

# THE MISSIONARY HERALD.

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## THE BRAHMO SOMAJ.

On a Wednesday evening in April, 1856, in company with the late excellent missionary, the Rev. J. Lacroix, I visited the hall of the Brahmo Somaj. It is situated in the great thoroughfare of Calcutta, called the Chitpore Road, and in the midst of the native section of the city. We entered the lower part of a large native house, and ascending a long flight of stairs, found ourselves in a room, or hall, nearly a hundred feet in length, but of narrow proportions, with benches rising from the centre on either side. Each bench would hold five or six persons. In the centre the hall was paved with marble. Against the wall was a dais, or raised platform, of marble slabs, reached by three steps, occupying a very shallow recess. Opposite to this, in a kind of bow window, was another platform, covered with red cloth, which we soon found to be the seat of three native musicians.

When we entered there were about thirty persons present. Gradually the place filled up, and by the end of the service there were probably one hundred and thirty individuals in the hall. Soon after seven o'clock, two pundits ascended the dais, clad in muslin of great fineness and purity. They seated themselves cross-legged on the dais, and spread out, on two marble stools before them, the manuscripts from which they proceeded to conduct the service. They began by intoning some Sanscrit slokas, or verses, extracted from the ancient Shastres, and then explained them in Bengali, occasionally interspersing prayers in the same monotone. Once the whole assembly bowed in the attitude of adoration. The general subject was the attributes of the Deity, and in the course of the reading one of the pundits enunciated a long list of qualities which the Deity does *not* possess, the other responding with the attributes which were positive, or antagonistic to the negative. Thus, as the one declared that God was not long, was not short, was not air, was not earth, was not merciful or pitiful as is man; the other proclaimed God to be infinite, spiritual, clement, and kind. This was followed by a discourse from one of them on the manifestations of the divine attributes in nature. "Thus," he said, "who can look upon the sky, the sun and stars which adorn it, some the places of inhabitation, others suns, centres of systems like our own, and not recognize the power, majesty, and glory of Him who formed them." A quarter of an hour was spent in enlarging on this topic. As the pundit finished, a Bengali gentleman, named Debender Nath Tagore, the leader of this movement, came forward, and standing before the dais addressed the assembly for some twenty minutes. The substance of his discourse was the mutability of human things and the necessity of religion. He pointed out how, amidst all the uncertainties of the present, its vicissitudes, anxieties, and labours, one thing is certain—we must die. No one can escape *this* doom: all earthly things then leave us. But there is one

friend that will cling to us under all circumstances, that will follow us wherever we go, whom affliction will not frighten, whom death cannot hurt—that friend is Religion. This friend will cleave to us amidst all changes, and survive the tomb. Now, in order to be religious, one must study the works of God. He is holy. We must become holy, and strive to assimilate our character to His.<sup>1</sup>

Such was the general nature of the address delivered by this Bengali Babu to his fellow-countrymen, and which was listened to with very great attention.

The service closed with hymns sung by one of the musicians, with the accompaniment of the native guitar and tantom. It was a monotonous hum, minor in tone, with florid turns occasionally introduced.

The rise of this sect of Theists in Bengal is a phenomenon not to be overlooked in our estimate of the progress of Christianity in that land. In the whole of the service there was not a word of controversy, nor was there the slightest reference to Christianity; and yet it had been impossible for these Hindus to have arrived at such a belief, or number of beliefs, about God, unless the doctrines of the Bible had been first disseminated. On inquiry I found the body to be numerous. I was informed that there were at least a thousand registered members in all parts of the country. Indeed I met, in many parts of India, with individuals, who professed to hold the Brahmist faith.

The origin of this sect must be traced to the writings of the late Ram Mohun Roy. He affirmed that the original doctrine of the most ancient Vedas was a pure monotheism; that the Hindus in the early ages of their history worshipped the one true God. He therefore founded a new society on this basis, in 1828. Under the title of the Brahma Somaj (followers of one God), its members were accustomed to assemble for worship, making the Vedas the text-book of their theology and prayers. They renounced all the later Shastres as false, idolatrous, and of pernicious morality. They sought to lead back their countrymen to the pure truth of their ancestral religion.

The society made but very little progress, and on Ram Mohun's departure for England, rapidly declined. Six years after his death it was revived (in 1839), but on an enlarged basis. English education had made great progress in Calcutta. The fountains of western science had commenced to flow through the land, and the ancient documents of the Hindu faith were better known and understood. Vedantism, as Ram Mohun Roy's system was called, was then found to be essentially pantheistic. The Vedas were discovered to be full of errors of fact, of science, of history, and pervaded with the elements of idol-worship. They were accordingly abandoned, and a system of eclectic theism was substituted in their stead. This took place about 1854. In three lectures which were published in 1855, the Brahma Somaj entirely repudiated the Vedas, and the "volume of nature" was declared to be the basis of their creed. They now boasted that the "doctrines of the Brahmans were founded upon a broader and a more unexceptionable basis than the Scriptures of any single religious denomination on earth." They claimed to select the articles of their creed from the books of all religionists, the Christian religion included, and to enfold in their belief all the mighty truths which science or nature could teach. Their theology, they said, was the result of logical processes, of close reasoning on the facts of creation and their cause.

But the sect has now entered on a third phase ; and from publications issued during the last year, it appears that the religion of reasoning and of nature is discarded for a religion of Intuition. Five years ago Brahmins stood upon the firm basis, as it was deemed, of logic and nature ; *now*, we are informed that " Brahminism stands upon the rock of Intuition—is founded upon those principles of the mind which are above, anterior to, and independent of reflection." Such is the language of the fourth of the series of tracts issued in September, 1860, with the title of " The Basis of Brahminism." It is no longer in the Vedas, as in the beginning of the movement, nor in induction as in 1855, but true religion is found " in the depths of human nature."

