothing.

"Our native Christians have to contend with great difficulties. If they get employment, they are surrounded by enemies spiteful and cunning, who stick at no means to bring them into disrepute. They very likely get hold of masters who, knowing them to profess Christianity, look for perfection, and, not finding it, are trebly incensed at every trifling fault; whilst they

themselves are inexperienced and destitute of all sympathy from those who could instruct and help them. Our native Christians have been suffering much of late, and I have had many distressing appeals for help. Mrs. Gregson has for a month or two past devoted nearly the whole day to teaching the women and girls crochet work. She finds them thread, and pays them for their work, the articles being afterwards sold. This has been a considerable help. Would you believe it? I blush whilst I record that, before this, some of the women used to earn a few halfpence by picking up cowdung in the roads. I did not know it at the time. Now they do better with their needles. Bernard, too, constrained by the poverty of our people, has commenced the weaving shop on a small scale; and now I fear if I do not do something to help him out, he will be seriously involved.

"I am trying to collect a few hundred rupees to pay off the debt, and set the thing fairly a-going. The concern will be very small. Every piece, when finished, will be bought at a certain rate, and so much added for profit, to meet expenses. No credit will be given; and although I would rather we had not had it, yet I trust arrangements can be made to secure us against all risk and loss, and that will not at all interfere with our mission work."

His notice of the state of affairs in the native church requires serious attention. After the lessons of the mutiny, it is grievous to think that the officials of Government seem disposed to pursue the old infatuated course.

BENARES.

From a letter of the Rev. J. Parsons we select the following important remarks on the present proceedings and character of the Indian Government. He continues diligently to pursue his translation work.

"I am afraid the English public are greatly deluded in regard to the present character of the Indian administration. It was with no little surprise I read Mr. Rosevear's remarks on the effects of the mutiny, in his speech at our anniversary. Do you suppose that the Government of India are 'warned against governing India on the suicidal principle of selfish fear'? Why, there never could be a Governor more swayed by that principle than Lord Canning. Do you suppose he has 'reconsidered' the traditional 'Indian policy'? If he has, it has only been to hold to it more firmly, and carry it to more absurd lengths than any of his predecessors. 'A new era dawned!' It would be more correct to say, as referring to this subject, a new shade had fallen over the previous darkness, making it almost as black as can be. Every kind of Christian activity among the servants of Government is strictly dis-

countenanced; and I suppose missionaries are not restricted, only because England would scarcely suffer that. But native preachers insulted at Futtehghur, and Bro. Broadway assaulted and beaten at Delhi, by servants of Government, are straws that tell pretty surely which way the wind is blowing. Mr. Rosevear is quite right in depicting the lessons that the mutiny *ought* to have taught, and doubtless many have learned them; but if you suppose Lord Canning has, or will allow those who have to act out their convictions, you are wofully mistaken. I am no way competent to write political letters; but I could not refrain from this remark or two, because I was grieved to think that things in India should be so unknown to our English friends. Where (apart from God's overruling providence) have we any hope of amelioration, while the most glaring acts of injustice and trucking to the

natives are either not known or not understood in England, and the English public do not speak out?

"Through mercy, neither Bro. Heing nor myself has been laid aside from work. We have continued our labours, though they have yielded but little incident to communicate to you. As to the translation, I have the happiness to say that I have examined the last proof-sheet of the Acts, and I have revised one-half of the Epistle to the Romans, or rather, it might be more correct to say, have re-translated it; for I have found it the more satisfactory plan to translate for myself, and then compare it with the former version and with other translations. Of this re-translation, as I go on, I purpose having two copies taken, and sending them out to brethren, who will, perhaps, favour me with criticisms and

suggestions; and the manuscript, thus multiplied, will be more secure from loss by accident or incendiariism. I have proposed not to print any portion of the Epistles until I have gone through the whole, and have revised my work again.

"I have to acknowledge, with very many thanks, the valuable parcel of books, which you informed me was sent with Bro. Williams, of Muttra, but did not reach me till this month. I beg to return my warmest acknowledgments for them to the Committee of the Baptist Tract Society; and I hope I have an occasional place in their prayers, that I may have grace and skill to use them aright, and to really further the object of giving the Word of God to the Hindoos in a correct and intelligible version."

