

THE MISSIONARY HERALD.

THE ORISSA MISSION.

The prosperity and progress of this mission must ever be an object of interest to the friends of the Baptist Missionary Society, for it sprang out of the early labours of the Serampore brethren. No sooner had British valour wrested from the Mahrattas the dominion of Orissa, than Dr. Carey commenced his endeavour to give the Bible to its inhabitants in their own tongue. The Fort of Cuttack fell on the 14th October, 1803. On the 21st January following, Mr. Ward writes: "Brother Carey has taken a moonshee this week to begin translating the Scriptures into the Orissa language." Dr. Carey was the first Englishman to study the Oriya tongue, and Oriya was the second of the languages of India into which he translated the whole word of God.

By the end of the year 1809, the New Testament was printed, and the Book of Psalms. A missionary was now needed to carry the word of life to the people. One was found in Mr. John Peter, an Armenian by birth, who early in January, 1810, departed for Orissa, taking with him a number of copies of the work. He was joined, in March, by Krishnadas, a native brother. The first baptisms were of Europeans, but in January, 1811, Nirunjun, a byraggee, was baptized in the presence of many natives, and the foundation of a native church was laid.

The mission was taken up by our General Baptist brethren in 1822, when the Revs. Messrs. Bampton and Peggs arrived in Cuttack, and at once commenced the distribution of scriptures and tracts that they had taken with them from Calcutta and Serampore. Months passed before the fruit of their labour appeared. The first known results were from a small tract containing the Ten Commandments, which a celebrated Hindu teacher adopted as the text-book, from which he expounded to his disciples. Some of them soon became wiser than their teacher. The law was their schoolmaster to bring them to Christ.

From this time the truths of the Holy Book have been spreading in Orissa; and many who are not yet open Christians profess to value its instructions. An interesting illustration of this is mentioned as having occurred in Goomsur. At a small village called Pilepada there is a little band of inquirers, led by a man who had learnt all he knew of the Gospel from the tracts and scriptures which had fallen into his hands. The missionary on visiting the village was almost tempted to think the man must be a regular native preacher, so accurate was his knowledge, so familiar his acquaintance with the Gospel. He is a weaver by trade, and entirely dependent on his loom for support; but he seizes a portion of almost every day to preach the Gospel to his neighbours. "This religion of Jesus," he said to the missionary, "makes me so peaceful and happy. I feel now as

I never felt before. Whether I wake or sleep, whether at home or from home, my thoughts are all upon Christ."

The labours of the missionaries have issued in the formation of eight stations and one branch station. These are occupied by nine missionaries, with the assistance of seventeen native preachers, and three colporteurs. There are five Christian churches, with a total membership of 362 persons. They meet in eight chapels. There is also a nominal Christian community of more than six hundred souls. Of the native preachers, two, Gunga Dhor and Rama Chandra, have been employed in preaching for more than thirty years, and they still bring forth fruit in old age. Sebo Patra and Damudar have been engaged for twenty years, and still labour with untiring zeal. Assisted by the Bible Translation Society, a new edition of the New Testament is passing through the press, while many thousands of tracts have been issued for circulation. "The Holy Book has been given to Orissa," was the dying, grateful, and emphatic utterance of a convert a few months since. He was a poor and unlettered man, but had learned to rest on Jesus. His last words were, "Lord, take me to Thyself."

As it was the earliest, so is Cuttack the largest of the churches and stations. The members of this church number 170 persons, and there are also connected with it 278 nominal Christians. Ten persons were added last year. Says the missionary—"Do any ask as to the spiritual state and progress of our native Christians?" An apt and interesting illustration by one of our earlier converts who has passed into the skies shall furnish the reply. He was describing his own experience, and said, "As little children at first walk with difficulty, sometimes walking, then standing, and anon falling, and again rising and walking, so do we in the ways of the Lord, for as yet we are but children; however, we trust in the grace of God. Sometimes I am filled with joy, and can praise Him; at other times I am baptized in a sea of sorrow and distress. Such has been my state to the present time." How many more favoured Christians might add, "and such has been my state."

Here a Christian village has been formed, which appears on the whole to have been very useful as a refuge for converts, and as affording a pleasant residence for the native Christians employed in the station, apart from heathen sights and sounds. A second village is in course of formation. Girls' and Boys' Asylums also exist, in which the children of native Christians are educated, and numerous orphans rescued from the cruel sacrificial rites of the Khunds. Within ten years of their establishment, 230 young persons had passed through the schools, of whom fifty had been baptized and added to the church.

Berhampore, the station next formed, has 71 members in the church. Seven were baptized last year. Here also are two asylums, or schools, and many children have been added to the church through the instruction imparted. The church at Chaga and Dhurmapore contains 77 members, who during the last year have passed through much sickness and many trials. We must transfer to our pages the following interesting account by Mr. Miller of the decease of one of the converts, once an idolater, but for fifteen years a consistent Christian:—

"The end of Tripuraree was most peaceful and triumphant, as might have been expected from his holy life. I was at Chaga when he died, and had a long interview with him just before his departure. He was

then suffering a great deal of pain—had been quite blind three days, and was almost reduced to a skeleton; he was, however, able to converse without any difficulty. In answer to my questions, he said, 'The Lord Jesus is all my trust and hope.' 'He is precious to my soul, more so than wife, children, silver, gold, and life itself. 'He gives the weary and heavy-laden rest.' He then quoted twice Matt. xi. 28. He also quoted twice Matt. xxv. 34, as the delightful language in which the Redeemer would ere long address him. He also said many other things, all expressive of perfect peace, unshaken confidence, and unclouded hope. To those who visited him during his illness he said, 'Don't talk to me about worldly matters, but about Christ.' His last words were, 'Anunda! Anunda! Samapta!—'Joy! joy! It is finished!' His remains were deposited in the burial ground, which skirts the jungle near the mount, at the close of the Sabbath afternoon service. When standing by and returning from the grave, I could not refrain from shedding tears of joy over Tripuraree, nor from uttering the prayer, 'Let me die the death of the righteous, and let my last end be like his.' He has left a widow, who is the teacher of the Chaga female school, and several children."