Curiously, there accompanies this new phase a denial of the possibility of a book revelation, meaning of course the Christian Scriptures. These neophytes of an Intuitive religion affirm that their creed does not depend on any human utterance or writing. It is a universal and absolute religion, and no teacher, no idea, no abstract proposition, acts a mediator between them and God ; they stand before their Father face to face. Yet, oddly enough, the adoption of these notions is concurrent with the spread in India of the writings of Francis Newman and Theodore Parker, whose very words these Bengali intuitionists employ. So that, after all, their faith does not come from a perusal of the " depths of human nature," but from books, which unhappily scatter the seeds of infidelity wherever they come. Indeed the last of the series of tracts consists of extracts from the above and other similar writings.

The effect of these writings is not favourable to the reception of Christianity by those who read them. It is true that they effectually destroy all faith in Hinduism, but at the same time they encourage a taunting tone of antagonism to the Christian Scriptures. Still the movement is a notable phenomenon in the process of that regeneration of the Hindu mind which is unquestionably in progress. It has some remarkable resemblances to a like state of thought which attended the incoming of the Gospel into the schools of Greece, and among the rhetoricians and poets of Rome ; and it is not without some favourable influence on the superstitious practices and social life of the Hindu people. The Brahmins are ardent advocates of widow remarriage, are the enemies of idol-worship, Kulinism, and priestcraft. Gradually they are emancipating themselves from the trammels of caste, and setting aside many foolish social customs. Many of them have commenced the education of their wives and daughters. By their example they encourage others, and by their activity in scattering information, both literary and scientific, they are preparing the way for that great revolution in sentiment which impends in India.

The Brahmins consist chiefly of the class which has been educated in Government schools and colleges.\* Very few indeed of the young men educated in missionary institutions have joined them. This circumstance is an encouraging one, as indicating that the hostile attitude assumed by the Brahmins towards Christianity arises chiefly from ignorance, while at the same time we have a striking proof of the beneficial effect of the Christian education which the missionaries have so largely given. And with regard to the former, the language of the eminent missionary,

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\* The number of Brahmins in Bengal is stated to be at the present time nearly 1,700 persons.

Dr. Duff, is not without much encouragement : " Seeing that the Brahmos started some forty years ago from rampant idolatry, and have been travelling along successive stages of Vedantism, New Vedantism, Natural Monotheism, and New Intuitionism, there is reasonable hope that many of them are on the road to positive belief, which they will find in revealed religion, which is Christianity alone." E. B. U.

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## NATIVE CONVERTS IN DELHI.

BY THE REV. D. P. BROADWAY.

**AMAN-UT-ULLA.** This is an educated man, and lived by soldiering; he served in the British Army for several years before the Rebellion, and also after it.

I have a preaching stand near a police station, in which he was employed, and whenever I went there, if he was not on duty, he attended and listened to the word attentively. One morning he followed me home and expressed a desire to become a christian, stating that he was thoroughly convinced that Jesus Christ was the son of God and the Saviour of sinners; he also seemed to be tolerably well acquainted with the Gospel.

During his probation he manifested such a good and pleasing spirit, that I could harbour no doubts respecting his sincerity, and fully expected he would turn out a very exemplary christian, but I have been sadly disappointed. After his admission into the Church he continued to go on very satisfactorily, but in the last few months grew careless and cold, and then of course fell into sin, and we have been obliged to exclude him from Church membership. He has acknowledged his guilt and seems to feel it, and it is to be hoped by the blessing of God, he will not be lost. It appears he was led astray by some of his relations and former associates, who did not discard him on account of the step he had taken. He continued to mix with them freely and unguardedly. But under all circumstances these occurrences are painfully disheartening to the missionary. From several such occurrences in my branch of the mission it is evident that very great caution is necessary to be observed in the admission of candidates into the Church, and that it is not good for young converts to live among their Heathen and Mahomedan friends; because, though they may not in every instance be able to reclaim them, or to take them into caste again, still they will not fail to do their best to cause them to commit some fault, and thus render them unfit for christian communion.

**MOOTI LAL,** alia<sup>e</sup> Mutti, is an orphan boy. I found him on the banks of the river Ganges, near Raj Mahal, about five years ago. I have not been able to ascertain anything respecting his parents; he was too young to be able to give a reliable account of them, but it seems they must have been Hindoos of the Vaishya sect. He is a very well behaved, good little boy, and seldom needs correction. He is fond of attending places of worship, sings the Bhajun's hymns got up by our Monghir brethren beautifully, and tries to impart to others whatever he knows of the Lord. He is very eager to learn, but his studies have been very much retarded by my removals and other causes: yet still he can read Urdu and Hindi pretty fluently, and should he continue to go on as he has hitherto done, he is likely to make a very useful hand in the mission.

One day he saw a lad not much older than himself baptized by Brother Parsons; he seemed to be quite delighted with the service, and as soon as it was over he ran to Mrs. Broadway, told her all about it, and wished to know

why I did not administer the ordinance to him, since he believed in the Lord Jesus Christ, and knew more of him than the boy to whom it had just been administered. But when it was pointed out to him what a serious matter it was, and it would be well for him if he waited a few years longer, he was satisfied.

## INDIAN LAW COURTS.

SOME recent events connected with our mission in Benares have furnished a curious illustration of native habits, and of the administration of the law in the courts of Northern India.

Some years ago the Society purchased of the Government of India, at public auction, the present mission premises, which consist of a house large enough for the residence of two missionaries and their families, and a compound, or surrounding court, of considerable extent. The house possesses a large hall, well fitted for assemblies of natives, and, from its proximity to the city, the missionaries are able, in a few minutes, to reach its crowded ghauts and bazaars.

In the beginning of last September, the Rev. H. Heinig received a summons from the assistant magistrate, Mr. Loch, to appear at his court. The summons briefly stated that six persons, who are zemindars, or landholders, had complained against the missionary concerning the mission ground; but of the nature of the complaint he could learn nothing. Some persons, however, informed him that the Government had issued orders to all landholders to bring any complaint they had into court within the next two years, after which none could be entertained. It does not appear that any such orders have ever been issued. The story was probably only one of the thousand rumours which are ever circulating among the natives.