CHINA.

We have been favoured with the sight of a journal kept by Mrs. Kloëkers, during a boat voyage up the Wompoo river, with the permission to publish in the HERALD any extracts that would be interesting to friends in general. Space will not allow of our inserting the graphic descriptions of the country and its inhabitants. The following details will be read with two-fold interest from their novelty and their bearing on missionary work:—

"May 21st.—We put into a little creek about ten miles from Shanghai at about seven in the evening. It was nothing but a wretched, dirty, miserable little village. We went on shore, and were instantly followed by a swarm of men, women, and children, chiefly to stare at me. At the door of a tea shop we asked them to lend me a bench to sit on, which the man did very politely. So prudently carrying it out into the fresh air for fear of being poisoned by smells, I sat down, and Mr. Kloëkers stood and began to talk to the people. The women especially were greatly interested in me, pulling at my dress, touching my white cotton gloves, and my little tweedy cloak, and peeping under my hat. They made remarks on all I wore, and when after a few minutes, Mr. Kloëkers began to preach I could with difficulty restrain them. I said, 'Ting, ting, listen, listen,' and held up my finger. Then they laughed out loud, and at last I looked very earnest, and told them Sing Song had come to tell them good doctrine, and I begged them to hear. The men listened pretty attentively, only making their remarks; but the women and children were much more interested in examining me. After a short sermon Mr. Kloëkers gave away some tracts, and we came back to our boat to tea, during the whole of which the people squatted on the bank to stare at us. After tea I let Mr. Kloëkers go

out alone, as I seemed to be of doubtful use.

"23rd.—To-day the prospect has often been very pretty—every now and then the long winding river in front of us dotted with boats, most of them with one tall straight sail, and the edges of the water were covered with willows, rushes, and bushes, over which the wild white dog-rose grew in the wildest profusion. Then the trees and sails in the distance made a fancy picture, and seemed as if we were coming by and bye to some tall beautiful city, if we followed the windings of the river. But the hope was always hope deferred, we came only to the same groups of trees and houses, the same thatched sheds, and the same adorned graves, nothing more; and the graves were the best. It was painfully symbolic of the heathenism, and the moral and mental condition of the land—on, on, on—you think you are coming to something better, but still the same poor people, labouring everlastingly for rice and cash, a bare existence, with no single idea beyond a wretched life; and if there were no future, the best of all is the grave at the end. It is mournful to see how barren of all hope, or knowledge, or interest, the lives of these poor people are; you ask a boatman a question about a tree or the name of a portion of the river, &c., and the answer always is 'Ve ziawta,' 'I don't know.' They do not know anything.

except how to guide the boat, and get all the rice and cash they can.

"24th.—This morning before breakfast we landed a very little way from Bingos, and went to see a Chinese pagoda. It was built of stone and lined with porcelain, and had three wooden galleries one above another, each with a roofing or verandah of tiles. It was just like the pictures of Chinese pagodas in children's books. We entered first an open court, round which were places for the poor beggars to live, and an ordinary temple for worship. The pagoda was in the centre, and we ascended inside by winding stone stairs; at each different story was a small shrine, and an image of Bhudda. We went outside on the topmost wooden gallery, and had a lovely view. The whole country was 'well watered' and highly cultivated, and the trees very beautiful and luxuriant, and in the distance in one direction we saw a chain of hills. But though it certainly was a beautiful view with its rich wood and water, it was painfully monotonous; no dotting of church spires, no roads, no irregularities of little hills and valleys; all one dead level without life or animation. We came down, and went into the great room used as the ordinary temple. There were numerous images of Bhudda on both sides, in his various states or stages, and three enormous hideous images over the altar in front, besides lots of little images. In one corner was a great bell, with a pasteboard man poked up inside it, we could see his feet and legs as large as life,

