

THE MISSIONARY HERALD.

WEST COAST OF AFRICA.

THE Christian world is very greatly interested in the redemption of Africa, and the hope of success is becoming stronger every day. The two great agents which are working out this glorious result are *commerce* and the *Christian* missions. The first shows the great superiority of Christian nations as it regards worldly interests and power; the second explains the true ground of hope and happiness in a future world. The church generally has no just idea of the extent and results of Christian missions in Africa. The following review of these missions on the western coast only, is obtained from the August number of the Philadelphia "Colonization Herald":—

The whole history of European and American effort for the elevation of Western Africa may be comprised generally within the last thirty years. At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal missionary operations, we find that that Church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred Church members.

The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools, and seventy teachers, one theological institution, and an attendance on public worship of thirteen thousand persons.

The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labours in this locality, "that thirty thousand civilized Africans in Freetown worship God every Sabbath-day, in twenty-three churches built of stone, handsome edifices, which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, recaptured slaves, qualified to preach the Gospel in their native lands, which are scattered in widely separated parts of the continent."

In the Sherbro and Mendi countries the American Missionary Association has a mission consisting of four stations and out-stations, besides nine places in the neighbouring villages, where the Gospel is preached to the people. There are three churches connected with these stations, and three schools. In some of the native villages there are small schools taught by those connected with the mission, where the native language only is used. The number of missionaries is being increased, and when all now under appointment join it, it will consist of twenty members, including five native assistants.

Immediately adjoining stands the free, self-sustaining, accredited republic of Liberia, with its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce; all the political insignia of a

prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea coast has been rescued from the iniquities of the slave-trade, and the arts of civilization are penetrating into the interior.

Religion is here also advancing its dominion wider. The Liberia Annual Conference of the Methodist Episcopal Church, comprises nineteen regular itinerant missionaries, and twenty-seven local preachers, besides a large number of lay assistants, teachers, &c., all coloured. There are seventeen missionary stations, comprising fifteen hundred and sixty members, over one hundred of whom are native converts, eight hundred and sixty-two Sunday-school scholars, an academy and seminary, and an African bishop.

The Presbyterian (Old School) Church has four ministers, nine male and three female assistants, one hundred and ninety-one communicants, one high school, and fourteen boys at a boarding school, and one hundred and twenty-five day male scholars. The Presbytery of Western Africa was formed more than a year since.

The Episcopal Church has a bishop, four white missionaries and eight coloured, three of whom are natives. Day-school scholars, five hundred and fifty. Communicants, two hundred and fifty; more than half of whom are natives. Their most important station is at Cavalla, near Cape Palmas.

The Baptist Church has over seventy missionaries and teachers, and, according to the report of the association, which met in Monrovia, December, 1857, near one thousand members.

The missions of the Wesleyan Church on the Gold Coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumashi, among the Ashanti people, two hundred miles from the coast. The number of foreign missionaries is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty-five church members, thirty-five schools, twenty-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansbourg, Akropong (forty miles in the interior), Abude, Gyadam, and Abokodi. The Akra and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are in the press. A seminary for the education of native catechists is established at Akropong.

On the slave coast, further to the east, Christian missions are doing a great work. In Lagos are one Baptist missionary, one Wesleyan church, well attended, two churches of the Episcopal Church Missionary Society, one in charge of a native minister, and connected with these two churches are three hundred communicants and two hundred candidates.

At Abeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended, and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Abeokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one. The Southern Baptist Board (American) report five stations in connection with its missions in this region, including as many cities, from Lagos on the coast to Ogbomishaw, nearly two hundred miles in the interior. It also has about twenty labourers in connection with the Liberia, and two in the Sierra Leone Mission. About five hundred children are in day schools. More than one thousand have been baptized into the fellowship of the churches of these missions.

In the Cameroons river, a few miles from its mouth, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing, and the New Testament entirely printed in the Isubu.

On Corisco Island, forty miles above the Gaboon river, are Presbyterian missionaries (Americans) with three stations and fifty boarding scholars. The language (Benga) has been mastered, and several tracts have been printed.

On the Gaboon river is the mission of the American Board. They have three stations, one eighty miles in the interior, with about thirty-six boarding-scholars and one-third as many day-scholars. Two languages, the Mepongue and the Bekele, have been reduced to writing.

We are much interested in the missionary operations recently begun on the Niger, under the leadership of the Rev. S. Crowther (native African). If these be efficiently prosecuted, and settlements be formed on the banks of this noble stream, and the facilities now afforded for reaching them be continued, great and beneficial results to the populous tribes in the very heart of the continent may be confidently anticipated.

Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organised, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible, and other religious books, have been translated, and printed, and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the Gospel sound.

FOREIGN INTELLIGENCE.

NORTHERN INDIA.

CALCUTTA.

LAL BAZAAR.

