

# THE MISSIONARY HERALD.

## MORAVIAN MISSIONS.

THE missions of the Church of the United Brethren, or the Moravians, deserve to be more familiarly known by Christians in general than has been the case. Established, as some of them are, on the very frontiers of the inhabited world, or under circumstances of peculiar difficulty, marked by the celebrations and customs distinctive of the Moravian body, their missions have an individuality that invests them with a peculiar charm.

They are established in seven different parts of the world—in Labrador, Greenland, among the North American Indians, in the West Indies, including the Danish Islands and the Mosquito Coast, in Surinam, South Africa, Central Asia, and among the aborigines of Australia.

In Labrador, amidst the Esquimaux tribes, are four stations—Hopedale, Nain, Okak, and Hebron. Communication with Europe is kept up by a vessel sent out, every year, from London, with supplies of food and apparel for the use of the missionary families, in addition to what can be procured in their adopted country. In this way they are also furnished with valuable gifts to the widows, the sick, and the necessitous in times of scarcity, and with rewards for the children in the schools. The ship brings back as cargo whatever articles of export may have been collected during the year. She generally arrives in Labrador in the height of the summer, when the ice is sufficiently dispersed to allow of her approach. Last year the *Harmony* made her twenty-ninth and last voyage in this good service, another vessel having been built and equipped to take her place. Four missionaries are generally sustained at each station. At the end of 1859 the numbers of the united congregation were 1,138; of communicants, 368. Schools, both for boys and girls, have been established. They are carried on through the winter, generally from October to April or May. Soon after the Easter festival the people disperse for their summer occupation of catching seals, fishing, &c. A training-school has been opened at Hebron, and five of the native youth entered last winter. The celebration of the different festivals at intervals throughout the long winter, appears to have a good effect. Sacred music—and among these poor people very skilful performers, both vocal and instrumental, are to be found—forms a considerable part of the celebration. The organ is constantly employed in their services. From time to time the brethren are cheered by many true conversions, and their faith animated by the happy death-beds of their converts.

In Greenland are four stations—New Herrnhut, Lichtenfels, Lichtenau, Frederickstabl. The state of the mission is, on the whole, decidedly encouraging. Tokens of “renewed spiritual life” rejoice the missionaries at some of the stations; increased diligence in attendance on the means of grace, and punctuality and regularity in the school-children, marked the whole during the last winter. The number of brethren at present in the congregation, who are endowed with the gifts which qualify

them for employment as assistants among their countrymen, is another hopeful sign.

The mission to the North American Indians is in a depressed state, owing to various causes, which it is hoped will prove temporary. The wandering habits of the people are, however, at all times a serious impediment to evangelical labour amongst them.

In the West Indies the mission is in full operation. In the island of Jamaica there are seven stations; and at Antigua, St. Kitts, Barbadoes, and Tobago there are several. Three stations are on the Danish island of St. Thomas; one of them commenced in 1739. One is in St. Croix, and six are on the Mosquito Coast.

The accounts from Jamaica, last year, were most encouraging. The revival, vouchsafed to all the mission churches on the island, commenced, it will be remembered, at the Moravian station of New Carmel. The testimony of the brethren, as to the permanent effects of the visitation, agrees with that which we hear on all hands. While the excitement subsides in time, the holiness, liberality, and consistent walk of the majority of the new converts approve themselves to beholders as "the fruits of the Spirit." This unusual work of God is not new to the brethren's church. Great awakenings have taken place in years gone by in various parts of the mission-field:—as in Greenland; among the Indians, both of North and South America; in the Danish West Indies, and in Antigua. "The present work in Jamaica differs," as a writer observes in the *Periodical Accounts*, "perhaps, from all the others in the exhibition of what may be called physical phenomena; the practical use of which we do not profess to understand, but the existence of which it would be at once wrong and useless to attempt to deny."

The mission on the Mosquito Coast, Central America, has been, in some degree, affected by the political disturbances of that unsettled country, and the locality of one of the stations changed in consequence; but the work does not seem materially hindered.

At Surinam the work proceeds, amidst many discouragements. The debasing influence of slavery is a constant counterpressure to the missionaries' efforts; and the comparatively few labourers to so large a population places them at great disadvantage. The entire population of Surinam is 53,000, of whom 16,000 are free, and consist of whites, coloured people, and blacks; while the remaining 37,000 are slaves. Nearly 28,000 are under the instruction of the brethren. In the country districts there are sixteen missionaries, to the service of more than 21,000 souls. The remote parts cannot be reached, with so small a staff, more frequently than six times a year.