The missionary brethren occupy a considerable portion of the year in itineracies, which extend even to a hundred and sixty miles from the stations they occupy. Long have they regularly visited Pooree, the seat of the great Juggernath's worship, the centre of pilgrimage to his votaries from all parts of India. Not always have they escaped the enmity of the idol's worshippers, and they record it last year as a cause of thankfulness that not once were they obliged to cease preaching before they had done; "never were they hooted from the bazaar, and only once was a shower of gravel thrown about the head of the missionary." The number of pilgrims at the last car festival is said to have been small, not exceeding 15,000, according to the superintendent of the police. The enthusiasm, too, was less frantic than in former days, and it was with much difficulty men were found to draw the ponderous cars. The natives thus speak of the decline:—"The Brahmins themselves admit that the pilgrims are not so numerous as formerly, especially among the more wealthy classes, though they are of course unwilling to admit openly that it is owing to the decline of Juggernath's fame. One man accounted for the small attendance on the ground that the people had been so impoverished by the taxes that they had no money to come with. Another man assigned as a reason, and certainly a more plausible one, that 'it was owing to the Government having forsaken Juggernath,' and added, that 'if the Government would again take the idol under its patronage, it would become as popular as before.'" It is very satisfactory to find that the prestige given to Juggernath, by the Government support formerly afforded, is removed, and that the idol is left to its own attractions. One curious illustration of the progress of things in India, was the arrival of about 150 baboos from Calcutta by sea, in a screw steamer, who thus escaped the perils and privations of pilgrimage, which formerly constituted so large a portion of the merit of the pilgrimage.

For the carrying on of these useful and successful missions, the receipts of the General Baptist Missionary Society were, last year, £4541 11s. 9d. We are sorry to observe that this left a balance against the funds of £376 14s. 11d. We earnestly commend to the sympathy and prayers of

our readers the labours of our brethren ; and we rejoice that a work begun by our own Society is so admirably sustained, and is so prosperous in their hands. May their labours become yet more extended, and their converts be as numerous as "the drops of morning dew."

DECEASE OF THE REV. C. J. HALL.

It is with deep regret that we again record the death of a missionary, the Rev. C. J. Hall, of Chefoo, in China. Mr. Hall went to China in 1856, under the auspices of the Chinese Evangelical Society. In 1859 he joined the Baptist Missionary Society, and after a stay of some time at Shanghai, with the hope that the country under the dominion of the rebels would be a favourable field for missionary labour, he finally fixed on Chefoo, a seaport in the district of Shantung, and not far from the capital of the empire, Peking itself. He reached Chefoo on the 1st May, 1860, and immediately commenced his labours. At the time of his decease he had opened a chapel, had disseminated much divine truth by means of tracts and preaching, and had gathered the first fruits of his labours in the baptism of a Chinese, whom he had commenced to instruct for the service of Christ as an evangelist.

His acquaintance with medicine gave him a wide acceptance among the people, and some hours of every day were more or less occupied in ministering to their physical distresses. Thus it came to pass that on the breaking out of cholera in the early part of last July, he was busily employed in ministering to the sick. Both Europeans and Chinese, missionaries and civilians, alike enjoyed his services. It was in the midst of the sad scenes of mortality consequent on the fatal progress of the cholera, that he penned the following brief note to his mother. It is dated July 14th, 1862:—

"MY DEAR MOTHER,—The mail is just leaving. We have a good deal of cholera, and I am about day and night. God bless you. I know not what may result, but I know in whom I have trusted.

"Plagues and death around me fly ;
Till He bids, I cannot die.
Not a single shaft can hit,
Till the God of life sees fit."

My-duty is clear, to do all I can for these poor people. My life is the Lord's. These may be the last lines from

"Your own dear boy,
"CHARLES JAS. HALL."

"P.S.—Emily and bairns are at present pretty well, in God's hands."

The anticipation of this note, so full of piety and affection, was soon fulfilled. From a communication from Mr. Kloekers, who providently arrived in Chefoo on the 16th, just in time to soothe the dying hours of our brother, we take the following particulars of the period of death's supremacy that followed.

On the 16th, the day of Mr. Kloekers' landing, he found Mr. Hall and his family all well. The day following, the remains of a missionary's wife, Mrs. Smith, of the American Episcopal Mission, were borne to the tomb. She had died of cholera at Chu-ki, a town a few miles inland from Chefoo. On Sunday night, the 20th, Mrs. Bonheur, of the French Evangelical Mission, passed away into the rest of God ; and about the same hour the eldest child of Mr. Hall, the little Teresa, was taken to the "Glory" of which she delighted to sing. In the middle of the next day, Monday the 21st, Mr. Hall himself was stricken. A brief interview with his sick wife followed, and he saw her

no more. He died on the 23rd. "I am glad," says Mr. Kloekers, "for the sake of brother Hall and his wife, that I came here just now, as I have been able to help and comfort them a little. Brother Hall was a holy man, a Job in gentleness, and he died as only a Christian can die, in full assurance of faith and hope. The last words I heard from him were, 'I thought I would have been in glory by this time;' and then, while I was busy attending upon him, he repeated with great solemnity the beautiful hymn, 261 of the Congregational Hymn Book, 'Eternal light! Eternal light!' to the end."

