

THE MISSIONARY HERALD.

CHINA, A FIELD OF MISSIONS.

AN ADDRESS DELIVERED BY THE REV. N. HAYCROFT, A.M., IN KING STREET CHAPEL, BRISTOL, JUNE 23RD, 1863, AT THE DESIGNATION OF THE REV. W. H. MACMECHAN AS MISSIONARY TO CHINA.

THE attention of the religious world has, in recent years, been directed to China, as a field of missionary labour presenting unusual claims. The extent of the country, the vastness of its population, the peculiarity of its civilization, our comparative ignorance of its laws, literature, domestic and social economy, and the intense jealousy which, for ages, kept China sacred from the intrusion of foreigners, had long united to awaken an interest in its welfare. For sixty years the Gospel has been hovering on its outskirts, unable to penetrate the interior. Agents of the London, and other Missionary societies, have been labouring to gain access to the people; and if success was denied them, they have at least accumulated the materials for future conflict with its errors, and laid the foundation of future triumphs. In more recent years, our country's wars with China have combined, with the iniquities of the opium traffic, to deepen the solicitude of British Christians respecting it, and Divine Providence has removed the last barrier to their zeal, by the imperial consent, guaranteed by treaty, for the free movement of Europeans, and the toleration of Christian teaching, in all parts of the empire. All religious denominations seem to have regarded this event as a Divine admonition to organize a mission in that country if, as in our case, they had none, or if China had already occupied their attention, to augment the number of their agents. The opening of China to the western nations, has seemed to the religious world a voice from the Holy One, distinct and authoritative as a thunder-clap from Sinai,—“Arise ye, go up, and possess the land.”

Although the late Dr. Marshman, who played so prominent a part in India in the heroic age of Missionary enterprise, had longed for years to commence a mission in China, and spent eleven years of the best portion of his life in translating the Scriptures into its language, it is only of yesterday that the Baptist Missionary Society entered on the field to which his eager foresight had been silently, but urgently pointing their regard. Four years only have elapsed since Mr. Kloekers and Mr. Hall were accepted as our representatives in China, the latter of whom has, in the mystery of Divine providence, been since removed by death. Last year Mr. Laughton was despatched to the same sphere of labour, and now our beloved friend, Mr. MacMechan, is going to strengthen our little band in their herculean enterprise; soon, we trust, to be followed by others,

and yet others, as Christian liberality shall increase, till our society shall have many labourers in China,—“Messengers of the churches, and the glory of Christ.”

China proper has a length of 2000 miles, a breadth of 1300 miles, and a superficial area of 1,300,000 square miles. The Chinese empire includes a much larger territory, having a length of 3500 miles, with an area of 5,300,000 square miles. It is forty-four times as large as Great Britain and Ireland, and larger by one-fourth than the whole of Europe. It includes a great variety of country. In some parts there are ranges of mountains of great extent and elevation, stretching up to the limits of perpetual snow; in another part is an extensive plain 700 miles long by 400 broad. The excessive population has been fatal to reptiles and wild beasts, and the alligators have perished through the traffic on the rivers. The valleys are rich and fertile. The cultivator of the soil is enriched with the productions of the tropics, as well as of the temperate and frigid climes. The rivers are among the largest on the globe, and the whole country is intersected by canals. The people are possessed of a vast internal commerce, with manufactures, arts, science, and all the elements of a peculiar and complex civilization.

The population of China is shown, by the annual census for the purpose of taxation, to exceed 400 millions, an enormous mass of people, thirteen times the population of Great Britain and Ireland, though the average to the square mile is less than in England. China has one-third more inhabitants than the whole of Europe; the latter having only 270 millions, the former 400 millions. Nearly a quarter of a million persons die in China every week, and twelve millions every year. It is computed, that nearly one-third of the world's population, and at least two-fifths of the heathen world, have their domicile in China.

The traditions of the Chinese carry them back to a fabulous antiquity, whose claims to credibility disappear under the scalpel of modern inquiry. The period of Confucius, B.C. 550, must be regarded as the commencement of authentic history; all beyond that, up to B.C. 2100, is full of the marvellous, and everything antecedent to the latter period is purely mythological. The first historical character in Chinese annals cannot be placed earlier than B.C. 2204, or 104 years after the deluge, about the age of Peleg, when the linguistic separation of mankind occurred. Nearly all investigators admit the Chinese to be the most ancient nation now existing. While Britain was inhabited by painted savages; before Rome was founded, or Greece had emerged from barbarism; before Herodotus wrote, or Homer sang, or Troy was taken; anterior to Nineveh, whose vanished magnificence is now receiving a resurrection; coeval with, if not anterior to, the rise of old Egypt, whose strange hieroglyphics are fast becoming a history, whose temples and pyramids remain, the colossal monuments of an extinct civilization,—a civilization as different from ours as the geological epoch when the saurian monsters swarmed, whose fossil relics enrich our museums, was different from the present condition of our planet;—back amid the hoar antiquity of patriarchal times, the era of China's origin must be dated. And when we remember the unchangeableness of oriental character and habits, it is not extravagant to imagine that the peculiarities of its domestic and social economy have descended but slightly changed from the period of the patriarchs, and that in the lat-

guage, customs, genius, and spirit of the people, we have a fossilized specimen of primeval civilization.

The government is, through all grades, literally a paternal despotism. The power of the emperor is absolute, and every device is employed to preserve the impression of awe. The highest minister of state can, in a moment, be degraded and beheaded. According to the Chinese proverb, "it is safer to sleep in a tiger's den, than to bask in the sunshine of Imperial favour." As the emperor is father of his country, so the viceroy is father of his province, the mandarin is father of his city, and each parent is the father of his household. The same despotic rule pervades the whole structure of Chinese society; the same punishment is inflicted for offences against a parent as for crimes against the sovereign, and the period of mourning is the same for both. The country is divided into eighteen provinces, each province into ten departments, or counties, and each department into ten districts, or hundreds. The general government is conducted by tribunals, or boards, which divide amongst them the labour of administration, and whose mutual adjustment presents an elaborate and complex system.