Since Mr. Sale's departure, the Rev. George Kerry has had charge of the church meeting in the Lal Bazaar. This street is one of the main thoroughfares

of Calcutta, and is especially frequented by sailors, and by Europeans having to do with the shipping of the port. It is also the main road from the eastern suburbs into the native part of the city. Thus it becomes an important sphere of labour, both in relation to Europeans and natives; and the church has usually consisted of both these classes. Originally founded by the Serampore brethren, the congregation has had as its successive ministers, Drs. Carey and Marshman, the Revs. W. Ward, E. Carey, J. Lawson, W. Robinson, and J. Thomas; under whose ministry many souls have been brought to God.

At the present time there are many encouraging tokens of the Divine blessing on the ministry of the word. The congregation continues gradually to increase, and there are gratifying proofs of an increased zeal, and of the growth of spiritual life among the members of the church. The vestry at the week-night services is often most inconveniently crowded, so that seats cannot be provided for all the attendants. One very pleasing feature is the large influx of sailors and other seafaring people from the lodging-houses in the neighbourhood. Thirty or forty men of this class are sometimes present on Lord's-day evening, and nearly as many on Monday and Wednesday evenings. This has now continued for the past two months. But there is a constant change in the individuals; and although it is known that many have received spiritual benefit, from this cause but few can be added to the church. Their stay is too short; but they carry with them the seed of eternal life.

On the last Sabbath in June Mr. Kerry had the pleasure of baptizing three women. One of them was a Bengalee, the wife of one of the native preachers. She had previously to her marriage belonged to the Presbyterian mission. Again, on the last Sunday in July, three other young persons were baptized. One was the daughter of the senior deacon; the second was the daughter of our aged and estimable assistant missionary, Mr. William Thomas; the other was a young man from Howrah, highly esteemed by both Mr. Morgan and Mr. Kerry, and baptized at Lal Bazaar on account of Mr. Morgan's illness.

Other interesting candidates are preparing for the sacred rite. One of these is a Burman youth, a scholar in the Benevolent Institution, who gives every sign of sincerity and true piety. He has desired to be baptized for the last three months.

The Sunday school is also going on very well. Mr. Kerry pays it a monthly visit, when he conducts a children's service.

Since his removal to Calcutta, Mr. Kerry has made it his duty to go out as frequently as possible with the native preachers. There are two who act under his directions, and they are sometimes joined by others. The street congregations vary much in numbers, but generally they appear to increase. In the presence of the missionary the native brethren preach with more confidence, and are less interrupted by adversaries. Street-preaching in Calcutta has somewhat increased lately. Mr. Kerry often meets Goolzar Shah, pastor of the native church in South Colingah, with some of his friends; and two or three of the brethren of the Itally church are active in the same way with Mr. Pearce. A convert of the Free Church also joins our brethren on a Monday evening in their labours at the gateway of the Lal Bazaar Chapel, and preaches with great simplicity and power in Bengali. But a preacher is much wanted in Hindustani, as there are large numbers of Mussulmans and north-country men who would prefer to be addressed in that language, constantly resident in or visiting Calcutta. The congregations at this spot vary from twenty to two hundred persons.

There is not, however, much that is encouraging in these street labours. The people generally do not seem to care about the Gospel. They do not appear to think that it concerns their everlasting welfare. Scarcely half-a-dozen persons will stay through an entire address, which never lasts more than a quarter of an hour. Even when a discussion arises, the man who originates it will sometimes go away without waiting to hear his question fairly answered. "It is spiritual night," says the missionary, "and the night is very dark. But the morning may be near at hand. I trust it is; and whilst the darkness appears to me to be exceeding thick, I do not think that there is any reason for relaxation of effort. I would that our efforts could be increased, and our labours multiplied."

In addition to his other labours, Mr. Kerry has undertaken the office of Secretary to the local Religious Tract Society. Many tracts are being re-printed, and several new ones prepared. In the absence of a Bengali editor, Mr. Kerry revises the proofs. He is also the superintendent of two city missionaries—one of whom visits the neighbourhood around the chapel, and the other, a native Christian, visits the Bengali-speaking Christians of the city, who are mostly Roman Catholics, and of whom there are many thousands in Calcutta.

On these varied labours we trust the Divine blessing will largely rest, and that our esteemed brother will in due season reap where he has so largely sown.

MONGHYR.

For many years the word of God has been preached in this city,—first by the apostolic Chamberlain, then by his son-in-law and successor, the Rev. A. Leslie, and now by the Revs. J. Lawrence and J. G. Gregson. The church that has been formed by these labours consists of two sections—European and native,—meeting once a month for communion at the table of the Lord; but at other times usually worshipping apart. From time to time individuals from the native population have been added to the Christian community, but of late there has been a dearth of converts from the heathen. There are indeed many in the city who say they believe in Christ, but who are not yet prepared to forsake all for him. They acknowledge they are wrong, but go on in their old way.