Mr. Kloekers afterwards adds: "He was a man who was able and willing to work, who was respected among the brethren, as well as among those who are without, and whose exertions to relieve the sufferers of this dreadful complaint, as a faithful follower of Him who went through the land doing good, may have taken the husband and father from the side of the widow and orphan." Alas! heavily has the hand of God smitten our afflicted sister. As her circumstances required her early departure from the scene of trial, she sailed the following week for England. At Singapore the youngest child was borne in the arms of angels to the throne above; and Mrs. Hall returns to this country a widow indeed, bereft of both husband and children.

Thus early has our China mission been baptized in affliction. Mr. Kloekers stands on the soil of China as our alone representative. We commend him and the great Cause to the fervent prayers of every Christian heart.

THE MAHOMMEDAN HADJI.

BY THE REV. ROBERT ROBINSON.

It often happens in the numerous itineracies of missionaries, that discussions arise with one or more of their auditors. These are sometimes very curious, illustrative both of the character and the ignorance of the people. The following is an interesting example.

At Moirchacandee, where we met with a friendly reception, we fell in with a Hadji, that is, a man who had made a pilgrimage to Mecca. Assuming to himself on this account the right to stand out as "chief speaker," he desired the people to be silent whilst he demolished us in argument.

"Has not Allah given us five books?" he began.

"I know of only four; pray what is the name of the fifth?" I asked.

"The Forkan."

"Whence have you your information about the Forkan?"

"What! Did not Allah give the Forkan through Mahomed, and does He not tell us in the Touruth and in the Injeel too, that Mahomed was to be the last and greatest of the prophets?"

"Not that I know of. Perhaps you will be able to point out the passages?"

"Well, if our Moollah had been here, I have no doubt he could have done so; but is it not written in your books that after Essa Mussih, there was to come a greater prophet who should be called the Prince of this World?"

"In my Injeel (or Gospel) there is more than one passage in which Satan is called the prince of this world. If you are disposed to regard Mahomed as identical with him, you are welcome; only remember, it is *you* who are contending for this identity, not I."

"Very well, Saheb," interposes another man, "if Allah did not commission Mahomed to give us the Forkan, why did He send him into the world at all?"

"My friend, that is a question which you should answer, not I. I deny that Mahomed was a prophet sent from God. It is your business to show that he was."

"Ah, but if you deny that Mahomed was divinely commissioned, I deny that your Essa Mussih (Jesus, the Messiah) was a true prophet?"

"It is too late for you to do so, though Mahomed himself, in the very Forkau for whose divine authority you contend, acknowledges Essa Nubbee to have been sent from God, and says that all the words of my Ingeel are true. If you reject Essa Nubbee, you must reject Mahomed."

It is no easy matter to conduct a discussion of this sort with men who can neither read nor write, and who are as profoundly ignorant of their own Koran as they are of our Scriptures. Whatever their Moollahs tell them they receive without enquiry, because they are not competent to conduct any enquiry; and every thing that he condemns as untrue, is unquestionably rejected as untrue. In such cases, the only way is to bring the controversy to a close by means of a *dreeshtanto*, or illustration.

"You," I said, turning to the old man who had last spoken, "have business that takes you away to Sylhet, and you leave your wife and children at home. Suppose, some months after your departure, a man from Sylhet comes to your wife and says, "your husband has sent you twenty rupees, and the children these silver ornaments; and he wants me, on my return, to be able to tell him how you all are." And suppose the day after, another man goes to your wife, armed with a sword, and says, "It is your husband's *hookum* (command) that you should deliver up to me immediately, all the money and ornaments he sent you yesterday; and if you refuse, he authorizes me with this sword to slay you and the children, and set fire to the house." Which of these two men would your wife be likely to believe?"

"No doubt the man who brought the money and jewels; otherwise, why should he have given away his own money and jewels to my wife and children who were strangers to him?"

"And what would your wife think of the other man?"

"Of course that he had somehow discovered that she had received money and jewels, and wanted to rob her."

"Nevertheless he too said that he had been sent by the husband?"

"Yes, but what of that? He told a lie."

"Very good: now look here. Jesus Christ came to give us proof of God's love for us; He came, not to destroy men's lives but to save them. Mahomed came after Jesus Christ, with a sword for all who refused to believe him, and said that God had commissioned him to cut off the head of every one that would not receive the Koran. Which of these two, is it more likely, came from God?"

The above will serve as a specimen of the way in which the argument with the Mahomedan (whenever a discussion was unavoidable) is generally carried on.

THE BIBLE IN BENGAL.

Our readers are doubtless aware that although the British and Foreign Bible Society has for many years refused to assist our translations, yet that in Bengal the Calcutta Auxiliary both adopts and prints at their own cost, the versions of our missionary brethren, removing the word used for baptism and simply transferring to the version the Greek original. The following extract from the Calcutta Auxiliary's Report of last year, will exhibit the extent of the Bible Society's obligation both to our version and our press. It says—

"The present translation of the Bible, based upon previous versions, has been thoroughly revised by the Rev. J. Wenger, and, on his departure for England, was carefully carried through the press by the Rev. C. B. Lewis, the

superintendent of Baptist Mission Press, for whose efficient and zealous co-operation the Committee desires to express their warmest thanks. The edition consists of 750 copies of the Bible, and 1,250 separate copies of the Old Testament. It has been well executed, and is one of the best specimens of modern Bengali typography. Well bound and lettered, it is sold for two rupees eight annas; and a copy will be presented to all pastors of regularly constituted Bengali Churches.

"The Committee has also put to press an edition of the Psalms in Bengali, taking the text of the new edition. Five thousand copies are being printed.

