

THE MISSIONARY HERALD.

TRIENNIAL CONFERENCE OF GERMAN BAPTISTS.

TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

August, 1863.

DEAR BRETHREN,—In compliance with your resolution, passed at a meeting held June 23rd, directing me to convey your expression of sympathy with the Churches in Germany, whose pastors and messengers were about to assemble at their Sixth Triennial Conference in Hamburg, I left London July 4th, and arrived on the 6th, and was cordially welcomed by Brother Oncken and his family. I found there the Rev. W. Walters and Henry Angus, Esq. ; a deputation from the Northern Association, and from the church meeting in Bewick-street, Newcastle, who had come on a similar errand ; Miss Wilkin, of London, daughter of the late Simon Wilkin, Esq. ; Mr. McComby, of Aberdeen ; and Mr. Sharpe, of Cupar, Co. Fife. We were soon joined by the Brethren, Lehmann of Berlin, and Kübner of Elberfeld, both of whom are well known to friends in this country, by their recent visits to solicit aid for the operations of the Churches under their care.

The day after my arrival was spent with Brother Oncken in going over the city, one of great extent and beauty, greatly improved in appearance since the re-erection of that part of it which was wholly destroyed by the great fire of 1848 ; having a population of more than 200,000 persons, and enjoying an extensive commerce with the continent, and various parts of the world. A cursory view of it would at once show that it was a place of great enterprise and wealth.

It was with feelings of deep interest that I visited the spots where our honoured Brother Oncken first began his ministry, and the prison where he was twice confined for preaching the Gospel of the Lord Jesus Christ, and thought of the marvellous results of what was emphatically a “day of small things.” From a proscribed man he has risen to a position of great influence ; and is deservedly honoured and respected by all classes of the community. He carries on his work with unflinching courage and untiring zeal, through evil report and good report. During this interesting survey of the city and its beautiful environs, Mr. Oncken gave me some general idea of the moral and religious condition of the people. They seem to be absorbed in the pursuits of commerce and pleasure ; and I heard, with much surprise and concern, that not more than 5000 persons are accustomed to attend worship in the churches and chapels on the Lord’s Day—not more than *one person in forty* to be found publicly worshipping God !

The Conference opened on Wednesday morning, July 8th, at eight o'clock. The body of the chapel was filled with the pastors and delegates, who were welcomed by Brother Oncken in a short, but earnest and affectionate address. The choir, led by one of the deacons, sang several pieces of appropriate music, diversified with hymns of praise, in which the numerous friends present most heartily joined. Brethren, who had been previously appointed, read portions of Scripture; others, offered prayer; and nearly two hours were spent in these devotional exercises. I was struck throughout all the sittings I attended how largely they were pervaded by praise and prayer; and it was forcibly impressed on my mind, that, in this respect, we might take, with advantage, a lesson from our German brethren. Nor could any one fail to perceive that this gathering was regarded by our friends as a season of holy festivity, for the pretty, unpretending little chapel was adorned with evergreens, tastefully arranged in festoons, interspersed with beautiful flowers.

The congregation having dispersed, the first business done was the election of a President of the Conference, to which honourable office Brother Oncken was called by a hearty and unanimous vote. Brethren Lehmann and Kübner were elected Vice-Presidents; and six Secretaries were appointed to take notes of the proceedings, and also various Committees to arrange the business to be brought forward day by day. When these preliminaries were settled, the roll was called. Every one had to present his credentials from the Church that had delegated him; and I observed that these were formal documents, duly signed and delivered, and sealed with the seal adopted by the Church. My companions then presented their documents likewise, and I handed your resolution to the President. They were afterwards read, and translated, so that their contents might be thoroughly understood; and they were received with signs of the most intense interest and pleasure, all the brethren present rising, and quietly, but earnestly attesting the gratification which the reading of these documents afforded them.

No one could be present at these meetings without being struck with the strict observance of all the forms of business which was maintained throughout, and the close attention given to the matters which came before them. There was the most exact order, with the freest and fullest expression of opinion. The elder brethren, who, from position and education, would necessarily command great influence, treated their juniors with the truest courtesy, and replied to their remarks with the utmost respect; while the juniors, without any undue subserviency, but yet manifesting great deference, expressed their opinions frankly, unreservedly, and with manly force, whether in support of or in opposition to the views of the elders. All present seemed to be thoroughly in earnest, seeking to obtain a correct view of the subjects discussed, and animated by a spirit of true Christian charity. At the commencement of each sitting,—and there were two each day, beginning at eight and closing at noon; and at four, closing at half-past seven or eight; as might be most convenient,—the proceedings of the preceding one were read over, and when voted correct, they were handed to the President to be duly signed by him. They are afterwards printed, and from year to year, until the Conference meets again, constitute an invaluable guide to the brethren in regard to the various and difficult questions with which they have to deal.