But the missionaries' labours are not confined to Monghyr. The districts around receive from their lips the word of truth. Thus in the months of July and August of last year, Mr. Lawrence with Bandhu proceeded up the Gunduck river, preaching in many villages. At Durbunga, a very populous place, they remained four days. The first day or two the Brahmins exhibited great hostility. They are numerous, and find a very liberal patron in the rajah. They beset the missionaries like bees, and seemed determined to silence them. Three or four would begin to talk at once, demanding answers to their questions, but not allowing time for answers to be given. They declaimed in a very noisy way the glories of their gods, and abused Christianity. Patience and tact overcame them, and at length quiet audience was obtained for the word of life. The more frequently the bazaar was visited, the more attentive the people became. Two or three persons were met with who had often heard missionaries preach, and had read a number of Christian books. These individuals manifested a friendly spirit, seemed interested, and said that if the missionary would live there, many would adopt Christianity, but would not do so while there was no one at hand to guide and instruct them.

In other villages on the rivers Curai and Cumla, they found some persons who had heard the Gospel. In a few places their statements had raised strong opposition to the truth; but in the greater part the male inhabitants came together, and listened with fixed attention to the addresses. Those who were able to read were eager to obtain books. The more thoughtful seldom hesitated to condemn idol-worship and the evil practices of the gods. Many advocated a kind of Deism, and spoke approvingly of the morality of the Gospel; but the opinion was generally and strongly expressed, that the Hindus would never renounce Ram for Jesus Christ.

It is interesting to receive these accounts of the state of the popular mind respecting the Gospel. It is evident that where education, European knowledge, and Christianity are the most widely spread, there the minds of the people are the most shaken in their belief. It is in those secluded districts that the preparation is less apparent, evidently owing to the absence of the means of knowing more about the Gospel. Yet in such places the name of Christ is not wholly unknown; even the women have heard something about him. They talk of him among themselves, and thus the way of the Lord is being prepared.

In the month of April Mr. Lawrence baptized the wife of the native Christian schoolmaster, and reports that one or two hopeful cases of conversion were known in the English congregation. One of their most aged, and at one time useful, members had been removed by death. She was the widow of a deacon of the church. By her counsels, and for many years by personal exertions, she did much to elevate the character of the native Christian community. She conducted for a long time, gratuitously, the native Christian girls' school, and kept the school in her own house. At present it continues to be taught by a young woman she trained to assist her.

The mission school continues to be well attended. The head-master succeeds in securing the attachment of the boys, and they are making good progress in their lessons. One or two of the heathen boys have expressed their conviction of the truth of Christianity, and are studying it very seriously.

In reference to the class of Hindus referred to above, as professing their belief in the Gospel, refusing worship to idols, yet hesitating to be known as disciples of Christ, Mr. Lawrence says that there have been one or two additions to their number. They are not ashamed to speak of Christ to their friends, and to own him as their only Saviour; but they are unwilling to sacrifice caste, not so much on their own account as on account of their wives and children, who would be compelled to suffer with them.

The English-speaking friends are seriously considering the propriety of building a new chapel within the Fort, and have applied to the Government for permission to select a suitable site. The present chapel is outside the Fort, in a rather inconvenient situation. It is built of mud, which by care has been kept in good repair; but a better place has long been wanted. There is no reason why it should not be done, as the means are not wanting.

We are sorry to have to report that the health of our energetic young brother, Mr. J. G. Gregson, has not for some time been satisfactory. Still, he has not been hindered from pursuing his useful labours in the city of Monghyr and the neighbouring districts. Towards the close of last year he spent seven weeks with the native preacher, Sudin, in visiting many villages and towns, preaching everywhere the kingdom of God. He was received in some places gladly; in others the people turned away from the messenger of peace. In one village he found an aged man who had in his possession an old tract which he had received some years before and carefully preserved, and from which he had learnt the way of everlasting life. In another place a zemindar evinced a desire for information respecting the day of judgment, of which he had heard. But too often, when Christ is preached, it is found to be as of old the stumbling-block. The missionary may discourse, and be heard with pleasure, on the goodness and majesty of God, on his existence and dominion; but the Crucified One is a rock of offence.

Here is a not unfrequent scene in this land of idolatry:—One evening, on retiring from a village, Mr. Gregson noticed a poor little child, whose bones were scarcely covered with flesh, standing on a bank, truly a living skeleton. On making inquiries, he found that the child had neither father nor mother, nor home nor friends in the village, excepting her little orphan brother. He had some rice cooked; but when the cook was about to give it to the famishing child, a man came up and said, "Don't eat; your caste will go." To the cook he said, "Take it away; she shall not eat." The missionary here interfered, and rebuked the cruelty of the man. The poor, hungry child ate the whole.

Some twenty miles from Mozufferpore, Mr. Gregson had the pleasure of meeting some native Christian villagers, living just as other villagers live—in the same primitive way. The Lutheran missionaries have here founded a church; and it was no small pleasure to see the Christians, in the midst of their heathen countrymen, worshipping God, and observing the ordinances of the Gospel. He preached to them,—a rude straw stool his pulpit, the Christians squatting on the ground about him in the open air. The first of this little band endured much persecution. His hut was set on fire, and he was driven from the village. Now they are not only living unmolested, but increasing in number, and raising a house of prayer, where they may assemble to worship the only true and living God.