Mr. Heinig at once wrote the magistrate, who fixed the next day to see him. Although the summons specified the 14th day as the day of hearing the complaint, he found that it was fixed for the 4th, doubtless by the connivance of the officers of the court, that the case might be decided in his absence. He then learnt that the plaintiffs claimed certain rights over the mission-premises, and especially to fix a rent, or land-tax upon them. How they came into the Society's possession was explained by Mr. Heinig, and finally the 11th day was fixed for the hearing of the cause. To facilitate his proceedings, Mr. Heinig found himself obliged to engage the services of a native lawyer, called a Mukhtiar.

As the papers were handed into court, it was found that the plaintiffs were children or grandchildren of those who, eighty or ninety years ago, were owners of the land, and, notwithstanding that deeds were exhibited showing the subsequent sale of the property, on the strength of this ancient possession by their ancestors, the plaintiffs now claimed the right of ownership.

Several delays took place, the mukhtiar of the plaintiffs striving in every way to ignore the papers of Mr. Heinig. At length the 21st day was fixed for the hearing, and Mr. Heinig was in attendance; but the parties did not make their appearance. At length, three days after, when they knew that Mr. Heinig would not be in the court, they managed to get the case called on. This they could easily arrange by tampering with the honesty of the native officials. To Mr. Heinig's surprise, on the evening of the 24th day, his mukhtiar came and said, that, after three hours' hard fight, the magistrate had decided in the Society's favour, and dismissed the case with costs.

A copy in English of the magistrate's decision is before us, and it is a curious specimen of India law judgments; we will quote the conclusion:—

“It appears that Government originally obtained five bigahs (a land measure) from Sudholall, who, in 1218 hegira, purchased it from Ajaib Singh's wife Goolabkoor, who, in turn, purchased it from somebody else. Government also pur-

chased, at the execution of some civil court decree, bigahs 1 19 6. These two patches together were sold, by order of Government, No. 1884, dated Oct. 4th, 1852, for rupees 6,000, to the defendant (Mr. Heinig). Under these circumstances, I scarcely think the plaintiff has the right to tax it; nor do I think he has a right to retax the other patch, for which the defendant already pays an annual ground-rent of rupees 82. Under the above circumstances, I dismiss the claim with costs, and declare the bigahs 6 19 6 rent free in perpetuity."

Thus the insidious attempt to deprive the Society of its property has failed. But it is only a fair specimen of the uncertainty of all land tenures in India, and the litigation to which Europeans have been continually subject. The recent changes announced by Lord Canning, affecting the land tenure of India, will give a security to all classes which hitherto has not been enjoyed.

The affair was not finished without an attempt on the part of Mr. Heinig's own mukhtiar to make much gain out of it. He made a claim for £30 as his charge for the defence. At length he was content to receive £2.

Mr. Heinig continues to preach daily in the bazaars of this great city. Benares is ever crowded with pilgrims from all parts of India, so that the auditors are ever changing. But multitudes carry with them into the remote districts of the country some knowledge of the Gospel, and copies of the Scriptures, or tracts, which are able to make them wise unto salvation.

One young man has been for some time with the missionaries to qualify himself as a preacher. He was trained in the Normal School, where he first received his impressions of the truth of Christianity by reading the Word of God. He is a Hindu of the Kaysth caste.

The rainy season has brought a destructive flood on Benares, so that whole streets have been levelled to the ground. The Rajah of Benares was induced by his priests to make an offering of 1,600 quarts of milk to Gunga, the goddess of the river, to stay the rise of the waters. He also presented her with a small silver cow and a small golden bullock: nevertheless the Ganges continued to swell, and for three days after to commit fearful ravages.

## A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

*(Continued from our last.)*

One day two Musalman Talukdars, or landowners, with their ryots, remained with me for nearly half a day. One of them complained bitterly of the injustice he had received in lawsuits, and was loud in his complaints against the bad government of the land. I granted that many have to suffer innocently, but that after all they are far better off than they ever were before the English came into possession of India. The other was more quiet, and made but few remarks on this subject. I then introduced religious conversation, but it was plain that they had little relish for such things, and when arguments against the Qoran were adduced to cut short the discussion, they denied various statements of their own book.

Our Talukdar, a Hindu, paid daily visits and listened with much attention to the gospel; he even came to our worship on Sunday, and felt very pleased with all he saw and heard. This man has shown our Christians great kindness, and protected them at various times from troublesome villagers. Another regular visitor was the village barber. This man appeared always happy, and brought some news every day from the village. As there was a young couple among our people to be married, he of course, spread this news, and they all hoped the ceremony would take place on the spot. In this they and I were disappointed, for the Magistrate, the present marriage registrar, objected to go there, and the marriage was subsequently performed in Comillah. Hitherto

the native Christians have not obtained the services of this barber; he is willing to do the work, but the villagers, threaten to regard him as an outcast, should he shave the Christians. I shall probably be obliged to appeal to the Magistrate for an order in their favor, if the villagers do not yield in this matter. One evening this barber saw my telescope, and was curious to know what wonders could be seen through it. I put it to his eye, and he burst into a rapturous laugh. He took the telescope, gave it to the Talukdar, and said: "Make one eye blind, look with the other, and then that village far off over there will come by magic to this place, and you see cows, men, and huts all before you. So the telescope went from one hand into another, till some fifteen had looked through it. Some said: "I can see nothing at all, it is all black before me." Others saw better and made fun of them, and the whole ended in laughter.

One day an intelligent Musalman came from a village ten miles distant, and sat with me half a day. He read Hindustani and Bengali fluently, and knew Arabic and Persian. The man came all this way to hear what was written in the former four books, (the Bible) especially about Jesus Christ. I answered all his inquiries gladly, the more readily because his whole manner was different from that of other Musalmans. He seemed to be struck with the way of salvation through our Saviour, and especially with his atonement for sin. He often remarked, If these things are written in the Psalms and Prophets and the gospel, why can they not be found in the Qoran? I replied; Because the Qoran is no revelation from God, but only a book of Muhammad. I then mentioned some of the statements of the Qoran regarding heaven, and compared them with those of the Gospel. At last he said; "Can you give me some of the four books?" Upon this I brought him Genesis, the Psalms, and a New Testament. These he wrapped carefully in a piece of cloth and said: "I will read them every day; for they are Allah's kalam; but should I wish for explanations, where can I find you again?" He was told that there was a preacher residing here always, and another at Comillah, and he would be welcome whenever he might like to pay a visit. He then took leave, assuring me that it was God who put it into his mind to visit this place; and that the words he had heard to-day stuck in his mind, and, if Allah pleased, he would come again.