The variety of subjects proposed for discussion was surprising. Each member of the Conference has liberty to send in to the Committee of Selection, any topic about which he is anxious to have the opinion of the brethren. These are printed, and the most pressing and important are taken first, the others as there may be time, while some are set aside. The deliberation is most thorough. English folk would think the way in which business is done *very slow*; but it is well done, and in the end perhaps time is saved. Perhaps, also, the judgment come to is generally more sound and satisfactory. On inquiry, I found that this variety of subjects arose chiefly, from the great diversity of laws respecting the same thing prevailing among the German states. Thus in regard to public worship, marriage, divorce, one state may have a law which is not acknowledged in the next; and it may happen that the members of the same church may reside in two different states, divided perhaps by a streamlet or a river, and subject therefore to different laws. In the many perplexities which arise out of this state of things, the pastor is called upon to give advice; and being anxious to do what is right in regard to human governments, and what is right in the sight of God, he is often placed in great difficulty. Hence, and very naturally, he states the matter to the Conference; and the brethren being concerned that all should "walk in wisdom toward them that are without," enter into these questions with sympathy and zeal, though many may themselves have no difficulty whatever in regard to them.

In addition to such subjects as would naturally arise in such a Conference, those relating to covetousness, working on the Lord's Day, slander, the voluntary withdrawal of members from fellowship, the manufacture and sale of alcoholic liquors, the marriage of Christians with worldly persons, and Christians going to law with each other, are specimens of the topics of discussion. They are very important in themselves, but doubly so to these brethren, from the circumstances previously stated, and from their comparative inexperience of the proper methods of dealing with them. The united opinion of the Conference, is, to them, of the highest practical value; and the care which is taken to prevent it from becoming an authoritative tribunal, and to keep it within the limits of a counselling advising body, was very gratifying. May it ever preserve this truly fraternal character, and it will continue to render eminent service to the pastors, and deacons, and members of these young and zealous Christian Churches, who need all the wisdom and prudence which piety and experience can supply! Hitherto, by the blessing of God, they have been wondrously upheld and preserved. If any more special information be desired on this part of the subject, I have only to refer to the admirable letters which have appeared in the *Freeman* from the pen of my friend, the Rev. W. Walters, of Newcastle, who had the privilege of a longer stay than I had on this interesting occasion.

The printed statistics of the year 1862 fill four large folio pages, containing full and precise information. The Churches comprising "The Union" are scattered over Germany, Denmark, Switzerland, France, and Poland; and this return gives the date of the formation of each Church, number of members, how many received by baptism, by confession, by restoration; and the changes and losses by death, dismission, and exclusion; together with tables of gross increase and decrease. Then there is

an enumeration of the stations connected with each Church, and the number of members residing in each, of children in the schools, of teachers, of bibles and testaments and tracts distributed, of meetings held, and visits paid. The following abstract of the returns of 1862 may not be uninteresting.

There are, in Germany, 50 churches; in Denmark, 16; in Switzerland, 1; in France, 1; in Poland, 1; total, 74 united in this Association. The clear increase in the German Churches was 845; in the Danish, 8; in the Swiss, 10; in the Polish, 51; while in the French there was an actual decrease of 9; total, 905. Taking this list in the same order, their numbers in 1862 stood as follows:—8912, 1678, 211, 383, 91; total, 11,275. These Churches have, in Germany, no less than 908 stations, where meetings of one kind and another are held, and the Gospel preached; in Denmark, 124; in Switzerland, 12; in France, 7; in Poland, 32; total, 1083. Surely, when we think that all this has arisen from the operations of the Hamburg Church, and is the product of little more than twenty years' labour and toil, there is scarcely room for any other feeling than devout gratitude and surprise.

It was a matter of deep regret that I could not remain during the whole period of this Conference; but your message of sympathy and Christian love, and my presence as your representative, were a comfort and an encouragement to these most devoted, simple-hearted, self-denying men. They and their Churches are scattering the seed of the Kingdom wherever they go. They are spreading with great rapidity. They deserve your sympathy and support; and I trust, while you have heartily extended these to our German brethren, and entrusted me with the pleasant mission of conveying them to the beloved Brethren whom I met at Hamburg, you will find this report of my visit a refreshment to your own minds, and a fresh stimulus to liberality and zeal in the good work which God in His providence has confided to your hands.