It would seem that the connection of the English Government with idolatry is not wholly broken. In Mozufferpore he learnt from the chaplain that on the same day on which he sends to the Collectorate for his salary, several fakirs wait in the same office, and receive at the same time as his clerk the portions due to them from a *Christian* government for making pujah (worship of an idol), and that the heathen fakirs get more than the Christian priest. This money is paid the fakirs because the Government have taken certain lands from them, and will not return them, which they might easily do. No wonder that the missionary was sometimes addressed by the heathen, "Our religion must be true—the Government Bahadoor pays for pujah."

The approach to Monghyr of the Grand Trunk Railway has brought to the city a large number of Europeans. Among them drunkenness frightfully prevails, and many are carried to an early grave. Alas! too often they are the opprobrium of England, and bring reproach on the Gospel of Christ. Mr. Gregson has endeavoured to reach the prodigals, and has succeeded in forming a Temperance Society, which many of them have joined.

Early in the year, two months were spent among the villages and towns of Purneah and Tirhoot in preaching the Gospel. The mela (a fair) of Karagola was visited during this excursion. The part of the country traversed seems never before to have seen a missionary, and is but rarely visited by Europeans. Mr. Gregson found the people almost as wild and savage as the tigers which abound in their jungles. Nevertheless, they heard with attention the message of peace. On one occasion a man said, "Why has not the Government sent us word of this religion before? The English rule has been here more than a hundred years, why have they not sent us this news before?" And some would say, "When Government gives the order, we will all believe in Christ." It is a matter of unceasing surprise to the Hindus that the Government evinces so little interest in the extension of the religion it professes, and generally conclude that there is some hidden and unworthy motive for the reticence displayed.

The people are very ignorant. They are, however, very fond of singing. All day and night the missionary would often hear them singing the praises of Ram. On one occasion he was startled at hearing a Christian hymn sang by a boatman, who substituted the name of Huri (Krishna) for Jesus Christ. It afterwards appeared that he had learned it ten years before when at Monghyr. However harsh and discordant we may think the music of the Hindus, they are very fond of it. The boatman sings as he floats down the river. Every one sings a morning hymn to his god. The whole nation are singers—from the Brahmin, who chants the "Bhagvat," to the villager, who only knows the best spot for his buffalo to graze.

In one village the missionary was cheered by meeting with an old man, whom the villagers considered mad, because he had thrown away his gods, and would only talk about Jesus Christ. He asked Mr. Gregson to tell him of the "fame of Jesus;" and when it was explained to him how Christ was the only mediator between God and man, and how by his atonement the vilest could be saved, and how God, for Christ's sake, would pardon sin, he openly avowed his belief in Christ, and his determination to pray to God through him. Some of the bystanders asked the oft-repeated question, "Show us Christ!" The old man sharply answered, "Show me Ram!" Other instances of inquirers after truth came before the missionary during this journey; and indications were apparent of the progress of a sentiment that idols are a vain thing, and that the Gospel offers the only way of salvation. But the influence of numbers is great, and many hesitate till they can see themselves sustained by a large body of adherents to the Gospel, among whom they may find safety and encouragement.

After returning from this tour, Mr. Gregson mentions that the sale of a box of articles sent by friends at Mare Street, Hackney, took place, which he expects will realise the full sum at which they were valued. We would fain hope that our young brother will long be spared to continue his labours in the vineyard of the Lord.

WEST INDIES.

JAMAICA.

With the progress of time, and the subsidence of the excitement attending the outbreak of the Revival, the true nature and genuine fruit of that great movement are beginning to appear. If in all respects the hopes of Christian people have not been fully sustained, neither have the adversaries of the Gospel been permitted to rejoice over the failure they anticipated. The class organisation of the Jamaica churches has been of invaluable service during this period of excited feeling. Many thousands of inquirers have been placed under instruction, and time has been allowed to test the genuine character of the impressions which so many professed to feel. The churches have by these means been enabled calmly to examine every case, to defer doubtful ones, and to set aside such as proved to be influenced only by temporary emotions. Thus the numerous baptisms we have to report are the result of prolonged investigation, and may be regarded as, on the whole, fair illustrations of the work of that Holy Spirit which worketh according to his will.

As on a former occasion, we propose to epitomise the contents of the numerous letters which have reached us.

It will give many of our readers great pleasure to learn that the church in East Queen Street, Kingston, has not been without some tokens of the Divine blessing. Early in April, Mr. Oughton baptized twelve young people, all but one intelligent and educated. Seven others were also received again into fellowship who had seceded during the trials through which the church and its pastor were called to pass a few years ago. The congregations have also much increased, and the prayer-meetings are especially well attended, while inquirers are offering themselves to the church "according to the will of God."

On the general character of the Revival our readers will be glad to learn the impressions of so intelligent an observer as Mr. Oughton. In some points of view he regards it with pleasure and hope. It put a stop to the Christmas revels, which used to be so disgraceful and debasing. It checked drunkenness, at least for the time, and even closed some rum-shops. It has led many to unite themselves in marriage who before were living in concubinage. It has filled the churches and chapels with worshippers, with multitudes who formerly lived in the utter neglect of religious ordinances. It has roused many to zeal and devotedness who had sunk into indifference and spiritual sloth.