"The Book of Proverbs is being printed in two languages, in addition to the Oriya edition of last year; viz.:-

Hindi; Kaithi character	-	-	-	-	5,000 copies.
Bengali	-	-	-	-	10,000 "

"These works are just being completed, and both editions have been executed in Calcutta.

"Mr. Start's translation of the Gospel of Luke into Nepalese, intended for the use of the native tribes about Darjeeling, has been revised by Mr. Niebel, and an edition of five hundred copies printed in Calcutta at the Baptist Mission Press. A revised edition of the Acts of the Apostles is also ready, and will be published immediately.

SEED IN BURMAH.

(From the *Friend of India*, Aug. 14.)

[In our last issue it was mentioned that the Rev. A. Leslie, pastor of the church meeting in Circular Road Chapel, had baptized three Burmans who had been for some time supported in Calcutta, by the King of Ava, for the purposes of education. The account of these converts, contained in the following article will, we are sure, be interesting to our readers. Ed. M. H.]

Buddhism claims at once the largest number of votaries on earth, and yields the smallest number of Christian converts. In the latter respect it is worse than Hindooism. There is a reason why the converts from Mahomedanism should be few; for that creed professes to be monotheistic, while it incorporates many of the historical elements, at least, of Judaism and Christianity. That Hindooism, and especially Buddhism, should offer so much opposition to the assaults of missionaries, learned and unlearned, may well lead us to reflect on the utter helplessness of man, unaided by special interposition from above, to propagate truth, so humbling to human pride, so restraining to human passion, and so condemnatory of human sin, as that which Christ taught. Of the two, however, Buddhism is calculated to be much more attractive than Hindooism. The priestly bondage of the former is less; it interferes less with the ordinary structure of society and the free flow of social intercourse, for it does not recognize caste; and it allows the conscience to sleep a deeper sleep, for it does not perpetually obtrude sin upon it as a reason for penances, ablutions, tedious rites, and painful gifts to greedy priests. If a man wants to get through the world without thinking of right or wrong; if he wishes to ignore all the higher elements of his nature while he gratifies the lower, and all the hopes of humanity; then Buddhism suits him as admirably as Popery does the lazy, rollicking, credulous Celt. We do not wonder at the preponderance of Buddhism, for it is nihilism; nor at the little success of missions, for conscience is almost dead, and there is no active principle to appeal to. As for an appeal to reason, the Buddhist who wishes to attain the highest state of Nirwana is

ever meditating, or thinks he is. He has anticipated by many centuries the rationalism of England, France, and Germany.

In the East, as rulers, we have come into close contact with the Buddhists of Burmah. Disappointed with them, the American missionaries who have succeeded Judson, turn to the aboriginal Karens, just as the wearied English and German missionary finds a new excitement because a new hope in the indigenous Coles and Sonthals. With Buddhism, as with Brahminism, it seems to human intelligence that no national movement towards the truth will be made except by a native apostle. If Nanuk, shocked at the Islamism and Hindooism around him, established the Sikh system, surely we may expect a Hindoo, baptized with a higher spirit, to lay the foundation and spread the teachings of an Indian Christianity. And if Gautama, or some living man whom his story represents, began a protest against idolatry and priestcraft ten centuries ago, which has spread till it has embraced the largest number of votaries on earth, surely we may look hopefully for another to rise now, or soon, in Burmah or Siam, in China or Japan, to teach and propagate with more success a better faith.

There is a little hope in this respect for Burmah. Some seven years ago the Prince of Ava, the King's brother, formed the resolution of sending the sons of some of the leading nobles of the Court, to Calcutta for their education. His object was that they should receive such instruction, especially in mathematics and the practical sciences, as would fit them to "develop the resources" of Burmah, and to superintend that monopoly of the whole commerce of the country which the King keeps in his hand. The Doveton College, a Christian Institution, was selected chiefly, we believe, on the recommendation of the Armenian agents of the King. Three lads were sent, and immediately invested in English clothes. The eldest was a man much too old to learn a new language, and he was returned to Ava. He had been Colonel of a regiment in the last war against us. Of the other two the elder was the national poet of Burmah, his verses being sung everywhere, and the younger had obtained no little reputation for those exquisitely shrill tones of voice which Asiatics value so much for their melody. Soon another, who had been for some time at a Roman Catholic School, joined them, and the three, their ages varying from 16 to 22, made rapid progress, and in all respects behaved as English gentlemen. On the completion of their education two returned to Ava and one went to France. Meanwhile the Prince of Ava seems to have been so satisfied with the experiment, that other three were sent who were somewhat younger. They joined the classes at the end of 1857. Some fifteen months after a rule was passed that all who attended for secular instruction should, as in Missionary schools, be present at the opening prayer and in the Bible class. Essentially a Christian Institution, it was found that the Hindoos, Mahomedans, and Buddhists, who annually joined the classes in increasing numbers, had a bad effect on the tone of the school, and hence the new rule was passed. The second set of three Burmese youths were thus led to attend the Bible class every morning. Though boarders, they were not required to join in the family devotions, nor to attend any church, and so far as could be observed, they performed no kind of worship at all. The effect of the new rule was soon seen in their case. As Buddhists they had no objection to read the Bible, and at first they shewed as much eagerness to be foremost in its study as in mathematics or ordinary history. The eldest Oung Zoo, was now nineteen years of age, the second Moug Mien was sixteen, and the third Pow Thou, was fifteen. Two were thus of age. Soon Oung Zoo began to apply to his teacher for the explanation of difficulties, and one day he made the novel request to be allowed to attend all the Calcutta churches in succession. He was permitted, and with his two companions he finally resolved to be regular in his attendance at the Rev. Mr. Leslie's, the same who first induced Havelock to preach to his soldiers at Dinapore. Finally Oung Zoo applied to be baptized, and the night before he and his friends returned to Ava they followed his example. There was no attempt at proselytism on the part of the College authorities. When questioned on the subject

Oung Zoo declared he had been led to this step by "the general influence of the school." "He is of age, ask him," was a saying in a similar case. Only one of the three was under age. All were warned, but the leaven had been working for twelvemonths. The Principal of the College was, in the absence of any other, the guardian of the youth, and satisfied himself of both his intelligence and sincerity. It says little for the committee of management that, with the exception of the chairman, who was present at the baptism, they would have put obstacles in the way.