There is only one other subject to which I wish to advert. It is not exactly within the scope of the more immediate object of my visit, but as connected with it, deserves special notice. The Churches in Sweden are not connected with this Union; but they sent, as their representative to it, Captain Schröder, who gave some deeply interesting details of their progress. From him I learned the following particulars. There were in that country, at the close of 1862, Baptist Churches, 161; members in them, 5544; baptized during the year, 914; and new Churches formed, 16. Thus is the truth spreading. And now in Denmark, where Mr. Oncken has been, I think, more than once imprisoned, and where he and Dr. Hoby, not very many years ago, were prohibited by the authorities from preaching the Word of Life, there is the fullest "liberty of prophesying."

I am, dear Brethren, ever truly yours,

FREDK. TRESTRAIL.

NATIVE CHURCHES AND PASTORS IN JAMAICA.

BY THE REV. D. J. EAST.

We returned to Calabar on the 8th inst., after the Midsummer vacation. I informed you in my last of my plans for visiting some of our native brethren. Through the providence of our heavenly Father these were all carried into effect,

greatly to my comfort and encouragement. On the whole, I think these brethren were never pursuing their work with more quiet earnestness, or with more evident tokens of the divine blessing than at the present time.

My first journey was to Yallahs, formerly under the care of our late beloved brother Tinson. About three years ago the church invited Mr. Palmer to become their pastor. It was then reduced to the lowest ebb, and the chapel was in a state of dilapidation. The change which has taken place is most pleasing. I found the chapel looking quite beautiful. The roof has been re-shingled, some of the old jalousies have been replaced by sash windows with tastefully painted glass, and the whole building has been repaired inside and out. A debt of little more than £10 was left, which it was intended to clear off this August; and then the people pledged themselves to put the mission-house into an equal state of repair. In the evening of the day I was there, a large congregation gathered, and gave me the opportunity of discoursing with them for a couple of hours on various subjects of spiritual and of social interest. It was a good time. I afterwards met the church with the inquirers for more private conference. A pleasing spirit seemed to pervade the minds of the people, who rose to their feet to express their thankfulness for the visit. Mr. Palmer assured me there is a crowded congregation every Sunday he is able to preach to them. May our brother be made wise to win many souls to Christ in this interesting sphere of labour!

The following Sunday was spent at Brother Claydon's stations, Greenock and Ebenezer, in the Lime Savannah. The chapel at the former place has made good progress since I was there some years ago; that at the latter is in process of being rebuilt, or nearly so; and promises to be greatly improved. A strong breeze was blowing through the whole service; and as the frame of the building was open on all sides, it was no easy matter to raise the voice above the boisterous element. At both these places also, and at Porus, in company with Brother Millard, I had the pleasure of attending public services for the ordination of deacons. The season at each was of deeply solemn interest. At Porus, especially, there was a very large attendance; and the church gave signs of much spiritual life and vigour. In connection with brother Claydon, brother Millard and myself took a journey to a mountain settlement called Harman, to open a small chapel, to be also used as a school room. These mountain villages are the most thriving localities in Jamaica. Here the people are rapidly multiplying and growing rich, and here also there is the most concern for the education of their children. At this place twelve men of different denominations were found to form a committee to raise a fund for the support of a day school.

But my chief object in going to Clarendon was to visit our native brother Moodie, and the mountain stations under his care. And much delighted I was. Since our dear brethren, the deputation were here, the Thompson Town people have purchased an extensive coffee property, at a cost of £400. Upon it there is a beautiful residence, Mount Moses, which is set apart as a mission house. I found our good brother in occupation of it, with every comfort around him, except a wife. After refreshment, and a just tribute of admiration of the magnificent mountain scenery which this noble residence commands, we rode together to the chapel a mile away. The spacious building was already well filled. After abundance of free, familiar talk, on all manner of subjects, including coffee cultivation, and the duties of husbands and wives, and fathers and mothers, not forgetting the bachelor condition of their pastor, I had long discourse in private with the officers of the church. The cause is in a pleasing, prosperous state. The chapel is getting out of repair; and as it is not very substantially built, they are proposing to make an immediate effort to erect a new one. We had now a five hours' ride before us along this range to the extreme point of our brother's labours in these mountains, to a place called Kilsyth—and a pretty good trial of horse and horsemanship the ride is; narrow passes, not three feet wide in some parts, on the edge of precipices hundreds of feet deep: here and there the courses of mountain torrents, now dry, strewed with boulders and rolling stones, and often inclines to be ascended or descended more steep than the roofs of houses. But I had a splendid mountain pony that carried me to and fro