In South Africa the mission has long had a firm footing. Eleven different stations are kept up. Gnadendal, Robbin Island, Mamre, Enon, Clarkson, Shiloh, Wittwater, Elim, Godoree-wacht, Engotini, and Goshen. In these stations the state of things is such as to raise the hopes and call forth the praises of God's people. The congregations are numerous and attentive. Numbers adorn the doctrines they profess to believe, and many depart in the faith triumphantly. Schools, and in some instances, training schools, are successfully maintained. At Gnadendal the younger members of the settlement have formed voluntary associations for mutual edification and the diffusion of a prayerful spirit. In addition to the ordinary objects of attention in the mission schools, music is carefully cultivated; and as we have seen among the Esquimaux,

so by the Negroes of the West Indies, and the Bushmen and Kaffirs of Southern Africa, the works of Handel and Haydn are performed with considerable ability. The station on Robbin Island is one of those peculiarly characteristic of this mission. The island is only accessible on one side; the rest of the coast being rock bound. It contains about 400 inhabitants. Of their circumstances, an idea may be formed from the description given by a newly-arrived missionary. "Adjacent to the landing-place, on either side, are the hospitals for the female sick, and a female lunatic asylum, together with the houses of some of the officials, and the store. They are dingy-looking buildings of one storey, and yellow washed. From these are walks slightly sloped up to where our house stands. The principal building in this row—indeed by far the handsomest and most commodious on the island—is the pretty little church, with its yellow walls, and whitewashed tower, and buttresses. It will hold, I should imagine, about 150 people, is fitted up with a neat pulpit and reading-desk, and has a small gallery at one end.

"Our house is on the left of the church, when looking eastward; the churchyard, and a small garden, lying between it and the sea. On the left, with an interval of about five yards, is the leper hospital, a large low building, containing four wards; two for men, and two for women. At present, there are about fifty inmates.

"At about twenty yards distant, nearer the sea, is Dr. Minto's house, with a large garden attached to it. On the right of the churchyard—round which, and our premises, is a neat, whitewashed wall—stands the large lunatic asylum, formerly a prison for convicts. Still further, in the same direction, on a smooth hill, is another hospital for chronic patients. To the north-east, about twenty minutes' walk from our house, are the huts of the nine Kaffir chiefs, who are prisoners of war.

"At the distance of about six minutes' walk behind our house, on a slight eminence, is the sandy little burying-ground for the lepers, &c.—the graves of which are marked by the ribs of whales.

"On the 20th of February I opened school with twenty-seven children, from four to thirteen years of age. It is held in the church,—the Government not having, as yet, erected a school-house. The children have four hours and a half of school daily, except on Wednesday and Saturday afternoons. They are taught Bible history, reading, writing, arithmetic, and geography. On Mondays, Wednesdays, and Fridays, I keep school for an hour for the lepers, and chronic sick, and blind. About fifty men and women attend, only twelve of whom can read as yet. I teach them short passages out of the Dutch Bible and Hymn-book, and we read a couple of chapters. They are very attentive, and eager to profit by the school. . . . Twice a week, on Tuesdays and Thursdays, at Dr. Minto's special request, I take about ten of the more quiet, English-speaking lunatics, for an hour's reading.

"We would commend ourselves, and the work committed to us among these poor afflicted people, to the prayers of our dear brethren and sisters, and friends at home."

At Kyelanly, in Central Asia, three missionaries and their wives are labouring far from all Christian society, and in the face of great obstacles. A boys' school has been formed, but the boys are wild and unmanly, and care little for instruction. The missionaries go out into the villages, and endeavour to collect congregations, or visit the Buddhist monasteries, and converse with the Lamas. As yet, they have been sowing

only : may the reaping-day be not far distant ! But if any little band of Christian volunteers need the prayers of their brethren, it is the three missionaries and their wives, far away among the mountain fastnesses of Central Asia.

The Mission to the aborigines of Australia, though confined to one or two localities, and, as yet, in its infancy, has already been blessed with the conversion of several of these poor blacks. The young men, particularly, listen to the Gospel, and are touched by "the story of peace." One of the missionaries mentions a youth, since baptized, whom he found one Sunday evening sitting among his countrymen with his New Testament and small Scripture pictures in his hand, telling them, in their own tongue, how Jesus had died for them, and risen again, and then ascended up to heaven. His audience was deeply attentive, and two of them, young companions of his own, were putting many questions to him respecting the salvation which is in Christ Jesus. The stations are called Upper Regions and Ebenezer, on the right bank of the Wemmera river. The whole account of his mission, as given in the periodical accounts of the society, is extremely interesting.

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## FOREIGN INTELLIGENCE.

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### CHINA.

In our last notice of the mission in this great empire, it was mentioned that Mr. Kloekers had paid a visit to the Imperial city of Peking. He has, in fact, entered Peking twice ; and the last time was compelled to leave by the refusal of the British ambassador to afford him protection, or to grant him a passport.