Advancement to power and dignity is in China dependent solely on educational merit, and is decided by competitive examination. There is no nation which holds education in such honour; it is the sole pathway to distinction. Wealth and connexion have no influence on promotion, which is awarded only to literary attainments.

The educational system is elaborate, extending over many years. At periodic examinations honours are conferred on the successful candidates, who pass from one literary grade to another, until the more distinguished have attained the highest rank. All Chinese who have taken the second literary degree become thereby ennobled. From among such as have won the third degree, equivalent in importance to our English L.L.D., the district magistrates are chosen; and there is not a magistrate in the empire who has not gained these three literary honours. The matured scholars who have reached the fourth, or highest degree, are eligible to the highest offices of state, become the directors of public affairs, and are the guardians of the national literature. Among all classes who can meet the necessary expense, education is general, and eagerly sought as the sure road to eminence and wealth; but the larger portion of the people are unable to avail themselves to any extent of the national colleges, from their inability to maintain their children through the long period which successful study would require. At present, in Canton, not one in ten persons can read, in Hongkong, not one in twelve, and in the country districts, there it reason to believe, not one in twenty or twenty-five.

Christianity has not in China to combat the obstacles presented in India by caste. The only caste in China is that produced by education; but this is free from religious prejudices, and instead of being exclusive, is open to the attainment of all. The highest offices of state, and the highest grades of nobility, are within the reach of the humblest citizens; they can be acquired only by superiority in literary attainments. The Chinese know nothing of the caste of hereditary aristocracy. Not having the wisdom of western nations, they are unaware that when merit has raised a man to eminence, his posterity to the latest generation are thereby qualified to become legislators to the empire. Honours are amongst them

never transmitted to descendants; every man must hew out his own niche, chisel his own statue, and win his own patent of nobility. Whilst thus ignoring the deserts of posterity, they have rushed to the opposite extreme; on the principle that a man's progenitors have in some measure combined to produce in him the qualities which have raised him to distinction, his virtues being a crystalization from theirs, his honour justly belongs to them. When a Chinese, therefore, attains nobility, all his ancestors are ennobled.

The language of China differs from western tongues by being purely monosyllabic, and destitute of inflexions. Its written characters consisted originally of hieroglyphics, or symbols, each character picturing a distinct object or act. A circle with a dot represented the sun, a crescent the moon. The character for "sun" also denoted "day," that for "moon," "month;" the "sun" placed above a horizontal line represented "morning;" a modification of the character for "moon" denoted "evening;" and the two characters "sun" and "moon" combined, expressed "brightness," "clearness," and then "intelligence." About 2000 characters were thus formed. The same character represented many different meanings, which are distinguished from one another by diversity in the tone of pronunciation, or accent. While the written language is one over the whole empire, the spoken dialects are so distinct that the natives of one province are unintelligible to those of another. This apparent anomaly is best explained by considering the Chinese characters as occupying to the spoken language the same relation as our common numerals to the languages of Europe: as the figures 1, 2, 3, &c., present the same meaning to every European, although they are known in every language by a different designation, so the Chinese characters, as for "man," "house," "tree," "sun," represent to the eye of every reader the same object, and are thus everywhere intelligible, although the people of different provinces may not attach to any one character the same oral sound. To master the written language, has been commonly considered a gigantic enterprise; but closer acquaintance with the principles of its construction has shown that the difficulty has been greatly exaggerated. A complete knowledge of the Chinese characters is, for all practical purposes, within the range of ordinary intelligence and industry, while the spoken dialects are so simple in their structure, that they can be acquired more easily than any European language.

The existence of this one written language throughout the empire, furnishes a valuable means of promoting the Gospel among the educated classes, by the circulation of the Bible, and Christian literature. But, as the mass of the people cannot thus be reached, it is contemplated to print, in the Roman character, versions of the Scriptures in the different provincial dialects, and to employ the Roman Character in teaching, as a far speedier and surer method of widely diffusing a Christian literature among the people than to employ the unwieldy hieroglyphics, which are so esteemed by the educated. There is happily, in China, a growing desire to become acquainted with European literature, and such is the enterprise of the people, that translations of English works may ere long be published by the Chinese themselves as commercial speculations. Printing by wooden blocks is in China so inexpensive, that a work of 1500 leaves can be sold for half-a-crown; a translation of "Dick's Natural Philosophy" has been

brought out for a few pence; and, ere long, even the Chinese New Testament may, as Gutzlaff hoped, be printed and sold by native booksellers as a matter of trade, and at a much lower price than it can be by Europeans.

The Chinese have long possessed many arts which are of recent discovery among the western nations. Agriculture is in such high repute, that from the earliest ages the emperor has set an example of industry to his people by personally, in public, holding the plough once a year, while the empress does the same with the loom. The magnetic compass is of great antiquity; in a Chinese dictionary of A.D. 121, the definition of a loadstone is, a "stone with which a direction can be given to the needle," and a notice of its use has been traced in a work written B.C. 1120. They have made little progress in astronomy, geography, or mathematics. Their paintings are often beautiful, usually exquisite in colour, but nearly always destitute of perspective. Their porcelain and silk manufactures are very ancient. The use of gunpowder, and the invention of printing, were well known in China long anterior to their discovery in Europe.

The Chinese may be divided, as to religion, into three classes, the sect of Confucius, the Rationalists, and the Buddhists. There is in China no state-endowed religion for the nation; all religions are supported from their own lands, or by the voluntary principle. There are a few state ceremonies of religion, which are performed at stated times by the emperor or his representatives, and which are prescribed and arranged by the Board of Rites, but no priesthood or religious worship is imposed on the people at the public expense.