and against this bell a little boy was knocking with a large piece of wood suspended from the ceiling. He kept making a frightful din, and this performance, which is kept up—I conclude by a change of boys—incessantly for thirty days and nights, is supposed to send the real man whom the pasteboard one represents up to heaven. This is done after a person's death by rich friends, or by the desire of a rich man for himself to knock the spirit through the bell into heaven. It was very mournful to see such mummery. At the end of thirty days the pasteboard man is burnt. Some say, however, that the intention is to call by this noise the attention of the dead man's spirit to the *dress* in the bell, so that when it is burnt, he may come and take it for his use in the other world. A crowd of people followed us into the temple, and there again my husband stood and preached. He told them their god was wood, and could not see, or hear, or speak, or help them when they prayed, or help himself if he were beaten—than he knocked an image with his stick, and the people laughed and said it was quite true. But when he went on to tell them of the ONE GOD who can see and hear everything, and who knows our thoughts and *can* help us, they seemed as if they could not in the least understand. They have no idea of a God whom they cannot embody; indeed their whole low degraded heathen life seems to unfit them for any idea of a spiritual being."

WEST INDIES.

BAHAMAS.

From our missionary brethren we continue to receive pleasing accounts of the progress of the kingdom of God. Mr. Davey writes, under date August 23rd:—

"We kept the Anniversary of Emancipation on the 1st of August as usual, and I do not think that we ever had a greater number of children, or that the day ever passed off with more satisfaction. We commenced the day by an early prayer-meeting at Bethel from five to six o'clock; after that the teachers set the mission grounds in order, and about a quarter to four o'clock the children walked in procession from Bethel to Zion to take their tea. In the evening we held a service in Zion, Mr. Rumor being one of the speakers. He seems to have been somewhat surprised at what you said at the missionary meeting respecting the accounts that reach England in reference

to the results of emancipation. 'Who could have written home to say that emancipation had done no good?' The reading of the people is not very extensive, nor their ideas very large. Of course his speech was very miscellaneous. He enumerated some of the benefits which the black people now enjoy, and said before he closed that he would fight to liberate his own colour from slavery.

"On Friday, the 3rd of August, we kept the Anniversary at Adelaide. This is the third time that I have kept it there, and I find that it does good in a sanitary point of view, the people, expecting strangers, clean up their houses."

A similarly interesting account is given by Mr. Rycroft of the celebration of the Anniversary of Emancipation, in Turk's Islands.

"The 1st of August was observed this year with much more spirit than in past years. The inhabitants of both islands, Grand and Salt Cay, came together. The

Friendly and Union Societies met in the morning at their hall, from whence at ten A.M. they marched with suitable adornments, flying banners, and music, to the Baptist chapel, when the writer gave them a discourse suited to their relation as members of society, and the circumstances in which they were found as freed men. The chapel was densely crowded, and attention very grave to all we had to say, and the service concluded by the voluntary rising of the members of the societies to put on the plate a subscription for my personal benefit. The benediction was then pronounced, and at the head of the principal coloured people of both islands your missionary conducted them back to their hall of meeting. Never did the island present such a stirring scene before.

"The Queen may well be proud of reigning over such loyal and improving subjects. They are no longer merely chattels and beasts of burden, but intelligent men, men striving to raise themselves in society, and to wear its proud distinctions as well as others. In the evening the united societies of both islands dined together, numbering 130; myself and some of the most respectable of the inhabitants, with the rector of the parish, the Rev. Mr. Maxwell, sat down to dinner with them. Mr. Gibbs stated on the occasion that twenty-six years ago he could not have thought to have seen such a sight, and that it gratified him to see that liberty had

so far been improved. In fact, such a respectable and numerous party, and so grand an affair, had never been seen here before, particularly connected with the once despised sons of Ham.

"As to our schools and teachers they, too, had their time of it. Some 300 teachers and children marched from the chapel to the mission yard, gaily attired, with songs of joy, banners flying, and faces laughing. How proud their parent were to look upon them. The tables were, as usual, set out with cakes and tea, to which you may be sure ample justice was done. Tea ended, the boys amused themselves in the yard as they best could, and the girls did the same, in the presence of numerous spectators. To close all, the teachers sat down to tea in the house. And now it would have pleased and gratified you could you have listened to their sacred singing and lively speeches. Many of their parents had been lashed on the ground where now they could no more be so dealt with. Instead of the groans of the bleeding and oppressed were here the songs of the free, of the freed men and women of the Lord. All felt the greatness of the change, and expressed how grateful they were to God for it.