Some Hindus, who at present keep back for fear of man, also called on me, and I urged them to trust in the Lord, and follow up their convictions. Perhaps they may yet come forward and join our church.

I had daily worship with the native Christians, expounding parts of the Bible, and at a church meeting accepted 5 candidates for baptism. Two of them, a man and wife, were new converts from this place, and three of them belonged once to my Dayapore church, but were for some 8 years connected with the chaplain at Dacca. I spent one Sunday at Jangalia, and it was a blessed season to us all. In the morning after service I baptized these 5 persons in a tank close by. A good many Hindus and Musalmans of both sexes were present, and surrounded the banks of the tank. One of these spectators has since come forward, and will probably be baptized on my next visit. At noon I had a Bible class with about 12 children, who rejoiced me greatly by their good answers. In the evening I administered the Lord's supper to the church, and the chapel was crowded with Musalmans and Hindus. The greater part are Dayapore Christians who have settled here. Their cheerful and good singing did my heart good, and they have attained a high reputation among their heathen neighbours for their singing ability. The Mahant lately got up a singing party, and invited the Talukdar and the villagers to it; but they refused, saying, that since they heard the Christians sing, they detest such songs as his. They come over every Sunday and attend our worship. There are now 15 members, and 4 or 5 candidates for baptism, connected with this new place, and there is ground to look for steady increase.

At last I had to take farewell of my people, and started early on an elephant to Comillah. There I stayed 9 days. My native preachers, having their boat

close by, preached as often as the weather permitted. Once, when preaching with them in the middle of the bazar, we had a very large but boisterous crowd of hearers. One among them, a Musalman, interrupted me several times during my address, but I heeded him not. He called out so loud that at last I had to stop, and then said to him: "I know what you want to ask, is it not this: 'Whose Son is Jesus Christ?'" He shouted Ha, ha, (yes, yes!) "Well, I will answer you this after I have done," and then preached on.

The native church is rather small, owing to removals and deaths. There are only 10 members, including the native preacher, with about 8 boys and girls, some of whom are nearly grown up. Every morning during my stay I had worship with them, and on Sunday preached twice in Bengali and once in English, in the Judge's house. Now and then some one drops into the village for conversation, and frequently the schoolboys annoy the preachers with conceited impertinent conduct. Repeated requests have come from Noacally or Suderam from Roman Catholics to preach to them, and I hope to visit that place in September or October, and endeavour to carry the gospel to the regions beyond Comillah. At Minamatti the native preachers preached at a hât, or market, during our stay, and had a very encouraging audience. At Jafferganj we all preached at a hât, Musalmans were the greater part of our hearers and they appeared not very anxious to hear. Distributed books there. At Muratnagar, at a hât, the Gospel was much better received, and many heard gladly and took books. At Lollpur, all on the Gumti, we had a very large congregation, who heard well till the end. Then an old disputer got up and asked: "Tell me what form or fashion has God?" I told him that we answered him this question over and over on our visits, and that he must know it by this time, if he had another subject for controversy we will gladly enter into it, but of this old one I was tired. He had a string of questions to answer, which took up much time, and they remained until it grew dark, and then took the last tracts and gospels we had in the boat. The Jaggernath's car here, with its filthy and shocking embellishments, is a disgrace to the authorities in Comillah. Let them at once pay a visit to the bazar, and order such an insult to every decent man to be put out of sight. There is a law, I believe, against exhibiting such abominations in public places: why is it not enforced in the Tipperah district?

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## THE BUDDHISTIC ATHEISM OF CEYLON.

BY THE REV. CHARLES CARTER.

The buddhist, except so far as the light of christianity may have dawned upon him, will not stand accused of having rejected the idea of an all perfect creator, God, for he never had it. From his earliest infancy he has been taught to receive with the most implicit and unquestioning confidence whatever is written in his sacred books, and to believe as an article of religious faith the most ridiculous falsehoods. He cannot remember the time when he first stood in the presence of an idol, and, raising his little hands, bowed in worship. The feeling of reverence and awe with which he comes into the presence of an image of Buddha dates prior to the earliest records of memory; and a conviction has taken possession of his mind—how, he cannot tell—that his worship is not in vain, and that, though Buddha does not exist, his influence or affatus does. His ideas of Deity are of the darkest and most debasing kind. The word God, as designating a single supreme being, has no place in his vocabulary. In his estimation there are, or may be, for ought he knows, as he has been told, 330,000,000 of gods. These beings differ amongst themselves in happiness and dignity to-day, and to-morrow may differ as much in misery and degradation. They have had a commencement to their existence, and they will have an end. They are all, in point of authority, pretty much on the same level, and at some future time many of them will be each other's companions as men or demons, or



some other order of beings. They are supposed to have some power over the inhabitants of this world for good or for evil, differing not so much in kind as in degree from that exercised by a powerful and absolute human monarch ; and their favour or vengeance is invoked accordingly. That all these things are vanities and lies, is a thought that never enters the mind of the ordinary buddhist, and one which is not entertained when suggested by others. Since, then, no being whatever with which the buddhist is acquainted, from the very vilest to the highest, not excepting even Buddha himself, is eternal or free from sin during the entire period of existence, what account, we naturally ask, does the buddhist give, or what opinion has he, of the origin of the present order of existing things ? He denies that there is an omnipresent, ever living, perfect and only Supreme, who created all ; and, so wise is he, so well acquainted with all the possibilities and issues of things, so thoroughly able to say what an all-perfect God ought and what he ought not do, that he fearlessly denies His existence, on the ground that the sin and misery we see could find no place under the government of such a Being. The commencement of existence is, he says, so remote, that Buddha declared it incomprehensible. Beings now, indeed, pass from one stage of existence to another, or rather, the succession of beings is kept up, in consequence of the moral quality of karma, the merit or demerit of the actions performed by existing beings ; and he contents himself with some vague idea, that beings first came into existence through this same personified impersonality, karma. When he discovers that the acknowledgment of an all-perfect Creator and Governor would convict Buddha himself of the grossest ignorance or impiety, would overturn buddhism, rob him of the foundation of his hopes, and interfere very materially with his temporal welfare, he too often commences to resist the intruder and fortify himself in the ignorance and atheism of his religion.