The Religion of Confucius may, in a limited measure, be considered the orthodox or state religion of China, since both the emperor and most of the educated classes belong to it. This system is more a philosophy than a religion. Confucius taught his disciples political and domestic economy. He places the foundation of all government in self-discipline. The five cardinal virtues are benevolence, righteousness, politeness, wisdom, and truth. He inculcates reverence for parents while living, and their worship when deceased. Filial piety is the basis of social virtue. Ancestors of remote antiquity ought to be honoured. Neither he, nor his followers, appear to believe in a personal God, but they believe in presiding powers of nature, in fate as the arbiter of events, and in a principle of order which is termed the "soul of the world." His followers pay to Confucius divine honours. There are, in China, 1560 temples dedicated to him, in which, at spring and autumn, sacrifices are offered to him at the expense of the government. The learned, in China, believe in spirits and demons, who rank next below ancient sages and heroes. The maxim of Confucius is the key to the religious spirit of his followers; "Respect the gods," (*i.e.*, pay them due honour,) "but have as little to do with them as possible." They appear ignorant of a future life, and regard the rewards of virtue and vice as confined to the present state, and not so much affecting the individual as his children and descendants.

The Taou, or Rationalists, are a sect founded by a contemporary of Confucius. Its originator is said to have existed from eternity, and to have more than once become incarnate, and to him is ascribed the creation of the world. The members of this sect seek to promote virtue by abstraction from the world, and the repression of all natural desires. Perfect virtue consists, with them, in the absence of all sensation and

emotion, an incapacity to be affected by external objects. Some of them retire to the mountains, and renounce human intercourse. They affect to despise wealth, fame, and posterity, urging that since at death all distinctions terminate, the time spent on them is wasted. Some of them study alchemy, and seek after the philosopher's stone, and the elixir of immortality. They profess to have intercourse with demons. The principal of this sect is supposed, like the Lama of Thibet, to be immortal. He appoints and removes the deities of the various districts just as the emperor appoints and removes his officers, and no tutelary deity can be worshipped, or is supposed capable of protecting his votaries, till the warrant has gone forth, under the hand and seal of this demon-ruler, authorizing the god to exercise his functions in a given region. They believe in amulets and charms, have ceremonies of purifying houses after a death, and of purging districts from disease by sacrifices. They worship a variety of idols, some of which are imaginary incarnations of the eternal reason, others are rulers of the invisible world, or presiding deities of districts, and among the rest are the three pure ones, who are first in dignity,—the "pearly emperor," or "supreme ruler," "most honourable in heaven," the god of earth, and the god of fire,—with lares and penates, genii and inferi, or divinities without number.

The religion of the majority of the people is Buddhism, which for eighteen centuries has exerted a commanding influence. According to its teaching, the chief good consists in absorption into Buddha, the unconscious universal and impersonal deity; in other words, the hope of the perfect is annihilation. The nearest approach to perfection here is to be attained by the abstraction of the mind from material objects, the gradual obliteration of all sense and feeling, and a total indifference to objects of human interest,—an existence, if possible, without looking, speaking, hearing, feeling, smelling, eating, or breathing,—and by the practice of virtue. The truly meritorious attain the chief good immediately after death; but those whose merit is imperfect will have to pass through a series of transmigrations, till their defilement has been removed. Their chief virtue is compassion to animals, many of which are rescued from the slaughterhouse, and preserved in temples. Buddhism has obtained such influence over the Chinese, that the empire is full of its temples, and swarms with its priests. These renounce family connexions, have taken the vow of celibacy, shave their heads, live together in monasteries, abstain from animal food, and are supported by the voluntary contributions of the people. The Buddhists, in general, worship the three Buddhs—the past, the present, and the future,—Kwantzin, the god of mercy, the goddess of the small-pox, the patroness of barren women, the god of wealth, and other kindred divinities. They have no sacrifices, but offer prayers and adorations. They observe the full and the new moon, keep 162 fast-days every year, and have morning and evening prayers.

As the precepts of Confucius enjoin annual sacrifices to deceased parents, and it is supposed that the deceased are regaled with the flavour of the viands presented in their honour, the Buddhist priests have availed themselves of the national customs to increase their own influence. Their aid is called in at funerals, that the souls of the departed may be released from purgatory, and be enabled to avail himself of the offered viands. It is not uncommon for the priests to get up public services for departed

spirits who are supposed to be in "tribulation," and to solicit subscriptions for this purpose as a benevolence.

The nearest western approach to the Buddhistic system is the Roman Catholic Church; indeed, the resemblance of Romanism to Buddhism is in many features so extraordinary, that it is impossible to doubt that ancient Roman paganism, from which the usages of the Romish Church were derived, was, in many points, closely allied to Buddhism. Among the priests of Buddhism the tonsure, professed poverty, celibacy of the clergy, monastic institutions, secluded habits, and peculiar dress of the priesthood, the use, in their worship, of the rosary, candles, incense, holy water, bells, images, and relics, a belief in purgatory, with the possibility of praying the human soul out of its fires, the offering up of prayers in a strange tongue, with incessant repetition of prayers, the pretension to work miracles, the character of their altar-pieces, the titles of their intercessors,—such as the "goddess of mercy," the "holy mother," the "queen of heaven,"—with the image of a virgin having a child in her arms, are so many striking coincidences, that the early Romish missionaries to China were greatly troubled at the resemblance between Chinese worship and their own, and some of them gravely reported that the author of evil had induced these pagans to imitate the customs and constitutions of the holy mother Church in order to expose her ceremonies to shame.

The Chinese, as a whole, acknowledge no personal deity, yet they have "gods many and lords many" belonging to every sect, and it is as easy, in China, to find a god as a man. They discover gods in everything, and, consequently, gods are to be met with everywhere. Their temples, houses, streets, roads, hills, rivers, even their carriages and shops, are full of idols; every room, niche, corner, door, and window, is plastered with charms and amulets, the emblems of idolatry, so that while the people acknowledge no God, they are literally overrun with gods, as Egypt with the plague of flies, and find it their greatest burden to support and worship their numerous pantheon.

The great virtue of China is reverence for parents. This is a national characteristic: their greatest mark of respect to a stranger is to address him as "old and venerable father." Their national vanity is extraordinary; they designate their country "the flowery land," "the region of eternal summer," the "land of sages," the "celestial empire," while foreigners are styled swine, monsters, and devils. There is an artificial politeness sedulously cultivated among all classes, particularly the educated. The ceremonious usages for every class of society are carefully drawn up and superintended by the Board of Rites. The peculiarities of their social intercourse would appear grotesque to Europeans. Their taste in dress, their notions of personal beauty, and their laws of etiquette, are so opposed to all our western usages, that the attempt to describe them would awaken sentiments not appropriate to the present solemnity.