"Next week I intend paying a visit to St. Domingo. I may be away two or three months, and, God willing, may visit several towns."

JAMAICA.—CALABAR INSTITUTION.

From a brief letter from our esteemed brother, the Rev. D. J. East, we extract the following information of the prospects of the Institution. It is dated July 20th.

"The future of the Institution will, I hope, amply recompense all your care of it and interest in it. Last month we accepted another theological student, and this week I have had an application for admission to the normal school. We expect to open next month with six theological students, five normal school, and nine lay pupils. There are several other young men desirous of entering the normal school at Christmas. Two of the theological students, however, will then have completed their four years, and we shall be anxious to know of others to occupy their places. Our heart's desire will, I

think, by God's grace, be accomplished if only we get the tutorial aid we need from home. You will, I know, let me have the earliest information of the result of the deliberations of the Committee on the Report of the Deputation.

"We were rejoiced to learn that Mr. Brown was once more amongst you. The Jamaica papers are already pouring out their wrath upon him. His speech at Northampton has stirred up their indignation, and they try to make out that he is blacker than the blacks. But this is only the beginning."

HOME PROCEEDINGS.

THE missionary meetings during the past month have been very numerous—more numerous than usual. The Rev. F. Trestrail, with the Rev. J. C. Page, has completed the series of meetings in Cornwall, which have proved more than

usually interesting and successful. Mr. Page has also visited Hampshire, with the Rev. S. Manning, closing the month's labours by meetings at Coventry. Mr. Underhill has been engaged in Leicester and its vicinity, Bedford, Watford, Liverpool, and Hull, being assisted by the Rev. T. Hands in Leicestershire and Watford. The Rev. R. Williams has visited Berkshire, Manchester, and other parts of Lancashire, in company with the Rev. C. Vince and Rev. A. Mursell. Mr. Mursell also took part in the services in Leicestershire. The Rev. J. Diboll closed his Yorkshire tour with meetings at Bedale and Masham. The Rev. J. E. Henderson has been on deputation in Huntingdonshire, Cheltenham and Gloucester, Preston and Rochdale. The Rev. F. Supper has taken part in meetings at Preston, Bolton, &c., and Salisbury, and the Rev. J. T. Brown has given his valuable services at Rochdale. The Rev. E. Hewett has kindly taken services in East Gloucestershire. Glamorganshire has been visited by the Revs. W. Crowe, and T. T. Gough, and the Rev. J. Makepeace has attended a meeting at Leighton Buzzard. The Rev. F. Tucker has also afforded his very acceptable services at the meetings in Manchester.

The above list does not, we believe, entirely exhaust the deputation work which has been accomplished. But it is all the information we have received. Upwards of *one hundred* services have had to be provided for, and if in one or two instances some disappointments have been experienced, or brethren desirous of meetings in October have been compelled to postpone them, no surprise can be experienced with such an account of the month's labour, and considering the difficulties to be surmounted in making arrangements over so wide an extent of country.

The meetings are almost universally reported as very good, and the pecuniary proceeds as in advance of last year. We may be permitted to single out Leicester as a striking example of what may be done by good organisation. After last year's meetings the congregation at Belvoir Chapel was divided into districts, collectors appointed, and missionary boxes distributed. The result is an increase of nearly £100 on the previous year's contributions, comprising not only weekly and monthly subscriptions, but a very considerable addition to the list of annual subscribers.

We have much pleasure in giving insertion to the following :—

"At a meeting of pastors of Baptist Churches, held at Bourton-on-the-Water, July 3rd, 1860, it was agreed to attempt the re-organisation of the East Gloucestershire Foreign Missionary Auxiliary. For this purpose a meeting was held at the vestry of Stow Chapel on July 17th, 1860, at three o'clock. The following churches were represented—either by their pastors or by letter, namely, Arlington, Blockley, Bourton, Burford, Campden, Cutsdean, Milton, Naunton, Stow, and Winchcomb.

"The Rev. T. Brooks presided, and Rev. D. Ricketts engaged in prayer.