But the picture has its shadows as well as its lights. It is observable that the Revival did not in all cases arise from the preaching of the Gospel, or the use of the appointed means of grace. It did not appear in many instances to be founded on the word of God. The prostrations often fell out where there was no apparent reason for them; sometimes whilst singing, or at prayer-meetings, or at excited gatherings, in which there was little said either to instruct or impress. They would befall persons in their houses occupied about their daily duties, in the provision-grounds, or walking in the road. And there seems no sufficient reason to suppose that God would just now adopt such extraordinary methods to further the Gospel, or depart from his own appointed ways of convincing and converting men, especially so when it is considered that the cases were very numerous in which the stricken ones gave sad and unmistakable evidence that the stroke came not from heaven. It cannot for a moment be supposed that the wild, fanatical, and frightful, and even indecent extravagances of which many were guilty, came from the Spirit of God. Some rejected the Bible, giving more authority to the spirit that moved them.

These are indeed painful drawbacks; yet the character of the people must not be overlooked in judging of them. They are mostly very ignorant, very demonstrative, and lovers of excitement. This they always seek, no matter where; it may be a marriage or a funeral, when crowds will sit up all night singing. It may be that when the excitement is passed away many will fall back into indifference and coldness; still we may hope that not a few will "run without fainting" the race they have begun.

At a later date, writing in August, Mr. Oughton informs us that his church continues slowly but surely to make progress; from the beginning of the year about forty persons had been added; while his Sunday afternoon lectures continued to attract large congregations.

At Spanish Town there had taken place a baptism of about thirty persons, mostly young people from Sligoville. Mr. Phillippo was unable himself to administer the ordinance, from an accident by which his arm was fractured near the wrist. He is, however, recovering from the effects of it.

Crossing to the northern side of the island, we have first to report that at Oracabessa, Mr. Day had passed forty approved candidates for baptism, and was engaged in examining numerous inquirers at Port Maria. Of these he says, "Some present pleasing evidence of a work of grace; some are all feeling, and no knowledge; some are desirous of church fellowship, yet lacking qualification; and some have been so often stricken as to be quite stupid."

The great exertions consequent on the Revival had told unfavourably on his health; but he speaks of the scene at the baptizing (which he was able, though very lame, himself to perform) as a very interesting one. He incidentally mentions that among the candidates were *five households*. The opportunities for the spread of the Gospel eastward of Port Maria were very favourable, and he was glad to avail himself of the assistance of two Scripture-readers provided by the Revival Fund. Mr. Day has, however, still to regret the want of liberality among his people to sustain as they should the ordinances of the Gospel.

Travelling westward, we come to the stations occupied by the Rev. B. Millard. Respecting this district he says that the physical demonstrations have pretty well ceased; but he fears that the religious sentiment does not deepen. Since the beginning of the year, two hundred and seventy-five persons have been added to the inquirers' classes, of many of whom a good hope is entertained, but of others he stands in doubt. The inquirers are met monthly for Scripture instruction and prayer. In the church the Revival does not appear to have been felt. So far as this district is concerned, it was emphatically *outside* the church.

Of Brown's Town the Rev. John Clark writes more cheerfully. Of those who came forward at the beginning of the Revival, nearly all are "following on to know the Lord." One or two painful cases of relapse have occurred, and others have grown lukewarm; but the greater part are steadfast to their profession. About seventy backsliders have been restored, and more than one hundred remain on trial. Up to the end of June only twenty-two of the new converts had been baptized out of more than five hundred candidates; but it was felt that much caution was requisite, and they need a great deal of instruction. It is a notable fact, that very few of these persons were the subjects of physical manifestations. Many of them had long felt some desire for salvation; the Revival only brought them to an immediate decision. Nearly all the stricken persons have relapsed into indifference, and a few have returned to their former evil practices. Still the numbers attending the house of God on Sundays and week-days are scarcely, if at all, diminished.

From Montego Bay we have received some interesting statements. The Rev. J. Reid reports, that, on his arrival in January last, he found the town in a very quiet state; there was no quarrelling, not an oath to be heard in the streets; the rum-shops were forsaken; and the police and petty courts had no business. The clerk of the peace asserted that the Revival caused him a loss of £50. This pleasing state was partially altered by the next court-day; but still, making allowance for all failures and departures, there was much left for which to glorify God. By the month of August, Mr. Reid had baptized thirty-nine persons, and restored seventeen others to the church. His congregations continued good. He regarded as one of the most hopeful features of the awakening, the large number of young persons who had entered the classes, and who frequented the house of God.

We will close these interesting statements with an extract from a letter from the Rev. W. Claydon, of Four Paths. Writing in June, he says:—"The good work, you will rejoice to know, continues amongst us. Last week we had the

Revival again, as our people say, and a few fresh converts were gathered in. We feel it necessary to check the excitement as much as possible. It has a tendency to run off into wild fanaticism; but hitherto we have had nothing that the most fastidious could reasonably object to. With very few exceptions, the eight hundred new inquirers give me great joy. They are eager for instruction, and had I time for examination, and deemed it right to do so, I could baptize hundreds that I have reason to believe have passed from 'death into life.' As it is, I can only take eight or ten from each station every month." Mr. Claydon has been able, we are glad to say, to avail himself of the services of Mr. Burke, one of the students from Calabar. The wide district over which his labours extend render this assistance invaluable; but he fears that he will scarcely be able to raise among the people sufficient means for his support.