As might have been expected, a false religion has left the people the victims of a false morality, and the existence of a refined civilization has in no way lessened the profound ignorance of God, or the need of Christian evangelization. The character of the people is as false, fraudulent, cruel, revengeful, and licentious, as is usual among orientals. Concubinage is common. Divorce is inflicted for trivial causes. Female infanticide is prevalent. The drowning of a daughter is deemed a less atrocious offence

than treading on a piece of printed paper. It is alleged that ten or twelve infants are picked up every morning in Pekin alone, and that the foundling hospitals are usually filled with female children. The habits of the people are unfavourable to domestic morality; in one room twenty feet square, a dozen or more persons will eat, drink, work, trade, and sleep, while everywhere the population is dense, food scarce, and wages low,—in the south only fourpence a day.

We need not further allude to the vices of the Chinese, for many of them are not peculiar to oriental nations; they exist, or others equally degrading, to an appalling extent in our own country. If we lament the opium-smoking of China, we should deplore yet more the dram-drinking of England, for there is reason to fear that where opium has "slain its thousands," dram-drinking has "slain its ten thousands."

In this brief sketch of the country and people of China, we have omitted the rebellious provinces, partly from the space a reference to them would require, and partly because our brother's sphere of labour will be at a distance from them, while those districts present just now no promising openings for missionary labour.

The willingness of the Chinese to receive books and tracts is a matter of great thankfulness. By these silent messengers, Christian principles can be unobtrusively diffused, and will penetrate to districts and circles otherwise beyond the reach of the evangelist.

Now that the whole country has been opened by Divine Providence to the philanthropy of British Christians, it remains for us to shew that we appreciate our responsibilities by "sending forth more labourers into the harvest." Long had the English Churches desired access to the heart of the empire, professedly to carry to its myriads the word of salvation; now that the avenue is open are they prepared to enter it? Christian brethren are offering themselves for the work; are the Churches willing to send them? or are they to be refused for lack of funds? In this sanctuary at this moment is an educated man, fully equipped for the work, and accepted by our Society for the East, who must be detained from his chosen sphere for twelve months because there are no resources yet provided from which the expense of sending him can be defrayed; and the Committee are placed in the painful difficulty, either of incurring an inevitable deficiency,—which they deprecate as a wrongdoing, and which always creates discontent among their supporters,—or to refuse men eminently qualified who offer themselves for service, and thus, perhaps, incur the displeasure of their Lord. Solemn is our responsibility as Christian Churches, that there are men willing to become the ministers of Christ unto the Gentiles, but their noble impatience must be checked, their apostolic ardour curbed, their faithful utterance gagged, and the heathen, meanwhile, perish in ignorance of the Gospel, because of our parsimony or indifference. But this must not be. No! Blessed Saviour, this will not be. Loving hearts, devoted to Thee, will not be chilled in their holy fire by the selfishness or coldness of thy purchased people. The "silver and the gold" is thine, and, under the inspiration of thy love, thy people will lay it on thine altar, a grateful offering to thy glory.

We need not allude to those inferior considerations which should not be without some weight with us as British Christians when we think of China. It should not be forgotten, how many of the comforts of domestic

life we derive from the East, and what an amount of wealth and commerce China has yielded to the sons of Britain. It should have some influence with us that Englishmen, called Christians alike by the Chinese and by themselves, have long conducted with China, and forced upon its reluctant government, for gain, the iniquitous opium traffic; that again and again has China, for different reasons, been made to feel the superior power of British arms; that the influence of this country with China is great, and our commerce with it rapidly increasing; that British sailors and tradesmen have often presented to the Chinese melancholy illustrations of the religion they profess,—and the way of the missionary has been blocked by obstacles raised among the people through the conduct of Englishmen; that there is in China one third of the world's inhabitants, all ignorant of God, without the knowledge of salvation, without sabbaths, sanctuaries, Bibles, without hope of everlasting life; and that now, for the first time in its history, it opens its arms to the Christian teacher, and bids him traverse the land to its innermost recesses, and its uttermost extremities. These are considerations which ought to affect us as British Christians; in return for the benefits we have received from China, and the evil our countrymen have inflicted on it, we should pour upon its moral deserts the river of life, and increasing its volume, and accelerating its current, till the whole land shall be covered with its renovating waters. But high above all these considerations, rise imperious in their influence on our hearts, the command of Christ, the remembrance of his love, the knowledge of man's necessity, the magnitude of our own privileges, and our responsibility at the supreme tribunal. Yielding ourselves to the mighty spell of Christian duty, and the love of Jesus, we call on you to bear China in the arms of your earnest faith and prayer to the throne of the heavenly mercy, and to augment the number of your representatives on its soil. The Gospel which has accomplished such triumphs elsewhere, is destined, in this yet larger sphere, to demonstrate its Divine character and origin, and, eventually, the Church of Christ shall be able to raise, over the myriads of China, just as over the coral reefs of the Pacific, the pæan which an apostle sang of the early times, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

While we do not for a moment counsel the diminution of efforts in other lands, for, alas! there is everywhere need of missionary labour, we cannot but press the claim of China as of greater magnitude and urgency than has yet been allowed. As British Christians, we have neglected our duty to God with regard to China, and the time has come for us to show sincere repentance by a larger spirit of self-sacrifice, and by more fervent supplication. Brethren, pray for China; send forth more labourers to China. Let your heart's deepest sympathy and brotherly regard accompany our young friend to his distant sphere. Let him be cheered amid his toils by the assurance of your prayers, and your promise soon to send others who shall participate his labours. If he perish there, we will say of him, that it was a noble thing to have it in his heart to go. If he be spared to labour there, he must look to God and to your prayers for success. Should we see him again in the flesh, may it be to hear from his lips the story of many years' toil, and the marvellous triumphs of Divine mercy by his means. If we see him not again, may his course be one of fidelity and

zeal, which shall endear his memory to thousands of his adopted people, and leave his name fragrant and bright in the annals of the missionary enterprise. And when we meet him in the skies, and together recount our earthly labours and sufferings, may it be with the blessed conviction, as to ourselves, that we did all that our resources enabled us to assist him and his brethren in their high enterprise,—that if China with her myriads do not become a province of Messiah's empire, the failure is not due to our selfishness or neglect,—and as to him, may we find that the magnificent imagery of the Hebrew seer has been in his case completely verified,—“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

NOTES OF A TOUR IN HOOGHLY, BENGAL.