The three young men have returned to Mandalay. They know that instant execution may await them, or, if not, utter loss of position and imprisonment. If faithful this seed must germinate. From less striking incidents than this, by far more insignificant means, the savage Scandinavians, Teutons, and Goths of Northern Europe were won to the truth. We trust a regard for the opinion of our Government will restrain every act of injustice or cruelty in Mandalay. Colonel Phayre may do much good by a word, if it is not too late, when next he visits the King.

THE BAPTISTS IN FRANCE.

BY THE REV. J. JENKINS.

I am happy to comply with your request, in giving you some account of the Baptist Churches in France, connected with the missions of our American brethren. When lately in Paris, to make a demand to establish public worship at Tremel, I had a few opportunities to meet with the Baptist Church assembling for worship at No. 10, rue Saint Roch (to the right, first story). Sabbath, 24th Sept., I assisted at their service, held at two in the afternoon. Pastor Lepoids was preaching, earnestly addressing, in a practical way, a full, attentive auditory. At the close I was invited to speak, which I did; and four brethren prayed, of their own movement, which is the mode here. I was prevailed upon to preach to the people the following Sabbath. At the close of that service, I had the pleasure of seeing, among others, Mr. Nisbet, of London, who expressed his delight at the work going on there, and spoke words of Christian sympathy and encouragement. I was much pleased with the spirit of lively attention, simple devotion, and fraternal affection prevailing in the church and congregation. The work here appears to be in a healthy state, and going forward. There was evident increase in the attendance since I was last in Paris. The Scripture reader, Mr. Vignal, told me he visits for Scripture instruction about 300 families.

The war in America, which we all deplore, and pray the Lord in His mercy to remove, in favour of union, justice, and liberty, has greatly diminished the resources for supporting the American Baptist Missionary evangelization in France; and I rejoice to know that in this time of heavy affliction and trial, British Baptists and other Christians have kindly extended their sympathy and generous pecuniary aid to the pastors and churches of this mission.

Mr. Dez is the Baptist Minister in Paris. I regretted his being absent when I was there; but in accordance with my desire, he has since sent me the following letter, which I am glad to communicate to you, as containing interesting information relative to the state of the churches, the progress of the Gospel, and the need of further help.

"Plaisance, Paris, 27, rue Blottière,

"Mr. Jenkins, pastor, at Morlaix."

Sept. 17th, 1862.

"MY DEAR BROTHER,—I thank you cordially, in my own name and that of

our brethren pastors, whom I have just seen, for the lively interest you take in us and the work confided to our care; and I am personally grateful to you for having kindly edified our church during your short stay in Paris.

"Pastor Lepoids, on his arrival at Chauny, told me you were desirous of receiving from me information respecting our present progress and wants. I am returned to Paris only since last evening, and I lay hold of the first moment at my disposal to write you these few lines.

"And in the first place, dear Brother, I am happy to have to tell you that the work, considered generally, is encouraging and prosperous, despite the weakness and very small number of those who labour as pastors and evangelists in our churches.

"At Denain (Nord), the church, left nearly to itself for many years, was some months ago in a situation of danger which considerably alarmed us; but, through Divine goodness, the presence of Mr. Cretin in this field of labour has been blessed to ward off some of the dangers we had reason to fear. Public worship is established near Denain, with a congregation of fifty to sixty persons. We have there two or three candidates for baptism, and the prospect is cheering.

"At Chauny, ten persons have been baptized this year. The congregation in that place is as large as the place will admit.

"At La Fère (Aisne), the church continues to be worthy of the reputation for faithfulness and zeal which it acquired under the ministry of Mr. Foulon, who, having left, is now a pastor in the United States. Five were baptized here on Sabbath, 7th September last.

"At Verberie (Oise), the church and its sub-stations are now left much to themselves, in consequence of the departure of the pastor, Cretin, for Denain. The members of this church are scattered over a wide extent of country. At St. Sauveur and Chelles, the two principal stations connected with Verberie, the brethren, Cadot, Vignal, and myself, preach monthly. There are here three candidates.

"At Paris, seven have been baptized this year, and three candidates are likely to be received shortly. The members generally are faithful, and animated with a desire of advancing in spiritual life, and our Sabbath congregations are more numerous than ever.

"I expect, by God's blessing, that the number of the baptized in our churches during 1862 will be about thirty, if not more.

"As to our wants, I think you know them partly, therefore I will only make a brief mention of them.

"In Paris, we are in need of a place of worship, sufficiently large for our congregation, instead of our present inconvenient room.

"At Verberie, we have at present no minister. It is desirable we could send there a pastor, or an evangelist, to labour in that field.

"At La Fère, Chauny, and Denain, our brethren, Boileau, Lepoids, and Cretin, are alone to do all the work. Each of them needs a colporteur, who could, in their absence, preside over meetings, and labour in opening the way for the reception of Gospel truth among the ignorant and timid, who are inaccessible to ministers.

"In other words, dear Brother, if on the one hand we have subjects of encouragement, and wherewith to bless God for what He has done by our means, on the other, we find that our wants are great, and our difficulties serious, and more than ever we feel our need that the Lord should come to our help. And behold, the God who has helped us thus far is always the same. He has promised to exercise His goodness towards those who wait on *Him*. Wherefore, while clouds seem to gather on the horizon, we go forward, supplicating our God to be always near to us, and to accomplish His power in our infirmity.