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### A MISSIONARY'S LIFE IN AFRICA.

The arrival of reinforcements on our missionary field in Africa, has enabled the brethren at once to effect an extension of the sphere of their operations. Our readers have already been informed that Mr. Diboll is about to take up his residence at Aqua town, about three miles from the mission settlement on the Cameroons, and where he speaks of having a small company of persons who readily and attentively listen to the word of God. We now learn that Mr. Peacock has been able rapidly to complete a small house for Mr. Diboll's accommodation, and by the time this will be in our reader's hands, he will have taken up his abode in it.

Mr. Peacock has entered heartily into the work of the mission, and we cannot withhold the following extracts from a recent letter, more particularly as they bear on the character and missionary life of Mr. Saker. Some recent circumstances make it, we think, our duty to publish this unsought testimony to Mr. Saker's worth as a missionary.

From Cameroons, under date Sept. 29, 1861, Mr. Peacock thus writes :—

"The understanding was that I should assist our brother Saker as far as lay in my power. This, I think, has cordially been done, and we have co-operated together mutually and cheerfully in every engagement. We work together, I may say, well, because we appear to have the same views of the great work before us ; not that I shall prove such a champion in the cause in this great mission field as my dear brother Saker has been, and still is. Truly he was raised up for a great work, and amidst all the difficulties that surround him, he accomplishes his work as a workman that needeth not to be ashamed."

"Amidst bodily infirmities and pain he does not stop. He moves like machinery, day by day, in the great cause of our gracious Master. I will just give an outline of his movements. In the day early you will find him translating. You may look for him—he is at the forge, like a blacksmith. Then you

may see him at the cases, in the printing-office, composing. Then it may be he is drawing plans of some work he wishes to be done; then searching the Hebrew to translate some important text; then preaching in Dualla to the natives. Indeed, I could not tell the varied duties he performs daily. How can I but esteem, yea love, such an one, whose heart is so engaged in the work to promote the glory of God in this place. As for me, my abilities are but small compared with his, but I trust the one talent I have the Lord will help me to use to his glory.

"The circumstances of these people require that they should be taught the value of labour as well as the Gospel. I do not wish to undervalue pulpit duties and good preaching, but a man that could do no more would be but a sorry workman on the West Coast of Africa. The working man who has the love of Christ in his heart, and can preach Christ in all plainness and simplicity, is the man that will find work to do for many years to come."

The last remark is full of important truth, and will go far to explain to our readers the manifold employments which fill our missionaries' time. It must not be forgotten that on this coast there are none of the advantages of civilization. All trade is barter; and it is only by gifts of cloth, tobacco, and the like, that the missionaries can secure the fruits of the earth for food. If they want a house, they must build it. They must be both workmen and instructors of workmen. In other lands the missionary can have all his wants supplied if he only possess money to purchase what he needs. In Africa, he must be his own purveyor, his own carpenter and brickmaker, and money is of no use. Thus he depends on stores from England, and on the exchanges he can effect with the natives, for his daily food. Inevitably his day is occupied with manifold secular employments, as well as with exertions for his great object—the evangelization of the people. Here the Gospel is accompanied by the arts of civilized life, and the missionary must be the pioneer of both.

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### RESULTS OF THE JAMAICA REVIVAL.

From the pastors of the churches in Jamaica we continue to receive accounts of the results of the great movement of last year. With the subsidence of excitement there has in some places reappeared the old indifference; but in many more the servants of Christ have had occasion to rejoice over numerous souls born unto God.

The Rev. John Clark, of Brown's Town, says:—"On the 1st of August I had the happiness of baptizing seventy one persons—nearly all the fruit of the Revival. With a large number of the candidates I was greatly pleased. Some of them had passed through the depths of humiliation and sorrow on account of sin, and through faith in a crucified Redeemer had obtained a peace and joy such as I have seldom witnessed. Last week between two and three hundred of the new converts who have been the last six months in our Inquirers' classes applied for baptism. More than a hundred penitent backsliders who have also been about the same length of time on trial, came to seek restoration to the church." Mr. Clark then gives the striking fact that the persons who were so wildly excited at the time of the revival, have in many cases relapsed into indifference or into open sin; but some who were only stricken down have remained steadfast. It would therefore appear that these remarkable developments of bodily affection were by no means a necessary part of the work, or even an indication of the reality of its being of God.

Writing again in the month of December, Mr. Clark states that the results of the Revival have been most gratifying. Of backsliders, not less than one hundred and seventy-four have been received back again into fellowship, while of new converts one hundred and twenty-four had been baptised, forty-eight of whom had previously been members of the Inquirers' classes. On Christmas day he expected to baptize seventy more. It is moreover very satisfactory to find, that of upwards of 700 received as Inquirers, only twenty-five have gone back to the

world. At the same time there has been a remarkable diminution in the number of cases of discipline brought before the leaders of the Church. It would thus appear that the effects of the revival in this district of the island are of the most pleasing kind.

It is with much difficulty that Mr. Clark is able to carry on his seven day schools in which more than three hundred children are instructed. His Sunday Schools contain a thousand. He will be glad to receive assistance towards the maintenance of these important institutions. Among the young people educated in these schools the work of conversion has been most satisfactory and gratifying. They were among the first to seek after salvation, and were less subject to abnormal excitement than any other class of persons who felt the power of the movement.

It was some months after the excitement began in the western part of the island, that it reached the other extremity. Its first appearance at Belle Castle, a station of our native brother Mr. Harris, was on Lord's day the 19th May. There were the usual manifestations of deep feeling, contrition for sin, and the abandonment of a wicked life. At one time quite one hundred persons were stricken in the chapel. The pastor at once sought to guide them in the way of peace, and though often exhausted with the labours thus entailed upon him, he had the joy to welcome many to the Saviour, and to see them obtain peace through his blood.