The first portion of the voyage was made in the company of the Prussian ambassador, with whose suite he was permitted to travel. They left Shanghai on the 21st of April, in a French gunboat, passing on the way the city of Chefoo, and the celebrated Taku Fort, reaching Tien-tsin on the evening of the 1st of May. From Tien-tsin the journey was continued in a peculiar and rude kind of cart, drawn by mules. It was on the evening of Thursday, May 9th, that Mr. Kloekers arrived in Peking. The road had run sometimes on dykes, sometimes across fields, and was always extremely dusty and rough. The fields were bare of cultivation, nor had the trees put on their spring foliage. The soil seems to be much impregnated with salt. But, although the marks were visible enough of the recent tempest of war, there was no destruction to be compared with what may be witnessed in the track of the rebel hordes.

The city was entered by the Kwanchu-gate, and an hotel was found near the walls of the Tartar city. Early the next morning, Mr. Kloekers, with his two companions, sought admission into the Temple of Heaven, but were not allowed even to enter its gardens. Two New Testaments were, however, left with the priests, and several others given to the mandarins who were there engaged in the rites of worship. Finding the guard at the gate of a portion of the gardens asleep, the missionaries entered, but they saw nothing of interest. The trees were very beautiful, consisting of poplars, weeping willows, and cedars.

In the afternoon they paid a visit to the Roman Catholic Cathedral, which stands in the Tartar city, just within the gates. A graveyard surrounds it, protected by a brick wall. There is a small garden in front, with two large tablets, resting upon the backs of stone tortoises ; the inscriptions were expressive of the favours granted by the Emperor Kang-hi to the Catholic Church. The interior had the usual ornaments of pictures, crucifixes, and Virgin Marys.

In a conversation with a native priest they met with, they learnt that there were twelve foreign priests in Peking and the surrounding district, and they were told that their converts amounted to one million—an evident exaggeration.

The Emperor had adopted a curious expedient to supply the great want of coin, and reduce the dearth of food. He raised the value of every coin two-thirds, in some places one half; and by paying his soldiers in this improved currency, he hoped to ensure a cheaper supply of food. Of course the merchants raised the prices of their goods, and this singular attempt to cheapen the necessaries of life failed of its end. The travellers found that the Chinese milkmen were quite ready, as in other lands, to reduce the quality of their commodity with a plentiful addition of water. Their beef they strongly suspected to be a cutting from a dead mule.

A brief visit was paid to the Temple of the Moon; a Chinese funeral excited their curiosity, by its noise and display of fireworks; but the most important spots, whence views might be had of this great city, were closed to them. In a visit to the archimandrite, or head priest, of the Russian embassy, they learnt that there were about 200 converts attached to the Greek Church, and that there were two churches in the city for their worship. One of these was visited, and found to be splendidly adorned.

On visiting the English embassy, Mr. Kloekers was most angrily received, and peremptorily told that he had no business to be in Peking; and that the treaty provided only for the coming to the capital of Mr. Bruce and his suite. It was in vain that he pleaded his right under the treaty; that as a missionary it was his duty to preach to *every* creature, and that the Chinese had exhibited no opposition. Why, also, should Roman Catholic missionaries be permitted to come, and not Protestants? After this reception, on consulting his companions, who had met with a similar repulse, it was resolved to return for a time to Tien-tsin, and to await the progress of events. Accordingly, after a stay of four days, during which many Scriptures and tracts were circulated, they set out from Peking.

Mr. Kloekers was not, however, prepared to give up his desire to make Peking the centre of his evangelical operations. It was certain that the terms of the English treaty did not allow his exclusion, while there could be no reason against his stay there, which did not equally apply to the residence of Romish priests. He therefore determined to make another attempt to give to Peking the Gospel. He left Tien-tsin for this second trip on the evening of the 20th of May, travelling slowly, and spending time in the intervening towns in preaching and distributing the word of God. At U-Kja-wang some five persons attached themselves to him as disciples, daily meeting with the missionary for prayer and instruction.

While staying at this place, the French ambassador passed through. Hearing of Mr. Kloekers at the inn, he sent to demand his passport. Not being a French subject, Mr. Kloekers properly refused to give it up. After his departure, several interesting conversations were had with some native Romanists, one or two of whom exhibited great sincerity and a desire to know the truth.

At length, on the 13th of June, Mr. Kloekers again entered Peking, and was gladly received in the hotel where, on the former occasion, he stayed. The next day early, the mandarin of the quarter called on him, who wished to know his business, and to see his passport. Subsequent circumstances led to the conclusion, that the mandarin had been sent at the instigation of the French embassy. On the 15th, the city secretary, and a long train of mandarins, came to the house. His object was to see Mr. Kloekers' passport. Then it clearly appeared, from the conversation of the mandarin, that the French and English ambassadors had influenced the prime minister of state to direct Mr. Kloekers to leave Peking, and to prevent all other Englishmen from coming to the capital. It is difficult to understand the motives of Mr. Bruce in thus acting. It would appear that the French have great jealousy of Englishmen in Peking, especially of Protestant missionaries; so that while passports are freely given to French priests, they are denied to all others, and Mr. Bruce is persuaded to sanction the injustice. Two or three days were spent in negotiations with the man-

darins, closing, finally, with an appeal to Mr. Bruce, to give the requisite permission for Mr. Klockers to remain. This was peremptorily refused. As the landlord of the inn was now getting into trouble for entertaining him, and preparations were being made to convey him away forcibly, Mr. Klockers at length resolved on leaving Peking, and accordingly, on the 22nd, he set out on his return to Tien-tsin.