"I regret, dear Brother, not to have been in Paris while you were there. I hope to be more fortunate another time.

"Believe me to be, my dear Brother,

"Yours truly in Christ,

"A. DEZ."

I need not add anything to the above statement. I will now only mention one fact, and recommend it to your kind notice. While in Paris, and one morning going out of the apartment of my generous adviser, the Counsellor Mons. Le Count Delaborde, a weak-looking youth stood in a waiting-room. "Here," said the benevolent M. Delaborde to me, "allow me to introduce to you this young man. He is a son of pastor Lepoids—has been very ill, is now recovering, and wishes help to enable him to continue his studies in order to become a doctor. Some of us wish to help him. Will you mention his case to English friends; perhaps they would give us help in the matter?" I replied I would gladly do so, and that I knew the Secretaries of the Baptist Missionary Society would be ready to receive any donations in favour of this youth. And I now fulfil my promise. Pastor Lepoids is a Baptist missionary. I have known him for many years as a faithful labourer. He and his family have suffered privations, and I can, on the authority of Mr. Delaborde and the youth's father, say that his illness was much aggravated for want of nourishing food. I should rejoice to know that some liberal Christians in England come forward to help the disinterested friends in Paris who make efforts in favour of this son of the missionary.

A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

Most Indian residents must know that Dacca lies on the Buriganga, an arm of the Dulaseri river, which latter is again an arm of the Jabuna or Brahmaputra, which joins the River Ganges or Padma river above Furriddpur. Our work was along the Buriganga, Dulaseri, Attia and Bansi rivers. Our first halt was at Dayapur, where we had worship with the few Native Christians residing there. At Phulberia we preached at a hát. The attention was very indifferent, and some light-minded wicked men did their best to annoy us and to cut short our work. Gave a few Gospels. From here I walked some miles to Sabar, a populous place, with a bazár. As I expected, the work here was as discouraging as at the last place, not because the gospel has but seldom been preached, but rather the contrary, the people have known us for about fourteen years. One of the hearers put a string of questions to Jai Narayan, one of which was: "Tell me how can I recognize a Christian? what marks does he bear?" To this Jai Narayan replied: "You think perhaps that a Hindu on becoming a Christian grows twenty feet higher than before, or that each is made a Rájá? No such thing. The difference you can see is in their walk, worship, talk, and thoughts." He then said that he believed Krishná to be God, and that God could do anything, good or evil, that he makes him sin and could not therefore punish him for his sins. "Why then," said he, "should I become a Christian, and live so carefully? I fare much better with my Krishna than with your Jesus Christ, and we never will become Christians. Hari bal! Hari bal." And this shout ended our work for this day.

Mánikganj, on the Dulaseri, is a large considerable place with a Deputy Magistrate. The present Deputy Magistrate is a member of our Baptist Church, and was formerly a native preacher with Mr. Page. After walking for two miles over an immense sandbank, on which, as in walking over snow, one slips back in the sand a foot when you have advanced two feet, we reached

very tired the principal bazár. People knowing us for many years, soon crowded around us, and in a little while some two hundred Hindus and Musalmáns were listening to our message.

On the banks of the Manuk halia, or Attia river, we preached for the first time. Haraipur, a pretty large village, is inhabited chiefly by a wealthy class, the Sani caste. Some fifty intelligent and well-to-do people sat around us on an open space in the middle of their village. They paid serious attention, several walked along with us to the boat, and put many sensible and candid questions. The whole evening till night, people came and went, conversing and asking for gospels.

At a hát at Kidarpur we found hundreds who listened with great attention, though the noise of the people round us was deafening. After preaching, nearly the whole hát followed us down a steep bank to the river, and the rush was so impetuous that many tumbled headlong down, to the great delight of the crowd. Many were the hands held out and deafening the cry for books near the boat, and this part, having never been visited before by a Missionary, we distributed liberally. It was a pleasing sight to see how carefully most of them wrapped up a gospel or tract in a cloth and then laid it among rice and onions in a basket. Many read aloud going to their homes, a tract or gospel in one hand and a basket or bundle on their heads. A Musalmán woman, who heard us throughout, came up to Jai Narayan and asked him why we gave these books? He told her that they contain God's Word and the way of salvation, that they are given that they might leave off their wicked ways and believe in the true Saviour, Jesus Christ. "O! then give me one," she beseechingly said, "I cannot read; but my child at home can, and he will read to me out of it every day." She received one, pressed it to her heart, put it in a piece of cloth, and secreted it among her wares, and bid us farewell with a happy face.

At another village, whilst walking towards it, some carpenters came and begged us to explain to them the way of salvation: they heard of our preaching at the last hát, but were not present themselves. So down we sat with them on the bank of the river and showed them the way of life.

Another time, visiting the Northern part, we came upon a schoolmaster, an old acquaintance, who invited us to sit down with a pundit and some twelve other people. The schoolmaster being a Deist, put up the spirit of the pundit by denouncing their Debtas (gods). We then entered with them upon the necessity of an atonement for sin, and showed how none of their Debtas was worthy of our worship and belief. It was tough work with the pundit, who asserted rather obstinately that each man has to atone for sin by various sufferings and troubles in this world, and that this gradual atoning for sin would go on in the world to come. The schoolmaster supported his opinion on this point, but we told them the impossibility of any man's atoning for sin, and directed them to the great and all-sufficient sacrifice Christ made for sinners. How far they entered into our views, we cannot say, but we hope that our visit has not been in vain. After a friendly farewell they accepted of some of our tracts and books.