To the north of Mr. Harris's station is Annotto Bay, the station of our brother the Rev. S. Jones. He also has been favoured with tokens of the divine blessing. In June he baptized thirty-six persons, and in October twenty-five more, while about 200 have been added to the Inquirers' classes. Much, however, of his time is occupied in the erection of his new meeting-house, which makes slow progress; he will yet require a considerable sum to replace the building which was destroyed awhile ago by fire.

Returning westwards to Kettering, the place of Mr. Knibb's residence, our esteemed brother, the Rev. D. East, informs us that the new chapel is entirely finished. It stands really in Duncans, a town which has sprung up at the foot of the mountain on which Kettering stands, and where a large population is gathering. The old chapel was at the top of the mountain, and on the property belonging to the house given to Mr. Knibb by his grateful people. They have long required a new sanctuary. For more than three years Mr. East has acted gratuitously as their pastor, and encouraged them to devote all their pecuniary resources to the erection of the new building. During that time they have collected £292, and have paid over £37 to the widow of their former pastor. The building is of solid masonry, seats 500 persons, and has cost in the whole about £600. And best of all it is crowded almost every Lord's day. Since its completion, Mr. Knibb's son in law, the Rev. E. Fray, has been chosen pastor, and assumed his duties, the people marking their esteem of Mr. East and gratitude for his labours, by presenting him with a gold watch at a cost of twenty guineas.

Our readers are doubtless aware that for the last few years the church at Falmouth (the scene of so many glorious recollections in connection with the labours of Mr. Knibb) has been only periodically supplied with pastoral oversight by Mr. Fray. Various attempts to secure a pastor have hitherto failed, but at length the Rev. Thos. Lea, of Stewart Town, has accepted the unanimous invitation of the church, and entered upon his new sphere of labour on the 15th September. In taking this step he was encouraged by the unanimous desire of his ministerial brethren, and by the hope that he may be the instrument in the hand of God of restoring the church to something of its former prosperity. Our readers will be pleased to know that Mr. Lea is a relation of the honoured man into whose labours he has entered.

In the mountains beyond Montego Bay, the Rev. C. Sibley, has for some years been labouring with encouraging success. At Mount Peto the congregation has so largely increased, that the temporary chapel will no longer suffice. When he took charge of the station in 1838, there were 288 members and 30 inquirers. At the present time the church has multiplied to 501 members and 145 inquirers.

Many of them are the fruit of the revival. The foundation of a new chapel was laid in September last in the presence of an immense congregation. It will probably cost £500, towards which the people have liberally subscribed. His other station at Gurney's Mount has also participated in the refreshing showers of divine mercy.

We will detain our readers only to mention that a native brother from the Calabar Institution, the Rev. J. Maxwell, has taken charge of the church at Fuller's Field in the plain of Westmoreland. Here the revival had a powerful hold. Many have indeed fallen away, but still great numbers have been added to the Lord. It was his pleasure early in the year to baptize upwards of 100 persons, three only of whom have proved themselves unworthy.

As the mists clear away we now see, that with every drawback, the revival movement contained in it the manifest presence of God

### MISSIONARY MOVEMENTS.

**AGRA.**—An interesting conference of the brethren labouring in Delhi, Agra, Chitoura, and their vicinity, was held early in the month of December. The English congregation in Agra is rather low, owing to the sickness, and removal of troops. The Native congregation is in an improved state. There are four or five candidates for baptism.

**MONGHYR.**—The additions to the church during the year are limited to two individuals. The schools are reported as in an encouraging state. Mr. J. G. Gregson has been absent from the station upwards of four months, itinerating in the country around Monghyr.

**JESSORE.**—On the departure of Mr. Anderson for England, Mr. Hobbs has assumed the superintendance of the churches in the north-west part of the district. He states that although the actual number of professed Christians is small, the knowledge of the gospel is widely diffused, and that great changes of sentiment are obviously going on.

**DELHI.**—The Rev. J. Parsons, in greatly improved health, has resumed his work. It is proposed by the brethren that he should, at least for awhile, labour in neighbourhood of Meerut, from whence many pressing requests have come for missionary instruction.

**DINAGEPORE.**—We regret to learn that both Mr. and Mrs. McKenna, have been seriously ill, while on a missionary tour, at Rampore Bauleah, a large civil station on the main stream of the Ganges.

**BRITTANY, MORLAIX.**—Mr. Monod writes that he has been regularly engaged in preaching in French at the chapel in Morlaix. The congregation is small, but he trusts that good is being done. On the 29th December, a meeting for Christian intercourse and communion with all the converts was held at the chapel, Mr. Jenkins taking the Breton portion of the service, Mr. Monod the French.

**JACMEL.**—On the eve of embarkation for Port au Prince, Mr. Bouhon has been suddenly prevented by the premature confinement of Mrs. Bouhon. We sympathise deeply with our dear friends, in the loss of the two infants so unexpectedly born. We may hope, however, that the delay thus occasioned, will not be of long duration.

**TRINIDAD.**—Mr. Gamble at present preaches in a small room in San Fernando, hired at a high rent. He is anxious to proceed with the erection of a suitable chapel. Can any of our readers assist him in this important movement?

**NEW PROVIDENCE, NASSAU.**—The Rev. J. Davey also informs us of the desire of his people to enlarge their crowded chapel; but the estimate of the cost is so heavy, as to place its completion beyond the means of the people.

**JAMAICA, MOUNT CAREY.**—We have great pleasure in informing our friends of the safe arrival at their destination of the Revs. E. Hewett and J. Kingdon, with their families. The voyage was a very tedious one, extending to eight weeks.