FRANCE.

BRITTANY, MORLAIX.

Mr. Jenkins continues to be greatly encouraged by the progress of the Gospel in his important sphere of labour. Thus, under date of April 10th, he writes :—

"It was our privilege on Easter Sunday to receive four persons by baptism, and to administer the Lord's Supper. The baptized were Bretons from the country, three of whom were from Tremel. Two of these were the mother and son of the occupants of the humble dwelling wherein I preached when we had the pleasure of Mr. Trestrail's company to that neighbourhood. The teaching goes on well there. At Easter, forty-one were taking lessons, and twelve more were asking to be taught to read. Others are disposed to confess Christ, and follow him. A good feature in the progress of the Gospel here is, that it is quite free from all political influence. Though a cordial friend to religious and civil liberty, I know right well that our mission is of a purely moral and religious character, and consequently

I have not only abstained from interfering in any way with political matters myself, but have not failed to inculcate on all connected with the mission the duty of duly respecting government and civil authority, going forward in the firm but peaceable and charitable spirit of the Gospel. I am able to say it is the Gospel, salvation, and true religion that are the great matter taught to the people, that occupy their attention in connection with our labours, and the things which gladden the heart of those who are brought to the saving knowledge of Christ the Saviour.

"The preparatory work for building at Tremel is commenced since the 1st of this month. One mason and two quarrymen are at work. I will try to increase the number, as it is desirable to have the building completed within the summer season."

On the 16th of June he had the pleasure of baptizing Mr. A. W. Monod, the son of the late eminent servant of Christ, the Rev. Adolphe Monod. Mr. Monod has recently concluded his studies for the ministry of God's word in the Theological Academy of Montauban; but, pressed by conscientious views of duty, he has abandoned his prospects in the Reformed Church of France, and cast in his lot with the few and feeble Baptists of his native land.

As Mr. Monod, both by his piety and his education, is well-fitted for the ministry of the Gospel, Mr. Jenkins urgently represented to the Committee the importance of availing ourselves of Mr. Monod's adhesion to our sentiments, to strengthen his hands, and to seize the openings Brittany now presents for further missionary labour. The extension of the work to Tremel also renders it necessary that assistance should be given to Mr. Jenkins, who will manifestly be unable to supply the two stations efficiently with that at Plougasson, in addition to the itinerary work of the district. The circumstances of Morlaix render it important that attention should be given to the French-speaking population of that rising town.

The Committee, therefore, invited Mr. Monod to visit this country. This he has done; and we have now the pleasure of stating that the intercourse enjoyed with Mr. Monod has so favourably impressed their minds, that a most cordial invitation has been given him to join Mr. Jenkins in the work of the Lord at Morlaix. He entered on his work in the early part of October. May his and

our desire be accomplished—to see rising in France many self-supporting churches, to testify to the grace and mercy of our Lord Jesus Christ.

The chapel at Tremel is going on to completion as rapidly as circumstances will allow. Mr. Jenkins is cheered by the promises of assistance he has received from at least four of the Welsh associations. Adverse parties in Brittany begin to exhibit some degree of uneasiness; but it is hoped that no material impediment will arise. In a recent letter, dated September 13th, Mr. Jenkins furnishes the following particulars of the mission:—

“Boloch the colporteur has been labouring of late in a mountainous district in the interior of the country. He found the people very ignorant and savage, still he was able to sell several New Testaments among them. Priestly opposition was on the *qui vive*. One priest announced from the pulpit that a dangerous wolf had come among his flock. Nevertheless the colporteur continued his way, speaking and arousing people's attention to the word of God, with his usual energy. He happened to come to a farmer who had a French Bible (a rare thing) and Testament. This man, having heard of the priests opposition, went at once to compare the Breton Testament with his French Testament, and having found them the same, he bought the Breton one, and cordially encouraged Boloch to go on with his work without fearing any one.

“The Scripture reader also is usefully employed. He lately sold, in less than a fortnight, within a few miles from Tremel, twenty-eight Testaments, two Bibles, nine Barth's Bible Stories, and distributed a goodly number of tracts. He found several opportunities to read the New Testament. A fortnight ago, I preached at Quimper to about thirty Bretons. Last Sabbath, after our morning service, I went to Plougasnon and preached in Mdle. Smith's chapel to a similar number. It appears considerable effect, of a beneficial kind, is produced on the people by the building of our place of worship at Tremel. In a wide extent of country public opinion is becoming more enlightened and favourable to the Gospel and Protestantism. We are encouraged to go forward in the name of the Lord.”

As the stock of Breton New Testaments is becoming low, Mr. Jenkins is anticipating shortly the preparation of two new editions—one for the pocket, in 32mo., and another in 12mo. It is hoped that the British and Foreign Bible Society will on this, as on a former occasion, undertake the cost of the reprints.

HOME PROCEEDINGS.