(To be continued.)

MISSIONARY MOVEMENTS.

HOWRAH.—We learn with pleasure that the health of Mr. Morgan continues to improve, and that he has been able to preach twice on Lord's days.

LALL BAZAAR, CALCUTTA.—Mr. Kerry reports that his congregation is often a most miscellaneous one, consisting of Bengalis, Hindustanis, Negroes, Bur-

mese, Jews, Portuguese, Americans, English, and Scotch. Lately a number of Bengali Babus have taken to attend the English services. There were fourteen present at a recent service. At the same time were present thirty sailors. The Sunday School is going on pretty well. Till the arrival in Calcutta of Mr. Wenger and Mr. Rouse, Mr. Kerry will take charge of the South Churches. Mrs. Kerry proposes to revive the girls' school at Intally, and will be grateful for any help.

BARISAL.—Mr. Page informs us that on the estates of the late Babu Ram Rotton Roy, sixty adult persons have thrown aside caste, and embraced Christianity, and that daily the work extends. Mr. Reid receives much encouragement in the Bible Class he has instituted for the students of the Government school. Among them is a young man who was baptized in Calcutta some years ago by Mr. Wenger, but by threats and force was driven to apostatize, his parents paying £200 to the Brahmans for his restitution to caste. He is again resolved, in spite of great persecution, to join the Christian church. There is also hope that two others of the class will be baptized. Mrs. Reid has commenced visiting their wives at their request.

BENARES.—The congregation continues to crowd the little place of worship ; but Mr. Parsons hopes to open the new chapel by the beginning of the year. His visits to the bazaars of this great city are often very interesting indeed. Mr. Parsons has also read, with a learned Pundit of the city, his translation of the New Testament, as far as the Epistle to the Ephesians, with the object of improving the idiom and the style.

AGRA.—Mr. Joseph Gregson has received a kind personal present of a silver inkstand from the friends at Monghyr, as a memorial of his labours during his residence among them.

CEYLON.—We are happy to hear that the health of Mr. Allen continues to improve. He hoped to resume his labours in Colombo by the 1st October.

JAMAICA.—CALABAR.—Mr. East has spent the vacation in visiting several of the churches under the care of native pastors. Opportunity is thus afforded to urge upon the people their duty as to the education of their children, necessity of day schools, repairs of chapels, and the sustentation of the ministry. His visits have been cheering and encouraging. The mission-house at Stacey Ville has been completed by the liberality of the people. The minister is Mr. Dalling.

STEWARTON.—We are happy to announce the safe arrival at her home of Mrs. Knibb, after a somewhat protracted voyage of forty-four days.

PORT MARIA.—Mr. Sibley writes that he has been received in the new sphere of his labour with great kindness, and that the congregations are very encouraging. He feels, however, great difficulty in carrying on his day-schools, and will be grateful for assistance.

LUCEA.—The congregations here continue large, and though some of the revival converts have relapsed, the greater part remain faithful. Much distress, however, is felt from fever and scarcity of provisions.

MORTEGO BAY.—From Mr. Reid we learn, that although since the revival movement has ceased, there is a diminution in the attendance at public worship, and several have fallen away of those who were admitted to the church, there is much to encourage the missionaries in their work of faith and labour of love. The low price of produce has much diminished the contributions of the people.

AFRICA.—CAMEROONS.—Since the departure of Miss Saker, a portion of her duties has been undertaken by Mrs. Peacock. A meeting in the native town is taken by one of the members of the church. Mr. Smith has assumed charge of the school, and hopes to increase its numbers. On the 24th August four persons were baptized. Mr. Fuller has been labouring in the printing office at a revised edition of the Vocabulary. He is also greatly encouraged by the Candidate Class, which he meets every Monday evening.

JOHN AQUA'S TOWN.—Mr. Diboll has now taken up entirely his residence at this new station. The Lord gives him acceptance in the eyes of a people who

are often at variance with each other. He had also preached at two new places higher up the river, but the rains prevented any extensive itineracy. In the school they are hampered for want of books, &c.

HOME INTELLIGENCE.

During the past month missionary meetings have been numerous. The Rev. F. Trestrail has been engaged in Cornwall and South Wales, enjoying in the former county the efficient aid of the Rev. J. P. Chown, of Bradford. Mr. Underhill has visited Southampton and Blackpool, and at the time of our going to press is engaged at the autumnal meeting of subscribers and members at Bradford. The Rev. J. Sale has been fully occupied in Lancashire, having with him the Rev. E. White, of London, and at Liverpool the Rev. J. Makepeace, of Luton.

Somewhat more than three weeks have been devoted to Hampshire and parts of Wiltshire by the Rev. W. K. Rycroft. The Rev. R. Williams completed, in the early part of the month, his engagements in Leicestershire, and has spent the last fortnight in Glamorganshire and Monmouthshire. At Nottingham and the neighbourhood, our friends have enjoyed the presence of the Revs. J. T. Brown, of Northampton, and J. J. Brown, of Birmingham. The Rev. W. Crowe has also visited Sevenoaks in the interest of the Mission.

We have the pleasure to record the formation of the "Culm Vale Auxiliary," which includes the churches at Collumpton, Saint Hill, Uffculme, Prescott, and Hemyock. The Treasurer is the Rev. U. Foot, and the Secretary the Rev. T. W. Blackmore.

At the Quarterly Meeting of the Committee held on the 8th October, the services of Mr. M^cMechan, of Dublin, were accepted for missionary work. He will spend a year at Bristol College before proceeding to his destination.