	£	s.	d.
<b>LINCOLNSHIRE.</b>			
Great Grimaby—			
Collection for W. & O.	1	10	0
Horncastle—			
Collections .....	4	15	5
Do. for W. & O. ....	0	10	0
Do. Horsington Moicty	1	0	0
Do. Mareham-le-Fen	1	8	0
Contributions .....	5	12	6
Do., S. Schl., for N.P.	5	0	0
	18	5	11
Less expenses, and acknowledged before	9	11	11
	8	14	0

Lincoln, Mint St.—  
Collection for W. & O. 0 19 5

	£	s.	d.
<b>NORFOLK.</b>			
Aylsham—			
Collection for W. & O.	0	10	0
King's Lynn—			
Collection, Moicty for W. & O. ....	2	0	0
Necton—			
Collection for W. & O.	1	0	0
Norwich, St. Mary's—			
Collection for W. & O.	14	9	2
Worstead—			
Collection for W. & O.	2	0	0
Yarmouth—			
Collection for W. & O.	1	9	0
Contribution .....	1	1	0
Do. for N. P. ....	1	5	0

	£	s.	d.
<b>NORTHAMPTONSHIRE.</b>			
Blisworth—			
Collection for W. & O.	0	14	0
Gailsborough—			
Contributions .....	5	11	9
Kingsthorpe—			
Collection, Moicty for W. & O. ....	0	8	0
Middleton Cheney—			
Collections .....	1	10	8
Do., for W. & O. ....	2	3	8
Contributions .....	4	16	2
	8	19	6
Less expenses ....	0	5	6
	8	14	0

	£	s.	d.
Rushden—			
Contributions .....	8	11	6
Thrapstone—			
Collection, Moicty for W. & O. ....	1	0	0
Towcester—			
Collection for W. & O.	1	8	0
West Haddon—			
Contribs. for N. P. ..	0	11	9
Weston-by-Weodon—			
Collection for W. & O.	0	10	0

	£	s.	d.
<b>NORTHUMBERLAND.</b>			
Northumberland Auxilry.—			
Contribs. on acct., by H. Angas, Esq. ....	50	0	0
<b>NOTTINGHAMSHIRE.</b>			
Carlton-la-Moorland—			
Collection for W. & O.	0	4	0
Collingham—			
Collection for W. & O.	0	12	0
<b>OXFORDSHIRE.</b>			
Coato—			
Collection, Aston ....	0	15	0
Do., Do., S. Schl.	0	11	10
Do., Bampton ....	0	12	6

	£	s.	d.
Do., Buckland ....	1	9	6
Do., Coate .....	4	3	8
Do., do. for W. & O.	1	0	0
Do., do., Juvenile..	0	14	6
Do., do., S. School..	0	7	10
Do., Ducklington ...	0	5	0
Do., Hardwick ....	0	6	4
Do., Lew. ....	0	13	10
Do., Standlake ....	0	15	6
Contributions. ....	19	5	5
	81	0	11
Less expenses ....	0	10	6
	30	10	5

	£	s.	d.
<b>SOMERSETSHIRE.</b>			
Chard—			
Collection for W. & O.	2	5	0
Frome, Badeox Lane—			
Collection for W. & O.	2	0	0
Hatch—			
Collection for W. & O.	0	12	0
Montacute—			
Collection for W. & O.	1	0	0
Yeovil—			
Collection for W. & O.	1	15	0

	£	s.	d.
<b>STAFFORDSHIRE.</b>			
Hanley—			
Collection for W. & O.	1	19	8
Stafford—			
Collection for W. & O.	0	7	0

	£	s.	d.
<b>SUFFOLK.</b>			
Aldborough—			
Collection for W. & O.	0	14	0
Bilderstone—			
Collection for W. & O.	0	10	0
Contribs. for N. P. ..	2	0	1
Bury St. Edmunds—			
Collection for W. & O.	2	0	0
Nayland—			
Contribs. for N. P. ..	1	0	6
Suffolk Auxiliary—			
Contributions on acct.	50	0	0

	£	s.	d.
<b>SURREY.</b>			
Kingston-on-Thames—			
Collection for W. & O.	2	0	0
Norwood, Upper—			
Collection for W. & O.	8	12	3

	£	s.	d.
<b>SUSSEX.</b>			
Lewes—			
Collection for W. & O.	3	2	0

	£	s.	d.
<b>WARWICKSHIRE.</b>			
Birmingham Auxiliary—			
Contributions on acct.	50	0	0
Do., Carr's Lane—			
Collection, Moicty for W. & O. ....	11	0	4
Henley-in-Arden—			
Collection for W. & O.	0	10	0
Stratford-on-Avon—			
Collection for W. & O.	1	7	0
Warwick—			
Collection for W. & O.	1	16	0

	£	s.	d.
<b>WILTSHIRE.</b>			
Crockerton—			
Collection for W. & O.	6	8	1
Damerham and Rockbourne—			
Collection, Damerham	0	18	0
Do., do. for W. & O.	0	5	0
Do., Rockbourne ...	0	16	3
Contribs. for N. P. ..	2	5	1

	£	s.	d.
Devizes—			
Collection for W. & O.	4	5	0
Downton—			
Collections .....	5	9	11
Do. for W. & O. ....	0	8	0
Contributions .....	15	12	5
Do., S. School .....	1	17	4
Do., for N. P. ....	0	3	0
Penknep—			
Collection for W. & O.	0	5	0
Trowbridge, Back St.—			
Collection for W. & O.	2	0	0
	34	13	7
Less expenses ....	1	2	2
	33	11	5

	£	s.	d.
<b>WORCESTERSHIRE.</b>			
Atch Lench—			
Collects., Atch Lench	5	12	2
Do., do. for W. & O.	0	12	0
Do., Dunnington ..	1	7	0
Contributions .....	1	12	10
Do. for N. P. ....	0	16	0
Evesham—			
Collection for W. & O.	1	3	0
Pershore—			
Collection for W. & O.	1	0	0
Donation for do. ....	0	7	0
Stourbridge—			
Collection for W. & O.	0	10	0
Worcester—			
Collection for W. & O.	1	10	0