Thus, for the present, Peking remains closed to all missionary labour on the part of Protestants. Although the last treaty gives them equal rights to those enjoyed by the subjects of France, yet our own representative refuses to give effect to them. Meanwhile popery is securing residences for its priests, and temples for its worship; but evangelical truth is under ban, and a professed Protestant forbids its expansion, and urges the rulers of China to exclude it from their capital. We leave it to our readers to determine whether Mr. Bruce is a fit representative of Protestant England in China.

## CEYLON.

### COLOMBO.

FROM an early period of the mission, two churches have existed in Colombo, the capital of the island of Ceylon. One of them consists of Europeans and of a class of persons known in Ceylon as burghers, the descendants of Portuguese, Dutch, and English settlers born in the country. This church meets in that part of the city called the Pettah, where a very commodious chapel was built for their use a few years ago. The Rev. James Allen acts as pastor, and is assisted by some members of the church in carrying on the regular services, as he is frequently engaged, on some part of the Lord's-day and during the week, in visiting one or more of the native churches, which lie scattered in the jungle at various distances, of from three to ten or twelve miles, from Colombo.

The second church meets in a part of the city called the Grand Pass, and is composed of native Singhalese converts, under the oversight of a native pastor, by name J. Sylva. There are connected with it three out-stations. There has grown up, of late years, a very pleasant and useful practice among the members of the European church, that of paying occasional visits to the native churches, to assure them of the fraternal sympathy of their brethren of another race, and to confirm the native brethren in their attachment to the Saviour. We should be happy to learn that all European churches in heathen lands were in the habit of exhibiting a similar interest in the work of God among the heathen around them.

Such a visit was paid in the month of February of the present year to the native church at Kottigahawatte, by a deputation from the Pettah church. It consisted of Messrs. Ferguson and Siers. Kottigahawatte lies in the jungle about six miles from Colombo, and is reached by a road overshadowed nearly all the way by cocoa-nut trees. The native pastor is Mr. Whytoo Nadan. He is now an aged man, and has for many years exercised his ministry among the people with great consistency and usefulness. He has about fifty persons in fellowship.

The visit took place on a Lord's-day, and gave the pastor great delight. He recognised in Mr. Siers the son of his first teacher in the Gospel, from whom he received instruction in 1813. The incident awakened many reminiscences of the early missionaries; of Mr. Chater, the founder of the mission; of the apostolic Daniell, the amiable Dawson, who perished with his whole family at sea; of John Jacob Davies, and John Davies, and of the late estimable Dr. Elliott. Nadan exhibited, with grateful pleasure, the books which these estimable men had presented to him. Though age has somewhat dimmed the fire of this native brother—for he is now more than sixty years old—yet in preaching and prayer much of his old energy remains undiminished. He is a fluent preacher in Singhalese, though of Tamil origin, and born in Jaffna, on the north side of the island. About two hundred persons, chiefly adults, respectable in appearance, serious and attentive, assembled in the spacious

chapel, and, after the regular service, which was conducted by Mr. Nadan, the deputation addressed the congregation, conveying to them the fraternal regards of the Pettah church, and urging upon them the necessity of personal effort and prayer to the Lord of the harvest, that he would thrust forth labourers into the field. Several members of the congregation replied in appropriate terms, and charged the deputation to convey to the Pettah church their love and good wishes.

The progress of the Gospel among the Buddhists of Ceylon is very slow. The nature of the religious belief of the people tends to destroy all earnestness, and to render torpid the spiritual affections. But even where this is in some measure overcome, and a belief in Christ has been substituted for faith in Gaudama, the religious sentiments are weak, and the converts largely participate in that placid, quiet character which is so marked a feature of Eastern life. The ease with which a livelihood can be secured from the fertile soil, quickened into rapid fecundity by the tropic sun, adds to this apathy. The cares of life are few, and press with little force on the mind. A dreamy existence is encouraged, in which powerful emotions are rare, and the sense of sin and the need of a Saviour are but feebly felt.

A strange effect has been produced by the forcible baptisms which characterised the Dutch rule. Then every child was sprinkled, under heavy penalties for the omission of the rite. Multitudes now bring their children to the missionaries who are Pædobaptists, and obtain the performance of the ceremony, thinking it indispensable, and giving themselves the name of Christian Buddhists! It is a matter for regret that native missionaries of these bodies so readily administer baptism to the children brought to them.