"From the general wish expressed for a district organisation, both on the part of those present and also by the letters from absent brethren, it was resolved unanimously :—

"1. That an Association be now formed, to be called the East Gloucestershire Auxiliary, in aid of the funds of the Baptist Missionary Society, and that all the churches in the district be requested to co-operate in promoting this important object.

"2. That the fundamental principles and objects of the Baptist Missionary Society have the cordial approbation of this Auxiliary."

Additional resolutions were also passed providing for annual meetings, the election of officers, and the destination of the funds. We shall be happy to learn that Auxiliaries are being similarly revived or formed in other parts of the country.

We have much pleasure in recording the safe arrival of the Rev. W. Teall at his sphere of labour in Jamaica, after a favourable voyage.

On the 9th of October a very interesting and crowded meeting was held in the Regent Street Chapel, Lambeth, on the occasion of the designation of Mr. Robert Smith to missionary work on the west coast of Africa. The Rev. A. Saker gave a vivid picture of the trials of a missionary's life, the designation prayer was offered by the Rev. C. H. Harcourt, Mr. Underhill asked the usual questions, and the Rev. J. H. Hinton addressed the youthful

missionary. His pastor, the Rev. R. B. Lancaster, presided, and several other ministers took part in the service.

The Rev. A. Saker, in company with the Rev. J. Diboll and family, and Mr. Robert Smith, have sailed for their destination. †They have undertaken the voyage in a schooner lately purchased by Mr. Saker with contributions specially designed for the purpose, and having for their captain Mr. Thomas Milbourn, the captain of our former missionary ship, *The Dove*. By a striking arrangement of Divine providence, Captain Milbourn arrived in England, with the intention of going to Africa, just at the time when his services are of the highest value to the mission. May the many fervent prayers that will follow these dear brethren be heard, that they may enjoy a safe voyage to the land of darkness and sorrow, whither they bear the glad tidings of salvation!

ACKNOWLEDGMENTS.

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

- W. Foster, Esq., Padiham, for a parcel of Magazines;
 Juvenile Auxiliary, Cross Street, Islington, by Mrs. Sheeres, for a package of clothing, cutlery, and useful articles, value £10, for *Rev. A. Saker, Africa*;
 Juvenile Auxiliary, Westbourne Grove, for two boxes of clothing, for *Rev. A. Saker*, and one box for *Rev. F. Pinnock, Africa*;
 Friends at Camberwell, for a case of clothing, for *Rev. A. Saker*;
 Mr. Hammond, Wisbeach, for a parcel of Magazines, &c. ;
 Sunday School Union, for a grant of books, &c., value £10, for *Rev. J. Davey, Nassau*;
 Friends, Lewisham Road Chapel, for a parcel of clothing, for *Rev. A. Saker*;
 Religious Tract Society, for a grant of books, for *Rev. A. Saker*;
 British and Foreign Bible Society, for a grant of Bibles and Testaments, for *the same*.

The Rev. J. E. Henderson acknowledges, with thanks, a box of useful articles, from the ladies at Clarence Street Chapel, Penzance, for the benefit of his schools.

We have pleasure in giving insertion to the following note:—

“MY DEAR SIR,—While I was in the North of England, and in Norfolk, it became known that I wished to obtain certain instruments and additional medicines wherewith to replenish my chest in Africa. Several friends, at the various places where our missionary meetings were held, kindly responded to my wish, and gave for that object the following sums, which I take this opportunity to acknowledge, with thanks.

“Yours affectionately,

“JOSEPH DIBOLL.

“*Norwich, October 8, 1860.*”

	£	s.	d.		£	s.	d.
Newcastle-on-Tyne	0	7	6	Horsforth	1	5	6
Ditto, Mrs. Thompson	1	4	0	Lockwood, S. School Teachers, for Draw-			
Sheffield	0	2	6	ing Materials	0	8	9
Rawden	0	10	6	Worstead	1	3	6
Two Friends at Micklefield House	0	7	6	Ditto, Mrs. Barcham	0	10	0
Shipley	0	16	10	Ayisham	0	2	6
Halifax	1	12	6	Norwich, Mrs. T. A. Wheeler	1	0	0