BY THE REV. W. SAMPSON, OF SERAMPORE.

It may not be uninteresting to some of the readers of the *HERALD* if I put down a few notes of a tour I was enabled to take, in company with three of our native preachers, during the last cold season, through portions of the Hooghly district. I have been for a long time since desirous of making some such trip as this, but circumstances have hitherto prevented.

THE PREPARATION.

We purchased for the work a couple of second-hand tents, one for myself, and one for the preachers. They were somewhat out of condition, but when put into repair, answered our purpose as well as though they were new, and will last us for many years for the same kind of work. Three hackeries, the common country cart, a very primitive structure, consisting of a strong frame of bamboos laid upon an axle-tree that connects two wheels that approximate more or less to roundness, but are never, even by accident, quite round, were needed to carry our things—one took the tents, another my boxes, &c., and the books, and the third the preachers' things. Anyone unaccustomed to that style of travelling would have laughed had he seen the gipsy-like appearance the whole turn out assumed. We might purchase rice and a few vegetables in the different villages we visited; but, with that exception, we were obliged to take all necessaries with us. Packed in, therefore, with our boxes, you might see a camp-chair and table, tea-kettle, saucepan, frying-pan, &c., &c.

Preliminaries, then, being thus settled, we started on Wednesday morning, Dec. 3rd. There accompanied me the three native preachers that are now regularly employed in Serampore and its neighbourhood, Puddo Lochan, Haran, and Bhugwan. The first day we reached Singhur, a village about seven miles from Baidyabutty, a village on the banks of the Hooghly, about two miles above Serampore. As we had outwalked the hackeries, which could not get on, under the most favourable circumstances, at more than two miles an hour, we had to wait till they came up. When they arrived we at once set to work, got the tents up, and made ourselves as comfortable as circumstances would admit of. Numbers of the people, attracted by the unusual sight of the tents, came and stood around, and made eager inquiries as to the object of our visit. We told them our wish was to go as far through the district as we could—to visit any schools we might meet with—to distribute tracts on subjects connected with the Christian religion—to sell copies of the gospels, and to preach to the people everywhere salvation through the Lord Jesus Christ. I was not a little surprised to find that the people, so far from expressing anything like disapprobation of our visit, seemed to welcome us, and that gladly. Before we had been there a couple of hours, we were invited to visit schools in the neighbourhood; and as

it was partly our object to see as much as we could, what was actually being done in education as well as in other matters, we promised to go. The English schools in that neighbourhood had been but very recently established—one, in fact, had only been opened three days, and the other but six months. The school-room of the latter was built on a plan not unusual for this country, but perhaps the most inconvenient for a school that could well be conceived. It consisted simply of a verandah round a square-built house. The house was inhabited, the verandah all around it was enclosed with small split bamboos, and in it the school was held. As it was very narrow, it was impossible to bring all the boys together, or for any one in one part of the school to see what was going on in another part. I sat down with the senior class, heard them read, and asked them a few questions in English and arithmetic. Then we spent some time in talking with them about Christ: we told them the narrative of his life, the purpose of his death, &c.; and while I and one of the preachers were thus engaged with the first classes, another preacher was in another part of the verandah similarly engaged with another class, and the third was outside preaching to some twenty or thirty that the news of our visit had attracted to the spot. It would have been impossible to have got more attentive audiences, and we spent the greater part of the morning as thus described.

SCHOOLS.

I may perhaps just say at once here all that I have to say about the schools I saw. Our halting places on the first tour were Singhur, Hurrepal, Tarkessur and Nalukol. On the second tour we halted at Chanditollah, Mussahot, Durupi, Chapalanga and Sealikhollah. Education seems to have spread very much more in the latter district than in the first. The schools in the former district, with the single exception referred to above (and there the teachers had notice of our coming, so that they were prepared for our visit), seemed as schools utterly valueless. There were a few pathshalas (answering very much to a mere dames' school in England), and a few English schools. We only met with one purely vernacular school that aimed at being at all above the most ordinary pathshala. Most of the English schools seemed to be conducted by men who had picked up the merest smattering of the language, and who had not the slightest notion of conducting a school efficiently. We found ten, a dozen, or twenty boys, for instance, assembled in schools that professed to have 60, 70, or 100 on the list. The people told us that we saw the schools in their every-day condition; and one master, on our remarking on the very few present, compared with the number on the register, very naively told us,—“Oh, sir, we expected you yesterday, and then all the boys were present; but they did not think you would be here to day, and so they have not come.” In the district visited on the second tour, however, we found two or three very good schools, one of them, indeed, that at Jonge, being quite a superior one. Throughout the whole of the districts there seems a great thirst for education. Schools might with great advantage be established in many places that are now totally destitute, and if Christian teachers could be procured, and a mission society were to make that its work to establish schools throughout the whole district, it would be one of the most efficient means of bringing the population under Christian influence. It is a matter of question whether purely vernacular schools would answer. The desire for learning English is so strong, the advantages of it are so apparent, that if schools were established with anything like efficiency, large numbers would flock to them; and I have no doubt, from what the scholars are in the habit of paying for the wretched schools now provided, at least one half of the expenses might be expected from school fees.

METHOD OF WORKING.

And now as to preaching. Our plan was, immediately on pitching our tents, to make inquiries as to the days on which the haunts were held in the neighbour-

hood. These haunts are exactly the same as our markets in England. We always made a point of attending these haunts, and we could always get congregations there, varying from 200 to 500 persons. Perhaps two out of every three afternoons were thus spent. Our mornings were occupied in going about through the villages preaching to congregations if we could get them, or to a single family or half a dozen persons, if no more could be got together. We never had any difficulty in procuring listeners: we were not only tolerated, but welcomed everywhere.