A slight movement has of late been apparent on the part of Buddhist priests to retain the people under their influence. On the other hand, it seems probable that many of them would lay down the yellow robe of the priesthood for Christianity, if an equivalent income could be secured them to that they would lose.

Mr. Allen has enjoyed the pleasure of baptizing three persons at the Pettah. Two of them were formerly Presbyterians. One had been an attendant for years, but the Word of God seemed to have no effect till some months ago. She has now experienced the power of the truth, and a deep sense of sin has been induced. The conversation of the other proves him to be a humble Christian. He has sought baptism from the sheer force of the teachings of the New Testament on that subject.

In the jungle churches there has been here and there an addition. At Gonalwelle, after close examination, eight persons were accepted for baptism; and two others at Makawitte have also shown the marks of true conversion. At Hendelle a woman has been baptized who has long importuned for fellowship. Her knowledge and experience of divine things do not extend far, but the missionary hopes that she is converted. More persons, indeed, might be received; but the missionaries endeavour to discriminate and to accept only such as in their judgment have truly believed the Gospel. But they deeply feel the need of a large outflow of divine grace to give wider effect to the ministry of the Word.

#### KANDY.

Kandy was formerly the capital of the island of Ceylon, while it yet possessed native kings. It lies in the centre of the island, and is surrounded literally by a munition of rocks, the mountains embracing it on every side, only traversable by passes of frightful grandeur and terrific beauty. It is the seat of the Buddhist worship; and its great temple, the Malagawa, is famed for the possession of the tooth of Buddha, which is kept enshrined in numerous bell-shaped coverings of silver and gold, and exhibited to the people only on occasions of great solemnity and importance.

The Rev. Charles Carter is the resident missionary, having under his care a native church of thirty members and a few Europeans. Stations at Matelle and Gampola, where two native brethren reside, have also his constant super-

vision. Mr. Carter has not for some time enjoyed good health; but this has not prevented him from giving a large measure of attention to the preparation of a revised edition of the New Testament in Singhalese, and of two lesson-books for the more easy acquisition of this difficult tongue. The New Testament is in the press, and will, it is hoped, be finished early in the ensuing year. A similar work needs to be done for the Old Testament, which is in many parts unintelligible, and needs much improvement; for those who have hitherto been engaged in the translation have not generally been well acquainted with the vernacular, and unable to discuss questions of difficulty with the native assistants employed. Mr. Carter's knowledge of the spoken Singhalese gives him great facilities for this work; and we hope his life may be spared to accomplish it. Hitherto our missionaries in Ceylon have had little share in the translations which have been made.

Mr. Carter's health will probably require him soon to pay a visit to this country for its improvement. Mr. Allen also suffers much at times from the overwhelming amount of work thrown on his hands. The field, too, is a very large one, and needs more labourers. Under these circumstances, the Committee are very anxious to reinforce the mission, and only await the coming forward of some suitable man to do so. Long has Mr. Allen sought the assistance he requires; and we cannot but urge on our readers to pray earnestly to the Lord of the harvest to supply a helper. The work, though a difficult one, has God's blessing upon it; and we cannot but hope that among our readers are some whose hearts glow with love to souls and to the Saviour, whom no obstacles would daunt, no difficulty discourage. Let them be induced prayerfully to say, "Here am I, Lord, send me."

## A MISSION TOUR IN MYMENSING.

BY THE REV. R. BION AND TWO NATIVE PREACHERS.

ON the 7th of August we started from home, and a few hours' sail brought us to Navara, a considerable market-place. Though there was no hát to-day, we had a large number of Hindus and Mussulmans, besides many women hid behind fences and huts, for our hearers. We had no disturbance of any kind; but the greater part listened with perfect indifference, which was perhaps worse. We distributed a few Gospels, and then left. There being a high wind in our favour, we sailed on at an unpleasant rate till evening, when we put to at a small bazaar, called Jaynagur. Conversed with half-a-dozen Hindus, who listened very willingly. An elderly man among them said, "Sahib, we have fallen between two chairs; we do not understand our own religion, and cannot receive yours." "Why?" "Because our four Vedas forbid it, and pronounce it a great sin to abandon the religion of the fathers." "But what if I can show you that the Vedas are not from God, and that it is no sin to forsake a false religion?" "We are in the Kali Yug, and all religion has passed away; nothing but sin and wickedness is now in the world." "That remains to be proved," said I; "and as to your Yugs, that also is not from God, but from men; we have one Yug. It is God's time of salvation and mercy, and he calls on you to repent of your sins and to believe in Jesus Christ, and promises to save every one. You are old, and will soon have to leave this world; accept, therefore, the terms of mercy."