HAMPSHIRE.		SUFFOLK.		SOUTH WALES.	
£ s. d.		£ s. d.		£ s. d.	
Blackfield Common—		Paulton—		Contributions.....	0 6 10
Collection	1 12 9	Proceeds of Lecture, by do.	0 16 2	Do., Juvenile.....	4 12 7
HEREFORDSHIRE.		WILTSHIRE.		Less expenses	22 17 3
Ross—		Beacrore—		Steep Lane—	19 7 5
Griffith, C., Esq., for Rev. J. Gregson, Agra	0 10 6	Proceeds of Lecture, by Rev. T. E. Fuller.....	0 14 6	Collection	2 16 7
KENT.		WORCESTERSHIRE.		West Riding Auxily., on account, by Rev. H. Dowson	100 0 0
Blackheath, Daere Park—		Blockley—		MONMOUTHSHIRE.	
Sunday School	1 12 6	Collections	4 15 1	Pontypool, Tabernacle—	
Edenbridge—		Contributions.....	10 5 0	Collection	1 8 0
Collection	7 6 3	Do., Sunday Schools	7 8 1	Contributions.....	1 18 6
Do., for W. & O.	0 6 0	SCOTLAND.		Less expenses	3 6 6
Contributions.....	2 4 4	Aberdeen—		0 0 6	
Less expenses	0 6 0	Black, Miss Helen, Cullen		1 0 0	
9 10 7		Dunfermline—			
Woolwich, Queen Street—		A Friend, 2 years.....		10 0 0	
Sunday School, by Y.M.M.A.	2 0 0	FOREIGN.			
LANCASHIRE.		JAMAICA.			
Booth—		For Africa:—			
Contribs., Juvenile ...	4 5 3	Annotto Bay		4 0 0	
Liverpool—		Belle Castle		5 0 0	
Athol Street—		Bethsalem, Wallingford, and Spring Gardens...		7 0 0	
Collection	4 6 2	Bethethphel and Hastings		4 14 0	
Pembroke Chapel—		Brown's Town and Bethany		15 10 0	
Contribution from Weekly Offering Fund.....	100 0 0	Buff Bay.....		1 1 6	
Manchester, on account, by Thomas Bickham, Esq.	150 0 0	Clarksonville Mount and Zion		6 16 9	
Salford, Great George Street—		Coulart Grove		1 0 0	
Contribs., Juvenile ...	1 2 6	Dry Harbour and Salem		3 11 4	
Do., for Rev. J. Greg- son's N.P., Agra	10 0 0	Ebenezer and Greenock		8 0 0	
LEICESTERSHIRE.		Falmouth		5 0 0	
Leicestershire, on ac- count, by James Bedells, Esq.	300 0 0	Gurney's Mount and Mount Peto		8 0 0	
Do., do., by R. Harris, Esq.	11 19 5	Luca and Fletcher's Grove		13 16 0	
Leicester, Belvoir Street—		Montego Bay and Wat- ford Hill		7 8 0	
Robinson, C. B., Esq., for China	50 0 0	Mount Carey, Short- wood, and Bethel Town		25 0 0	
Leicester, Charles Street, by R. Harris, Esq.	108 0 7	Mount Nebo and Mo- neague.....		5 0 0	
Sheepshed—		Point Hill		1 10 0	
Contributions.....	6 1 0	Providence		2 2 0	
LINCOLNSHIRE.		Refuge		7 10 0	
Boston—		St. Ann's Bay and Ocho Rios		19 10 9	
Collection	3 18 5	Salter's Hill		5 0 0	
Do., Holland Fen....	0 18 4	Spanish Town and Sligo Ville		17 0 0	
Contributions.....	4 1 0	Stacey Ville and Para- diso		3 0 0	
Do., for N.P.	0 13 2	Stewart Town and Gibraltar.....		11 17 0	
Less expenses	0 8 6	Thompson Town		5 0 0	
9 2 5		Vere		3 0 0	
Grimsby, Great—		Waldensia and Unity...		8 0 0	
Collection	10 4 0				
Less expenses ...	0 12 0				
9 12 0					
Horncastle, on account	10 0 0				
SOMERSETSHIRE.					
Beckington—					
Proceeds of Lecture, by Rev. T. E. Fuller	0 13 6				
				204 7 4	
				Acknowledged before and expenses	180 3 0
					24 4 4