One afternoon, when we had no intelligence of any haunt being held, we went out, scarcely knowing in what direction to wend our way. We thought we would go to a village a mile or two distant, but ere we had left our tent for more than a quarter of a mile or so, we passed by a house. The door of the compound, or enclosure round the house, was open, and sitting down there, we saw a venerable old man talking with a couple of others. The preachers said, "Let us go in and talk to them." I feared that the old man would feel that we were intruders, but we went in, and at once he welcomed us—sent into the house to bring out a chair, perhaps the only one the house could boast, for me to sit on, and a mat for the preachers; and when our brethren told him we had come for the purpose of talking to him about the religion of Christ, he at once said "Lagon," and listened with the most marked attention. The door-places and windows of the house were besieged by the females, who remained the whole time, and as one after another passing by entered the compound to hear what was going on, we continued talking, both preaching and answering the questions that were put, long after the sun was set. Sometimes in the mornings, or on those afternoons when no haunt was held near, as we got into some farm-house, where the labourers were engaged in stacking the sheaves of rice or in thrashing them out, and calling the farmer and the labourers around us, we sat down on the grass or on mats they spread for us, and talked to them for an hour or so on the love of God in Christ. Sometimes we stopped in the fields, as the men were ploughing or weeding potatoes, or watering the ground, and spoke to them for a longer or shorter time words as appropriate as we could make them to their condition, or sometimes on the village green we sat, numbers flocking round to hear the word of life.

(To be continued.)

MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Kerry reports the decease of Golab, a native preacher, who was employed by him at Howrah, since which he has continued to labour with Mr. Morgan. He was a good man, and died stedfastly and calmly looking to Jesus, as his only Saviour. Mrs. Kerry has now ten children in her school at Ittally, but is hindered for want of funds. She is assisted by a native teacher, brought up by Mrs. Sale.

KHOOLNEAH.—Mr. Anderson has taken charge of this station, to enable Mr. Johnson to visit the Sunderbunds, and to settle for a time among the native churches there. He will reside at Cheela: three schools have been established in these remote and dark jungles, and the work is proceeding favourably.

ALLAHABAD.—Mr. Joseph G. Gregson has removed to this station to take charge of the newly formed church, for whom a chapel is about immediately to be built. Some very handsome donations have already been contributed towards it by the friends at Allahabad, Monghyr, and Dinapore, one being the sum of £500. While at Dinapore, Mr. Gregson suffered from an attack of illness, but is now recovered.

BRITANNY.—Mr. Boulton reports that much attention has been drawn to the gospel in Guingamp by addresses at three funerals, and that a very hostile inhabitant of the town has since solicitously sought instruction in the gospel. A priest has taken occasion to preach against the truth both in Morlaix and Guingamp.

MORLAIX.—Mr. Jenkins writes very cheerfully of the progress of the work. A tradesman of the town appears to be a sincere convert, and there are other persons inquiring the way to God. At Guingamp Mr. Bouhon meets with so much encouragement, that it is probable some steps will be taken for permanently occupying it.

NORWAY.—Mr. Hubert writes to say that he has safely arrived at his destination and commenced preaching to his countrymen. He visits the sick daily, sells the scriptures, and preaches twice in the week, besides three times on the Lord's Day. He meets with much opposition, but struggles onward trusting in the Lord.

CHEFOO, CHINA.—We are happy to learn that Mr. and Mrs. Laughton have safely arrived at this interesting station. He has commenced the study of the language, and has viewed with the deepest sorrow the dark and perishing condition of the people. Mr. Bruce still discourages the settlement of Protestant missionaries in Pekin.

HOWRAH.—Mr. Morgan writes that he has recovered strength, and by the blessing of God has been able to renew his labours in the mission chapel.

CUTWA.—Mr. Reed has engaged the services of two native christian widows to visit persons of their own sex. They have been well received, and entreated by both Hindu and Mussulman women to come to them at their own homes. The bazaar preaching is well attended; some young inquirer frequently visits the mission house.

KANDY.—Mr. Waldock was most warmly welcomed by all classes, the native pastors immediately gathering to receive him. At the earnest request of many persons he has consented to have an English service on the evening of Sunday. The attendance is very encouraging. A new school has been commenced at Golahawatte, near Matelle, chiefly at the request of the headman of the village, a member of Matelle church.

BAHAMAS, NASSAU.—Mr. Davey has availed himself of an opportunity to visit the United States in order to recruit his strength. He hopes the native brother who will partly supply his pulpit during his absence, will eventually be found suitable to become his assistant.

HAYTI.—In the early part of the year, Mr. Webley and Mr. Baumann made a journey of about 700 miles to visit the northern part of the country, where exists a number of small Baptist communities. Since their return Mr. Baumann has left Jacmel to commence a new station in the capital, Port au Prince. When we last heard from him he was in Jamaica, on his way to his destination.

TRINIDAD.—We regret to learn that by accident the chapel at Mountserrat has been burnt down. The people show every disposition to rebuild it immediately, but will require some assistance from sympathizing friends. The chapel in San Fernando was approaching completion, Mr. Gamble had spent the dry season in frequent visits to the stations in the interior.

JAMAICA, MOUNT PETO.—It is with pleasure that we report the acceptance of the pastorate of the churches at Mount Peto and Gurney's Mount, by the Rev. C. E. Randall. The chapel at Mount Peto is only half finished and funds are greatly needed for the purposes of completing it.

HOME PROCEEDINGS.

In the notice of the Northamptonshire meetings, in the last number of the Herald, it should have been stated, had we known it in time, that, as the Rev. G. Pearce was unable, in consequence of other engagements, to be present at all the meetings, the Revs. T. Hands of Luton, and D. Katterns of Hackney, kindly gave their valuable aid in advocating the claims of the Society.