8th. At Bawal, preached of the Hindu Yugs. One of them interrupted Ram Gati with the question, "How many times they had to be born in the next world to enter into heaven?" Ram Gati replied that man is born once in this world; that after death there will be the judgment. Another, an up-country Brahmin, brought a copy of Genesis which had no beginning nor end, and when asked from where he got it, said, from a Darogah near Dacca. Whatever we said about our Saviour, he applied to Krishna, and insisted that he and Jesus Christ were one and the same person. We showed the absurdity



of his assertion by comparing the lives of both. Upon this he altered his opinion, and begged for a book in which the whole history of Jesus Christ was written. We gave him a New Testament and a few tracts.

Entered the Luckyá river in the evening, and put to at Kaliganj. Here we sat near a shop and conversed with about eight or ten Hindus. One said after I had done, "Sahib, where can I find this Jesus Christ? where can I see him?" I replied, "You can have him here on this spot if you seek him by prayer and believe in him; but see him with your bodily eyes, you cannot. You may see him with the eyes of the understanding, and feel him near, but you must turn to him and renounce your sins."

9th. Sailed up the Luckyá river and put to at Chur-sinduk at eleven o'clock. There was to be a market, and so we waited till people had collected. From three o'clock we all preached under an immense tree to hundreds. Formerly we had some difficulty in getting on in our work here, but to-day people behaved unusually well, and paid very good attention. There was some fighting for books, but only a few were given. A Hindu remarked in Jaynarayan's boat, "We have heard you over and over; your religion is true and good, but we cannot renounce ours and follow Christ."

10th. At Attyadi, a bazaar, we preached to some thirty Mahajans and Mussulmans. They listened attentively to the end, when a Mussulman said, "God has given you one Shastra, another to the Hindus, and another to us. All will be saved if each follows his own book." Jaynarayan replied, "You know there are good and bad rupees; they look all good, but if you ring them on your fingers you easily find out the base coin, which, after discovery, you will never accept for good coin. Just so it is with the three different Shastras. Unless you try them you cannot make out which is from God and which from men. But try it, and you will find that the Hindu Shastras cannot be from God, nor your Koran." The Mussulman was shocked at this, and said with vehemence, "If the Koran is not God's word, then what is?" Jaynarayan replied, "The four books which existed before the Koran are God's word, and none else." The Mussulman said, "The Koran contains all those four books, and this is God's word." Jaynarayan, "If you had read the four books, you would not say so; these are separate, and your Koran is separate, but they do not agree together." He added, "You knew Dudu Miah, that great man among you; well, he acted according to the Koran—burnt down houses, plundered Hindus of their property, carried off their women and girls, and defiled them,—and everybody feared him. Then he fell into the hands of magistrates, suffered here and there imprisonment. At last God's judgment fell on him,—he lost his eyes, his body, once so fair, became black, and he died in great sufferings." The Mussulman put in a word and said, "All men have to die, and so of course had he." Jaynarayan replied, "But he died being afflicted by God's judgment. Now, tell me, has God commanded us to plunder and to burn houses, and to violate women?" "No." "But then Dudu Miah did it, and you all would do the same if you could." "The Koran," said he, "allows a little plundering of infidels." "But," said Jaynarayan, "has God commanded this, or Mohammed? Read, and you will see that God has threatened to punish such offenders. You say that Mohammed is the last and greatest prophet, and Jesus Christ only a common Nabi. Who was greater, Christ or Mohammed? Christ did no sin and was faultless; was Mohammed the same? Christ gave sight to the blind, and raised the dead, and healed all manner of diseases, and rebuked the storm; could Mohammed perform a single miracle?" The man was silenced, and said nothing more.

11th. At Badya bazaar, a few Hindus listened attentively to the word spoken. They all were singers, who go from place to place to earn their bread in this way. One of them seemed impressed, and said he would no more sing the songs of Krishna.

12th. At Haibatnugur put to at noon and walked a mile inland to the Dewan's residence. On the way looked into a neat, clean school bungalow, kept by the zemindar, but it had not yet begun. The residence of the Dewan is a whole square full of brick houses, built high and low, long and short, some

two-storied, some one-storied, surrounded by a high wall. I sent my salaam to the zemindar, but the durwan came back saying he had not yet risen and was still asleep. Upon this we posted ourselves at a hát close by, and were soon surrounded by a large crowd of amlas, burkaudazes, and lattiwallahs, and other people, to whom we preached the Gospel. Considering the usual insolence of the servants of great natives, these made a noble exception, and treated us with kindness and civility. Their attention was throughout good, and even some moulvies heard with apparent interest. The fight for books was sharp, but we had brought only a few, and these were soon distributed.

At some distance from here put to at Jangalbari, which name this place significantly and most appropriately deserves. A good many Mussulmans and a few Hindus gathered near our boat, to whom we preached the Gospel till night set in. A Brahmin was brought into some difficulty by Jaynarayan's questions, but he heard patiently to the end. As he always confounded Krishna with Christ, I put some sentences in, showing him the difference between the two. The zemindar of the place had come with his moonshees and servants, and sat in his boat near mine listening to our conversation on shore. He sent word to me to come and sit in his boat. I went, but of course we could not agree in our religious sentiments. However, he and his people behaved remarkably well and calmly. He insisted that Mohammed was the last and greatest prophet, yet avowed his belief in Jesus Christ also as one of the prophets, and said that his religion was dissolved, and instead of it Mohammedanism and the Koran set up.