At the same meeting the position of the Society's Mission Press in Calcutta was laid before the Committee. It appears that for the last three years the Press has contributed from its profits about one-fourth of the entire cost of the Indian Mission. The Widows' and Orphans' Fund has also received an important addition. For the zeal, assiduity, and success with which the Rev. C. B. Lewis has conducted the affairs of the Press, the Committee felt it their duty to express their warmest acknowledgments and thanks.

Besides the above subjects, the wants of the Day Schools in Jamaica, the important topic of native agency in India, and the mission in the Bahamas, with some other matters, received attention.

DEPARTURE AND ARRIVAL OF MISSIONARIES.

On the 20th October, the Rev. J. H. Anderson and Mrs. Lewis, with two children, sailed for Calcutta, in "The Ripon" mail steamer, from Southampton.

An interesting valedictory service, to bid farewell to Mr. Anderson, was held at Bexley Heath, on the 15th September, the pastor, the Rev. Mr. Adey, presiding, and addressing the missionary.

From Mr. Waldo, now on his way to Ceylon, a brief message has been received, that all was well, sent by a passing vessel, from 47 N. Latitude and 10 W. Longitude.

The solitary condition of Mr. Kloekers, through the lamented decease of Mr. Hall, has led the Committee to make arrangements for the immediate

£ s. d.		£ s. d.		£ s. d.	
Milwood—		Wainsgate—		MONMOUTHSHIRE.	
Contributions	2 6 3	Collection	3 8 0	Newport, Temple—	
Less expenses ..	0 4 0			Profits of Lecture by	
	2 2 3	SOUTH WALES.		Mr. Phillips	4 4 2
Northallerton—		CARMARTHENSHIRE.		Poniel Langwin—	
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	0 14 9	Mr. Phillips	1 0 8	Blaenffos—	
Pole Moor—		Llanely, Bethel—		Profits of Lecture by	
Contributions	15 11 6	Profits of Lecture by	2 7 6	Mr. Phillips	1 11 9
		Mr. Phillips	0 11 11	IRELAND.	
Rawden—		GLAMORGANSHIRE.		Ballymena—	
Contributions	11 18 6	Cardiff, Tredegarville Chpl.—		Donation, "Anon." ..	0 10 0
Less expenses ..	0 15 0	Profits of Lecture by		Letarkenny—	
	11 3 6	Mr. Phillips, moiety	1 2 8	Contributions	2 4 0
Salendine Nook—		Cwmavon—		Do., for China	2 0 0
Collection	5 2 4	Profits of Lecture by		Tubbermore—	
Shipley—		Mr. Phillips	1 6 8	Contributions	9 7 0
Contributions	19 8 9	Maesteg—		Do., Sunday School	0 17 9
Do., Juvenile	9 9 0	Profits of Lecture by		FOREIGN.	
Do., for China	5 10 0	Mr. Phillips	2 0 6	Jamaica, Montego Bay—	
Snape—		Pontypridd—		Contribs., by Rev. J.	
Contributions	3 9 0	Profits of Lecture by		Reid	9 0 0
		Mr. Phillips	2 14 8		

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Aug. 27 (two letters); Fuller, J. J., Aug. 30; Peacock, E. J., Aug. 27; Saker, A., Aug. 29 (two letters); Smith, R., Aug. 27.	MAULMAIN, Haswell, J. M., Aug. 26.
ASIA—AGRA, Gregson, J. G., Aug. 18, Sept. 4.	NEWERA ELLIYA, Allen, J., Aug. 28.
ALLAHABAD, Wittingbaker, M., & J. Rae, Aug. 18.	RAJAPORE, Page, J. C., Sept. 1.
HARISAU, Reed, F. T., Aug. 21.	YENTAI, Kloekers, H. Z., July 26 (two letters).
BENARES, Parsons, J., Aug. 18, Sept. 3.	BAHAMAS—INAGUA, Littlewood, W., Aug. 22.
CALCUTTA, Kerry, G., Sept. 8; Lewis, C. B., Aug. 14, & 22. Sept. 1, 8, & 9.	NASSAU, Davey, J., Sept. 27.
COLOMBO, Allen, Mrs., Sept. 17.	ITALY—FAENZA, Ossimo Padre, Sept. 24.
DELHI, Broadway, D. P., Aug. 28.	JAMAICA—ANNANDALE, East, D. J., Sept. 5.
GALLE, Hall, Mrs., Sept. 1.	BARRIFFE HALL, Sibley, C., Sept. 23.
GYA, Greiff, E., Aug. 30.	CALABAR, East, D. J., Sept. 7.
INTALLY, Pearce, G., Aug. 22.	KINGSTON, Merrick, E., Sept. 23.
KANDY, Carter, C., Aug. 29, Sept. 15.	LUCEA, Teall, W., Sept. 5 & 22.
KOOLIAH, Johnson, E. C., Aug. 12, Sept. 5.	MONTEGO BAY, Reid, J., Sept. 23.
MATELLE, Garnier, T., Sept. 1.	ST. ANN'S BAY, Millard, B., Aug. 28.
	SAVANNA-LA-MAR, Hutchins, M., Sept. 15.
	SHORTWOOD, Maxwell, J., Sept. 18.
	STEWARTON, Knibb, M., Sept. 28.

ACKNOWLEDGMENTS.

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

Mr. E. Whitby, Yeovil, for a parcel of books for <i>Rev. W. K. Rycroft, Bahamas</i> .
"A Working Man," for a parcel of Baptist Magazines.
Ladies at Pembroke Chapel, Liverpool, for a box of useful and fancy articles, stationery, &c., value £30, for <i>Rev. W. Littlewood, Bahamas</i> .
Ladies of Canon Street Chapel, Birmingham, for a case of fancy articles, for <i>Rev. J. Parsons, Meert</i> .

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 Mac-Andrew, 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.