During the past month, the Rev. George Pearce has visited New Mill, Tring; and the Rev. T. Hands, Tewkesbury and Westnacote. The Rev. F. Trestrail has, with Revs. J. Allen, of Ceylon, and W. G. Lewis, of Bayswater, taken the Stroud and Nailsworth district. The former has also been present at the Triennial Con-

ference of the pastors and delegates of the German churches, held in Hamburg, where he met the Rev. W. Walters and Mr. H. Angus, who had been deputed to attend the conference by the Northern Baptist Association, and by the church meeting in Berwick-street, Newcastle-on-Tyne. In our next number we intend to furnish a brief notice of this conference, which was deeply interesting. Some of the statistics which were read at one of the sittings, showed how rapidly these churches are spreading, in spite of the fierce opposition with which some of them have to contend. They are fast becoming a great spiritual power in Germany; and it is mainly owing to their activity and zeal that there is any religious movement or life at all.

By the first mail steamer in July from India, Rev. G. Rouse arrived in this country. The voyage had proved most beneficial to his health, and we are happy to have to state that the treatment which his medical advisers in Calcutta deemed necessary, and which they thought he would sustain better after the voyage, than in India, has not been adopted, at least for the present, in the hope that change and rest may render it unnecessary. Mrs. Rouse, who could not leave with him, will follow shortly, and judging from the favorable accounts received from her, may even now be on her way. The necessity for their return has been a sore trial to them both, and a great disappointment to the Calcutta brethren and to the Committee. Mr. Rouse was entering on his labours in connection with Mr. Wenger with great interest, and with prospects of enlarged usefulness. This event is one of those in the course of Providence which challenges our faith, and to which we must all bring a devout spirit of resignation. But we feel assured that whilst our friends will sympathize with the Committee in this severe disappointment to warmly cherished hopes, they will not fail to sympathize also with Mr. and Mrs. Rouse, to whom it is by far the severer trial.

We regret to state that the receipts which have come to hand since the commencement of the financial year have not been equal to those of the corresponding period of the past year, while the expenditure has gone on steadily increasing. Nor could this be helped unless the Society's operations were curtailed, and all offers of missionary service declined. In this respect the aspect of our affairs is becoming somewhat serious and critical. We must again reiterate the Committee's appeal for renewed exertions, and we trust that the pastors will do what they can to stir up the churches to a more prayerful regard to their responsibilities.

At the quarterly meeting of Committee, the application of the Rev. J. Edwards on behalf of the Grande Ligne Mission, for a continuance of the grant of £150, which, on the representation of Pasteur Le Fleur when in England, was voted for three years; the request for aid from the Rev. Messrs. Graves and Schilling of Canton, whose supplies had been almost wholly cut off by the war in America; and a request signed by Rev. T. Lomas and other friends in Leicester for assistance to Rev. Mr. Phillips of Lagos, west coast of Africa, whose orphan school was reduced to great straits from the same cause; were declined on account of the state of the Society's funds. Thus through want of means, not only are cases deserving of sympathy and help set aside, but even our own operations are seriously affected. We trust that our readers will seriously ponder these facts.

We have to announce that the Rev. and Mrs. McMechan sailed for China in the ship "Polmaise," on the 21st ult. May their passage be pleasant and safe! They will have the comfort and advantage of the society of other missionaries during the voyage.

We are also glad to be able to announce the safe arrival of the Rev. A. Saker in far better health than was expected, considering how severely he had suffered. The Rev. R. and Mrs. Smith landed at Cameroons, after a rapid but most pleasant passage, on the 29th of May, the day before Mr. Saker's departure.

DESIGNATION AND VALEDICTORY SERVICE.

A public service in connection with the departure of the Revs. J. Sale, and I. Allen for India, is intended to be held at Bloomsbury Chapel, on the 3rd instant, when Mr. Underhill will speak of India as a field of Mission labour, Dr. Steane will commend the brethren to the Divine blessing and care, and the Rev. N. Haycroft, A.M., of Bristol, will give an address. Other ministers are expected to be present and take part in the service, which will commence at 7 o'clock.

PROPOSED CALCUTTA SCHOOL.

The amounts already received in donations and subscriptions for Mrs. Sale's school have encouraged her and those with whom she is acting, to engage the services of Miss Wheeler, of Aylesbury, and late of the Stockwell Training Institution; and she will accompany Mr. and Mrs. Sale, who will sail about the 10th August. Mrs. Aldis has sent up £11 4s 6d from Reading; Friends at Camden Road Chapel have contributed £47 15s 4d; Mrs. Hopkins on behalf of the ladies in Birmingham, has handed in £19 19s, being an instalment of various sums collected, amounting to £50 3s 5d; Mrs. Underhill and Mrs. Trestrail have received, including what was contributed by those present at Lady Peto's, £63 14s, making £173 13s 10d. We understand that £107 3s. 10d. have been collected in Liverpool, and there have been sent £15 from Devizes; £5, Camberwell; £4 16s by Mrs. Green; and £5 15s additional by Mrs. Underhill; while many other donations and subscriptions may be expected from friends to whom circulars have been sent. The Society for promoting Female Education in the East will render effective aid, and it is expected that this important undertaking will not, in any way, be a charge upon the ordinary funds of the Mission. When the arrangements are completed as to the contributions, we will endeavour to find room for the particulars of them.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st, 1863, to July 20th, 1863.