13th. Proceeded to a fair at Garimganj, in the Kudir jungle. Here we spent nearly the whole day. From 8,000 to 10,000 people assembled here from all directions—buying, selling, and making the place exceedingly lively and crowded. Unhappily the square in which the bazaar is built was so full of people that we could not obtain a shadowy place, and were therefore exposed to the fearful heat of a midday sun. Besides this, we were at once so hemmed in by hundreds of people that no fresh air could reach us. There must have been more than a thousand Hindus and Mussulmans close together, who heard us with surprising patience and attention in this heat. A whole sea of heads moved now and then right or left, as the pressure from outside compelled them to make room for more. Standing on an elevated spot, we could reach the furthest with our voices, but when I was just right in the matter, a giddiness in the head, and a chill throughout my whole body, obliged me to finish sooner than I wished, and to hasten to the boat. There I found my thermometer at 96° in the shade, and seeing this I could account for the trembling and giddiness. The native preachers were carried out above the ground by the pressure of the crowd, but no one gave any trouble to them.

14th. Sailed over four jhils and reached Chirang bazaar at nine o'clock. Here we stayed the whole day, there being a large hát to be held. From this part all the Decca bearers come, having their families and homesteads in this neighbourhood. From one o'clock we preached to some five to six hundred people, but having not even a tree for protection against the powerful sun, I had to abridge again on account of renewed giddiness in the head and trembling over the body. All the rest of the day one crowd after another came for books and conversation. The noise and press at our boats were alarming, but yet amusing. My boat happened to be near a cook-house of some shopkeepers, and a narrow lane between this and other huts was a short cut to our boat. Not satisfied with this lane, the hát people took liberties, and passed right through the cook-house of the Hindus. Three of them were cooking and eating, but they were not a moment left in peace. One sat eating his rice and curry in a corner as he could: now a mouthful, then a stop; and with the other hand he wielded a long bamboo among the legs of the intruders, scolding, abusing, and laughing; again he took another mouthful, retreating with his brazen plate gradually to the farthest end of the hát, where he was almost invisible. Another beat with a split bamboo about the walls and posts of the house, roaring out like a madman, and, after all, sitting down in despair, holding his sides with laughter. Boys tumbled into ankle-deep puddle, and into muddy water, bespat-

tering the bystanders with dirt, and receiving cuffs right and left from the surly Mussulmans and Hindus.

When evening approached, hundreds of dinghis, small and great, passed our boat, and each one stopped, and the people begged permission to have a look inside the boat. This was readily granted. Many who could not get a Gospel in the day came now on their homeward way to carry one away to their distant villages. Look where we might, we saw these dinghis gliding over the jhils, laden to the edge, and people reading, chanting tracts and Gospels, or engaged in giving their opinion of this new religion. As I looked after them, with many a silent prayer that this seed of the Gospel may spring up and bear fruit, it was impossible not to rejoice in hope that the time must come when the large gatherings in these wastes and jungles will be the means of spreading the faithful saying of Jesus Christ having come into the world to save sinners all over the vast plains of Bengal. "A little one shall become a thousand, and a small one a great nation : I the Lord will hasten it in his time."

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## HOME PROCEEDINGS.

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DURING the last month numerous missionary meetings have been held, and, notwithstanding the difficulties here and there sorely felt, arising from political events, the collections have, on the whole, maintained the average of former years. The Rev. F. Trestrail has been engaged in South Wales at Swansea and Cardiff; and Mr. Underhill at Maze Pond, and with Mr. Kalberer at Nottingham, Lincoln, Newark, Colingham, and Great Grimsby. The Rev. J. Sale has been fully occupied with services and meetings at Bloomsbury Chapel, London, in Oxfordshire, and at Wallingford. The Rev. W. K. Rycroft has visited Sevenoaks, and spent a fortnight in Glamorgan and Monmouthshire. We are also indebted to the Revs. J. Tucker and T. Gould for their services at Battle, Hastings, and Lewes; Mr. Gould has also visited Edenbridge. In our last we omitted to mention that the Rev. W. Landels preached for the Mission in the Independent Chapel, Tunbridge Wells, kindly lent for the occasion, on the 22nd of October.

We record with pleasure the safe arrival at their destinations of the Rev. J. Peacock at Camerouns, and the Rev. W. A. Monod at Morlaix, to enter on their work in those contrasted but important spheres of missionary labour.