As usual, the month of October has been fully occupied with Missionary Meetings. The Rev. F. Trestrail has been engaged with the Rev. W. K. Rycroft in Lancashire, including Manchester and Liverpool in their range. The Rev. J. Sale completed his visit to the churches in Lincolnshire in the early part of the month, and then visited Reading, proceeding into Cornwall for the last fortnight. We are greatly indebted to the Revs. N. Haycroft and J. Stock for their services in North Devon, and to Rev. H. Wilkinson for undertaking the work of deputation in Rochdale and its vicinity.

The Rev. L. F. Kälberer has visited the auxiliary churches in Hampshire, finishing the month in Liverpool. Mr. Underhill undertook the services at Portsea and Ryde, while Mr. W. Heaton kindly completed the work of the deputation in Hampshire with Mr. Kälberer.

These services have been upon the whole well attended, and at present our contributions generally come up to the amount of last year. The missionary spirit is, we trust, through God's blessing, widely extending its influence and power.

As intimated in our last, the Rev. E. Hewett and J. Kingdom sailed for Jamaica on Sept. 30th. The Revs. J. Page and G. Rouse also sailed from Gravesend on October 2nd. We have received letters from both of them,

sent on shore by the pilot, off Portland, saying that the voyage, through the good providence of God, had began under very favourable auspices; the weather was fine and the progress of the ship had been very rapid. They must have lost sight of the shores of England on the 5th or 6th ult.

Since our last we learn that the cholera, which was making ravages in the North-West Provinces of India, has abated. The lives of the missionaries have mercifully been spared.

The Committee have to regret the resignation of his place amongst them of their long-esteemed friend, John Lee Benham, Esq., through increasing age. They have expressed their regard for his services to the Society, by placing his name on the list of Honorary Members of the Committee. S. R. Pattison, Esq., of Clement's-lane, London, has accepted the invitation of the Committee to fill the place thus rendered vacant.

NOTES AND INCIDENTS.

ANTIQUITY OF THE HINDU RACE.—Dr. Wilson, of Bombay, in a recent pamphlet, holds that some three thousand years ago, about 1200 B.C., the Aryas, a great Northern race, settled in the plains of Hindustan. This race was, in fact, the great Scandinavian race of Northern Europe, having its origin in the steppes of Tartary. It split into two branches. One swarmed to the North and West, occupied Scandinavia, and became the ancestors of the numerous tribes which settled on the shores of the Baltic, ravaged Normandy, and colonised England. The other portion swarmed southward, and conquered India. The two races, the Brahmins and the English, are therefore essentially the same. The Aryas, as they called themselves, spread from the Doabs of the Indies and the Sutlej to the South. Their progress was but gradual. Even at the time that Menu compiled his laws, about 600 B.C., they had not reached further than the Vindhya range. North of these mountains they were all-powerful, and Hindustan was called Aryavarta, the land of the Aryas. By the Christian era they had spread over the Mahratta countries, and with the centuries advanced to the extreme south, over Ceylon and part of the Archipelago. Ruins of temples in Burmah and Java still exist to signalise the extent of their conquests. From the moment of the final conquest of India the Aryan mind appears to have stood still. For 1,500 years it has not evolved an original idea, a social change, or a mechanical improvement.

MISSIONARY PROSPECTS IN INDIA.—Encourage the missionary by all means. Send out as many earnest and pious men as possible to proclaim the Gospel to the heathen. The missionary is truly the regenerator of India. Though as yet his labours show little apparent fruit, believe not that they are lost; the land is being leavened, and Hinduism is everywhere being undermined. Great will some day, in God's appointed time, be the fall of it! Hinduism is even now not as bigoted as Hinduism used to be. Nor should disappointment be felt at the small number of converts. A Hindu proselyte to Christianity incurs a penalty little less than that of martyrdom. He becomes out-cast, excommunicate, and loses most of that which is usually accounted to make life valuable. It is not from all that such sacrifice can be expected. Countenance, then, and protect the missionary in his noble enterprise. Speak

well of him ; employ the deserving among his converts, at least on terms of equality with the deserving Mussulman and Hindu, and from your private resources aid the good work ; but let neither the Government nor its servants take the place of the evangelist.—*M. R. Gubbins, Commissioner for Oude.*

MISSION OF THE ANGLO-SAXON RACE.—The migratory and colonising character of the Anglo-Saxon races peculiarly adapts them for the work of missionaries. This trait belongs to the inhabitants of Great Britain, as well as to Americans. Indeed, we should expect that the mother and daughter would resemble each other in so characteristic a feature. Both nations have ever manifested a disposition to wander into every part of the earth, for gratifying a boundless curiosity, making discoveries in art and science, and eminently for purposes of traffic. Nor do they manifest so much of a desire to return home as other nations, with perhaps one or two exceptions. The consequence is, colonisation on a wide scale. . . . And why may not the whole earth be ultimately brought under the influence and into the possession of the dominant race? Can it be that Providence has no control of this grandest of all the movements among the nations, nor any design in it? Suppose all these emigrants, British and American, had the true missionary spirit, and the highest good of the world were their impelling motive, what would their possession of the whole earth be, but its conversion to God? They are certainly bound to go forth with such a spirit in their hearts ; and if the Gospel had thoroughly permeated Britain and America, they would possess it. In the power which God has thus given these nations to spread over the earth, and take possession of it, we see both his commission and intention to make them missionary nations. Did they realise it and act upon it, this movement would be the grandest spectacle which this world exhibits.—*American Theological Review.*