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

£ s. d.		£ s. d.		£ s. d.	
ANNUAL SUBSCRIPTIONS.		Shacklewell—		Waterbeach—	
Chandler, J., Esq.	2 10 0	Contributions	10 10 3	Contributions	3 15 6
DONATIONS.		Shepherds Bush, Oaklands—		Willingham—	
<i>Special Donations in liquidation of Debt.</i>		Contributions	5 11 0	Collection	5 9 4
Gurney, Joseph, Esq. ...	50 0 0	Tottenham—			141 12 0
DONATION.		Collection	10 13 1	Less Deputation ex-	
W. R.	100 0 0	Less expenses	0 16 0	penses, Printing &c.	7 8 10
LEGACY.			9 17 1		134 3 2
Adams, the late Mrs., of		Trinity Chapel, Southwark—		CORNWALL.	
Stoke Devon, by Caleb		Contributions	5 0 0	Helston—	
Trotter, Esq., and other		CAMBRIDGESHIRE.		Contribution	1 0 0
Excutors	100 0 0	Cambridge, St. Andrew's St.—		DEVONSHIRE.	
LONDON AND MIDDLESEX.		Contribs. on acct.	55 7 0	Torquay—	
Alfred Place—		Do. Zion Chapel—		Contribs. for Meerut ..	0 10 0
Collection	1 13 8	Contribs.	24 12 2	HERTFORDSHIRE.	
Bloomsbury—		Do. S. School	5 7 6	Markyate Street—	
Contribs. S. Schools,		Caxton—		Contributions	7 17 8
for Schools at Am-		Contributions	5 19 0	Do. Sun. School	0 18 1
boises Bay	5 0 0	Chesterton—			8 15 9
Do. for do. Jessore	5 0 0	Contribs. S. School ..	2 16 10	Less expenses ..	0 4 0
Camden Road—		Chittering—			8 11 9
Contribs. on account	5 1 4	Sunday School	0 18 8	Rickmansworth—	
Do. Sun. School	2 4 11	Cottenham—		Contributions	6 8 6
Chelsea, Paradise Chapel—		Contributions	24 1 8	Tring—	
Collection	3 10 0	Histon—		Collections	7 0 4
Do. for W. & O.	0 10 0	Collection	3 2 0	KENT.	
Hackney Road, Provi-		Landbeach—		Lewisham Road—	
dence Chapel—		Collection	2 17 0	Contrib. for Rev. J.	
Contribs. Juvenile, by		Melbourn—		C. Page, Barisul ..	1 0 0
Y. M. M. A.	4 17 11	Contribution	1 1 0		
		Shelford—			
		Collection	6 4 4		

LANCASHIRE.		£ s d.	Weston by Weedon—		£ s d.	SUSSEX.		£ s d.
Liverpool—			Contributions	12 11 2		Lamberhurst—		
Contribs. for Rev. W. K. Rycroft's Chapels	41 13 6		Less expenses ..	4 15 0		Contribution	1 0 0	
Less expenses ..	0 10 0			220 4 2				
	41 3 6							
NORTHAMPTONSHIRE.			Kettering—			WARWICKSHIRE.		
Blisworth—			Contributions	27 10 0		Birmingham—		
Contributions	8 17 7		Walgrave—			Contributions on acc.	5 3 0	
Do. for China.....	0 10 0		Contributions	2 13 1				
Brayfield on the Green—			OXFORDSHIRE.			WILTSHIRE.		
Contributions	1 14 8		Bicester—			Wootton Bassett—		
Brixton—			Contributions	0 10 6		Contributions	1 1 0	
Contributions	6 0 0		SHROPSHIRE.			SOUTH WALES.		
Bugbrook—			Pontesbury—			Abergavenny—		
Contributions	10 13 6		Contributions	0 12 6		Contribs. for N. P. ..	0 14 10	
Guilshoro—			SOMERSETSHIRE.			Less expenses ..	0 0 3	
Contribs. on account	3 15 0		Bristol—				0 14 7	
Hackleton—			Contribs. on acc. ..	73 17 0		FOREIGN.		
Contributions	15 0 0		Do. Special Donations			CANADA.		
Harpole—			in liquidation of debt	76 3 0		Montreal—		
Contributions.....	6 16 0					Wenhau, Joseph Esq.	3 0 0	
Hartwell—						Do. for China.....	2 0 0	
Contributions	6 0 0							
Kislingbury—			Frome—			Donations and Subscriptions for		
Contributions	5 12 6		Contribs. Whitburne	1 16 3		Mrs. Sale's School for Daughters		
Long Buckby—			Less expenses ..	0 0 3		of Hindoo Gentlemen in Calcutta.		
Contributions	9 13 4			1 16 0		Birmingham—		
Milton—						Contribs. on account		
Contributions	23 8 6					by Mrs. Hopkiss ..		
Northampton, College Street—						19 10 0		
Contributions	68 4 7					Camberwell—		
Do., Sun. School ..	2 8 3					A few Friends at Den-		
Patchill—			Watchett & Williton—			mark Place Chapel		
Do., Do. for China ..	0 11 0		Contribs. Watchett ..	3 17 2		5 0 0		
Do., Nelson St. School	1 14 3		Do. Sun. School....	0 2 2		Camden Road Chapel—		
Contributions	8 10 0		Contribs. Williton ..	3 4 4		Subscriptions and Do-		
Ravensthorpe—			Do., Sun. School ..	0 14 8		nations.....		
Contributions	11 0 0					47 15 11		
Road—			Less expenses ..	7 18 4		Devizes—		
Contributions	8 15 3			0 10 7		Contributions by Mrs.		
Spratton—						Austin		
Contributions	1 10 6					15 0 0		
Towestler—						Donations and Subscrip-		
Contributions	17 13 3					tions by Mrs. Underhill		
West Haddon—			STAFFORDSHIRE.			5 15 0		
Contributions	3 1 0		Stafford—			NB. The names of Subscribers		
			Contribs. for N. P. ..	10 0		and Donors to this Fund will		
						be published shortly.		

ACKNOWLEDGMENTS.

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

- Ladies Working Party, Camden Road Chapel, for a Box of Work, for Rev. W. K. Rycroft, by Mrs. Underhill.
- Ditto, for a Box of Work, for Mrs. Sale, Calcutta, by Mrs. Underhill.
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- Miss Phipson, Birmingham, " " for Miss Mullens, Mission School at Bhowampore.
- Miss Webb, Home Colonial School, for Case of Clothing, for Rev. J. Sale, Calcutta.
- " " for Ditto, Ditto.
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- Rev. W. Emery Henel, Hempstead, a Box of Clothing for Rev. A. Saker, W. Africa.
- Mr. S. Blackmore, Cardisland, a Box of Books for Calabar Institution.
- Mr. Risdon, Pershore, for Parcels of Books for Messrs. Sale, Allen, Mc Mechan, and Wenger.
- Religious Tract Society, a Parcel of Books for Rev. J. Gregson, Agra.
- Mrs. Cozens, Upper Clapton, a Parcel of Magazines.
- Mrs. Saunders, Reigate, ditto.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underbill, 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.