### DONATION OF TWO THOUSAND POUNDS.

He in whose power is the silver and gold has put it into the heart of an unknown friend to give to the general funds of the Society the munificent donation of Two Thousand Pounds as a "Thank-offering." This addition to the Society's funds will enable the Committee at once to send out missionaries to China, India, and Ceylon, should suitable persons present themselves. At present there is great want of such men. Will not some be encouraged to offer their services to the Lord by this example of devotedness and love to his cause?

### WIDOWS AND ORPHANS' FUND.

We hope the pastors and deacons will continue to make arrangements for the Sacramental Collection on the first Lord's-day in the new year. The claims on this fund are increasing, and so likewise, we rejoice to say, are the contributions. They have been steadily augmenting since the first appeal was made. This notice is not intended to supersede the usual circular, which will be sent in due course but simply to call attention to the subject in good time.

## CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS' FUND.

These cards will be issued at the beginning of the month, and we affectionately invite our young friends to exert themselves strenuously to obtain as large an amount as possible. The Society now sustains One Hundred and Eighty-two of these most useful labourers. We are glad to say that while the yearly donations to this fund do not equal the expenditure, yet that it is annually increasing; thus, in 1857, £354 were contributed; in 1859, £465; and last year the amount was £517. We need at least £,1000.

The Secretary of the General Baptist Missionary Society, our esteemed friend, the Rev. J. C. Pike, wishes us to say that he has removed from Quorndon to De Montford Square, Leicester.

### FOREIGN LETTERS RECEIVED.

<p>AFRICA—CAMEROONS, Diboll, J., Sept. 24, 27, 30; Fuller, J. J., Sept. 30; Milbourne, T. K., Oct. 1; Peacock, E. J., Sept. 30; Saker, A., Sept. —, and Oct. 1; Smith, R., Sept. 27.</p> <p>VICTORIA, Pinnock, F., Sept. 20, 21.</p> <p>ASIA—AGRA, Gregson, J., Sept. 17.</p> <p>BHOWANIPORE, Cowen, M. E., July 8.</p> <p>CALCUTTA, Lewis, C. B., Sept. 23, Oct. 8.</p> <p>CHEWFOO, Kloekers, H. Z., Aug. 5.</p> <p>DACCA, Bion, R., no date.</p> <p>DELHI, Broadway, D. P., Sept. 5; Broadway, D. P., and Evans, T., Sept. 3, Oct. 5; Evans, T., Sept. 2.</p> <p>DINAGEPORE, McKenna, A., Sept. 19.</p> <p>HOWRAH, Morgan, T., Oct. 7.</p> <p>INTALLY, Pearce, G., Sept. 9.</p> <p>KANDY, Carter, C., Sept. 28.</p> <p>MONGHYR, Gregson, J. G., Sept. 12.</p>	<p>MYMENSING, Bion, R., Aug. 26.</p> <p>SEWRY, Williamson, J., Oct. 4.</p> <p>BAHAMAS—INAGUA, Littlewood, W., Aug. 13.</p> <p>FRANCE—MORLAIX, Jenkins, J., Nov. 1; Monod, A. W., Nov. 7.</p> <p>HAYTI—JACMEL, Webley, W. H., Oct. 10.</p> <p>JAMAICA—ANNOTTO BAY, Jones, S., Oct. 22.</p> <p>BROWN'S TOWN, Clark, J., Oct. 8.</p> <p>CALABAR, East, D. J., Oct. 8.</p> <p>FULLER'S FIELD, Maxwell, J., Oct. 10.</p> <p>LILLYPUT, Milliner, G., Oct. 21.</p> <p>NEW ZEALAND—NELSON, Dolamore, D., Aug. 8.</p> <p>SWITZERLAND—BERNE, Wenger, J., Oct. 18.</p> <p>TRINIDAD—Law, J., Oct. 8.</p> <p>SAN FERNANDO, Gamble, W. H., Oct. 2.</p>
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### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
 Baptist Tract Society, for a Parcel of Tracts, for *Rev. W. H. Gamble, San Fernando, Trinidad.*  
 Mr. Sherring, for a Book, for *Rev. G. H. Rouse.*  
 Ladies' Working Society, Brixton Hill, for a Case of Clothing, &c., value £14, for *Mrs. Rouse.*  
 "Zion" Baptist Missionary Working Party, Chatham, by Mrs. Love, for a Parcel of Clothing, for *Rev. A. Saker, Cameroons, West Africa.*

### CONTRIBUTIONS,

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

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

ANNUAL SUBSCRIPTIONS.	£ s. d.	DONATIONS.	£ s. d.	£ s. d.	
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Do., Broughton.....	0 10 0	2 10 0			
Contributions.....	13 14 7	Millwood—			
		Collection .....			
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	18 7 10	Rawdon—			
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MR. JOSEPH GURNEY requests the acknowledgment of the following Contributions for Baptist Churches in France, collected by Mons. A. Cadot

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For the Grand Ligne Mission, Canada.

Archibald Merriellies, Esq., Upton-park, Slough . . . . . 1 0 0

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