	£	s.	d.
<b>YORKSHIRE.</b>			
Armley—			
Contributions .....	1	0	0
Barnsley—			
Collections .....	2	19	0
Do. for W. & O. ....	1	0	0
Contributions .....	4	0	0
Bingley—			
Collections .....	3	17	3
Contribution .....	0	10	0
Bradford, 1st Church—			
Collections .....	45	13	8
Do. for W. & O. ....	5	5	0
Do., 2nd Church—			
Collections .....	17	3	1
Do., for W. & O. ....	7	10	5
Do., 3rd Church—			
Collections .....	4	7	11
Bramley—			
Ladies' Branch Soc.	25	0	0
Brenarley—			
Collections .....	2	17	2
Contributions .....	3	10	0
Do., S. School ....	1	15	5
Chapel Fold—			
Collections .....	3	0	0
Earby—			
Collection .....	1	10	0
Farsley—			
Collections .....	10	1	4
Contributions .....	15	7	0
Gildersome—			
Collections .....	6	4	3
Do., for W. & O. ...	0	13	0
Haworth, 1st Church—			
Collections .....	5	17	8
Contributions .....	7	17	8
Do., 2nd Church—			
Collection .....	0	14	0
Keighley—			
Collections .....	3	10	0
Do., for W. & O. ...	0	10	0
Kilham—			
Collection for W. & O.	0	2	6

£ s. d.		SOUTH WALES.		SCOTLAND.	
Long Preston—		CARMARTHENSHIRE.		Aberdeen, John Street—	
Collection for <i>W. &amp; O.</i>	1 0 0	Carmarthen, Priory Street—		Collection for <i>W. &amp; O.</i>	1 0 0
Milns Bridge—		Collections .....		Glasgow, John Street—	
Collection for <i>W. &amp; O.</i>	0 5 0	Contributions .....		Collection for <i>W. &amp; O.</i>	1 15 0
Skipton—				IRELAND.	
Collection .....	1 10 6	Less expenses ....		Coleraine—	
Slack Lane—				Collection for <i>W. &amp; O.</i>	
Collection .....	1 16 0			Contributions for <i>N.P.</i>	
Stanningley—				Less expenses ....	
Collection .....	1 12 1			5 4 10	
Contributions .....	0 2 9			0 1 0	
Sutton—		FELINFEOEL—		FOREIGN.	
Collection .....	7 7 6	Collection .....		EUROPE.	
Contributions .....	3 1 6			SWITZERLAND.	
	203 11 9			Berne—	
Less expenses, and amount acknow- ledged before ..	111 10 9	GLAMORGANSHIRE.		Friends, by Rev. J. Wenger, for <i>Goolzar Shah, Calcutta</i> ....	
	92 1 0	Bridgend, Hope Chapel—		1 5 4	
NORTH WALES.		Collection for <i>W. &amp; O.</i>		TASMANIA.	
ANGLESEA.		Cardiff, Bethany—		Rev. Henry Dowling. Launceston, by Rev. G. Muller, Bristol	
Amlwch—		Collection for <i>W. &amp; O.</i>		1 0 0	
Contribs. from various Welch Churches, for <i>Rev. J. Jenkin's Chapel, Morlaix</i> , by <i>Rev. Hugh Williams</i>	2 4 3	Do., Tredegarville—			
		Collection .....			
		1 10 0			
		MONMOUTHSHIRE.			
		Llanthwy—			
		Collection for <i>W. &amp; O.</i>			
		1 13 0			
		Pontypool, Crane Street—			
		Collection for <i>W. &amp; O.</i>			
		0 10 0			
		RADNORSHIRE.			
		Presteign—			
		Collection for <i>W. &amp; O.</i>			
		1 2 2			

*Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.*

£ s. d.		£ s. d.		£ s. d.	
Mr. J. Deverell, Leighton, Beds. ....	0 10 0	Miss Ross .....	1 0 0	Other sums under £1 ..	6 12 4
Madle Creton, Hackney	0 11 0	Rev. W. Start .....	1 0 0	SWANSEA.	
E. Morgan, Esq., Newtown, Montgomery ..	1 0 0	J. Hyatt, Esq. ....	1 0 0	York Place Chapel ....	1 3 11
Two Friends at Windsor	1 0 0	W. Polglase, Esq. ....	1 0 0	Castle Street Chapel ..	2 1 0
BRISTOL— <i>additional.</i>		J. T. Molesworth, Esq.	3 0 0	John Lewis, Esq. ....	1 0 0
O. Horegood, Esq. ....	1 0 0	Other sums under £1 ..	7 2 1	James Walters, Esq. ..	1 0 0
D. H. Walsh, Esq. ....	1 0 0	NEWPORT, MONMOUTHSHIRE.		Other sums under £1 ..	7 10 0
A Friend .....	1 0 0	Commercial St. Chapel	1 6 2	NEATH.	
Miss Wright .....	2 0 0	Other sums under £1 ..	3 10 6	English Baptist Church	
A Friend, by J. Witley, Esq.	10 0 0	CARDIFF.		2 17 6	
C. W. F. ....	1 0 0	Jas. Insoll, Esq. ....	1 0 0	LLANELLY.	
		A Friend .....	1 0 0	Small sums under £1 ..	
		R. Corry, jun., Esq. ....	1 0 0	2 19 10	

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 28; Peacock, E. J., Sept. 29.	HAYTI—JACMEL, Baumann, W., Dec. 10 and 25; Bouhon, V. E., Dec. 10; Webley, W. II., Dec. 9 and 25.
ASIA—AORA, Grogson, J., Dec. 4 and 6.	JAMAICA—GURNEY'S MOUNT, Sibley, C., Oct. 23.
CALCUTTA, Lewis, C. B., Nov. 21, Dec. 9.	MOUNT CAREY, Howett, E., Dec. 5; Kingdon, J., Dec. 4.
CHEEFOO, Hall, C. J., Nov. 1.	PORT MARIA, Dry, D., Dec. 3.
DELHI, Parsons, J., Dec. 4.	SPANISH TOWN, Phillippo, J. M., Dec. 9.
LUCKNOW, Morgan, T., Nov. 15.	SWITZERLAND—BERNE, Wenger, J., Jan. 2, 6, & 11.
MONGHYR, Lawrence, J., Nov. 20.	TRINIDAD—SAN FERNANDO, Gambo, W. H., Dec. 9.
BAHAMAS—NASSAU, Davey, J., Dec. 21.	
FRANCE—MORLAIX, Jenkins, J., Dec. 19; Monod, A. W., Jan. 8.	

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