SIR JOHN LAWRENCE ON CHRISTIANITY IN INDIA.—There is one other subject on which I will say a few words, and that is on the introduction of the Bible into our schools in India. The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in no wise accord with ours. A Hindu soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospitals at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst, induced by severe wounds, rather than receive water from the hands of an English lady. His words were, "Though no man see me drink, God will see it." The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionately superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus, stories of bone dust being mixed with the flour sold in the market, and the like, are constantly floating about the country. We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of our religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own

faith. Shall we, then, sap the foundations of their belief, without giving them facilities for acquiring true knowledge? Can this be wisdom? It is said that the work should be restricted to the missionaries. But what can a few missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the missionary; but that when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, cannot really remain neutral. Its influence will either be for or against its progress. Under the most favourable auspices, that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government schools may be effected in many places with the full consent of the children and their parents by teachers who have their heart in the work.

FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., July 13, 29, 31, August 28; Fuller, J. J., July 31; Milbourne, T. K., July 29; Saker, A., July 31, and one letter no date, received October 12th; Smith R., July 29, August 29.
- ASIA—AGRA, Gregson, J., August 3, 18, Sept. 2.
- BARISAU, Reed, F. T., July 15.
- BENARES, Parsons, J., July 16.
- CALCUTTA, Kerry, G., Aug. 23; Lewis, C. B., Aug. 14, 22, Sept. 7.
- CHEFOO, Hall, C. J., July 1.
- COLOMBO, Allen, J., July 17.
- DINAGEPORE, McKenna, A., Aug. 17.
- GYA, Greiffe, E., June 21, July 31.
- HENZADA, Thomas, B. C., Aug. 6.
- HOWDAH, Morgan, T., July 22.
- KANDY, Carter, C., July 29.
- KHOOLNAH, Anderson, J. H., Sept. 6.
- LANDOUR, Parsons, J., July 2, Aug. 3, 17.
- MONGHYR, Lawrence, J., June 19.
- POONAH, Cassidy, H. P., Aug. 10.
- RANGOON, Craig, T. R., July 27.
- SERAMPORE, Sampson, W., Aug. 5.
- SEWBY, Ellis, R. J., Aug. 20.
- SHANGHAI, Kloekers, H. Z., July 9.
- W-KJA-WANG, Kloekers, H. Z., May 23.
- YENTAI, Hall, C. J., July 16.
- AUSTRALIA—CASTLEMAINE, Smith, J., June 24, July 24.
- GEELOG, Rees, D., June 25.
- MELBOURNE, New, I., July 25.
- BAHAMAS—INAGUA, Littlewood, W., July 29.
- NASSAU, Davey, J., Aug. 24, Sept. 28.
- FRANCE—MORLAIX, Jenkins, J., Sept. 13, 25.
- HAYTI—JACMEL, Baumann, W., Sept. 8; Bouhon, V. E., Sept. 26; Webley, W. H., Sept. 9, 25.
- JAMAICA—BROWN'S TOWN, Clark, J., Aug. 7.
- CALABAR, East, D. J., Aug. 6, 23.
- FALMOUTH, Lea, T., Sept. 19.
- FLETCHER'S GROVE, Teall, W., Aug. 7.
- KETTERING, Fray, E., Sept. 23.
- KINGSTON, Oughton, S., Aug. 24.
- LUCEA, Teall, W., Tabular Statement.
- MONTEGO BAY, Henderson, J. E., Sept. 14; Reid, J., Aug. 21, 22.
- PORT MARIA, Day, D., Aug. 15.
- ST. ANN'S BAY, Millard, B., Aug. 22.
- SAVANNA-LA-MAR, Clarke, J., Sept. 16.
- SPANISH TOWN, Clark, J., Aug. 24; Phillipppo, H. E., Aug. 24.
- TRINIDAD—Law, J., Aug. 7.
- SAN FERNANDO, Gamble, W. H., Sept. 23.

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 Mrs. Wadman, for a Parcel of Clothing, for *Rev. J. C. Page*;
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 Rev. G. Allen, for a Parcel of Magazines;
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 The Rev. W. K. Rycroft acknowledges with many thanks a Parcel of Clothing, from Friends at Plymouth, for *Native Preachers, Bahamas* ; and Books to the value of £1 5s., from Mrs. Snowden, of the same place ;
 Mr. La Fleur acknowledges with thanks two Boxes of Clothing, for *the use of the Grande Ligne Mission, Canada* ; one being from ladies connected with the Rev. J. Kennedy's Church, Stepney, and the other from ladies connected with the Rev. D. Katters's Church, Hackney.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1861.

W. & O. denotes that the Contribution is for Widows and Orphans ; and N. P. for Native Preachers.

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