without a single stumble. And a joyous ride I assure you it was,—so much to make the heart glad, and the mountain air infusing life into your whole frame. Yet best and most gladdening of all was the aspect of the mountain settlers. We first came upon a village called Smithville. This in the rains is cut off for weeks together from all communication with any other place by tremendous cataracts, one of which falls from a height of more than a hundred feet. Here is a little chapel capable of holding 150 people, and a day school with an average attendance of 50 children. It was a goodly sight on our return journey to see the little things, with glistening eyes, and pearly teeth, set in their ebony countenances, turn out in good marching order to meet and welcome us, chanting their school songs. A short distance from the chapel is a neat little mission house, lately finished, so that when our brother visits the station he may spend a few days with the people for pastoral work amongst them. We were to have had a public meeting here, and had every promise of a large attendance. But as we returned to it heavy rain overtook us—you know what this is in the mountains—and as we were wet through, and had no change, we were obliged to pass on under a pledge (D.V.) to see them again a few months hence.

The next settlement we came upon is called Mount Olivet. Here also is another small chapel and school room; but as the land on which it stands is rented, and the people have as yet been unable to purchase a freehold, the building is of a more temporary sort. But they are not wanting in life and energy, and seem to have their hearts set on the advancement of the Redeemer's cause in their little community. It was very pleasant to observe the welcome greetings from mountain tops and sides which hailed their pastor as we rode along. I could not but feel that the man to whom God had given such a sphere of labour, with the physical ability, as well as the spiritual gifts, to occupy it, was honoured and happy; and that even loving spirits above might envy him. He is almost the sole earthly friend and guide of these poor mountaineers, in all their concerns, whether for this life or for the life which is to come. In about two hours more we were at Kilsyth. It was nearly sun-set; and we rode at once to our quarters for the night. These were at the house of a black gentleman, one of the two chief ginger growers of the settlement. The house consisted of two halls and three sleeping rooms, besides which were kitchen and other rooms, with suitable offices outside. The furniture of the dwelling was every thing which could be desired, plain, and neat, and clean; the whole beautifully polished, and the floors looking as bright as the tables. I never I assure you slept on a more comfortable bed, or laid my head on more downy pillows. Soon after our arrival a sumptuous dinner by the brilliant light of a Kerosine lamp was spread out upon the table; and poultry and sucking pig, and salt beef, with a second course of nicely made rice pudding, invited us to refresh ourselves. Our host headed the board; and the only regret I had was that his wife and daughters were busying themselves outside instead of joining in the social meal. Yet our friend was a truly respectable and decently educated man, of great shrewdness and much general intelligence, with very unassuming manners. At evening worship all his family were gathered; and it was a pleasant sight, husband and wife, with sons and daughters, several of the latter, bowing around the domestic altar. I look forward to the day when such families shall be multiplied all over the mountains and vales of this lovely island.

In the morning after an early bathe in a natural basin formed in a bed of rocks by the action of a beautiful little waterfall, in a spot shut in on almost every side by rocks and mountains; and after a hearty breakfast, we went down to the chapel, which we found on the banks of the mountain stream. It is a neat little thatched building, with accommodation for from 150 to 200 people. It is proposed in future to use this as a school room. And at a little elevation above it I was delighted with what I saw in evidence of the zeal and industry of the good Christian people amongst whom our brother Moodie is here ministering. At a little elevation above the present more humble erection, they are building a really noble place of worship, on a good solid mason-work foundation, and framed of the best hard-wood lumber. It is already shingled; most of the joists are laid, together with more than half the boards for the flooring, and I had the pleasure of receiving the

solemn promise that the whole should be finished in the course of the next twelve months on condition that I would visit them again in August, 1864, to open the place for public worship. When completed it will seat from 500 to 600 persons : and as the present chapel does not contain more than half the usual congregation, and the population of the district is rapidly increasing, it is none too large. I found here the same lively spirit of Christian activity and zeal as at the other stations. Though outside the church there is much to deplore in the moral and social condition of the people, yet, the eagerness to hear the word of God, and the number of Inquirers seeking instruction in the way of life, give pleasing evidence of the progress of a good and saving work through the grace of our Lord Jesus Christ. Altogether in these mountains the churches under Mr. Moodie's care, comprise upwards of 700 members, with a large body of Inquirers, and young people, in the day and Sabbath Schools.

On coming down from the mountains, I had the pleasure of uniting at the house of Mr. Claydon, with him and Mr. Millard, in the endeavour to form an Association which will comprise a considerable number of churches under the pastorate both of European and Native ministers. The Sunday following, having preached at Spanish Town in the morning, for dear brother Phillippo, I was at Hanover St., Kingston, in the evening, for our good native brother, Palmer. There was a congregation of between two and three hundred people. On Monday night, an interesting social meeting of the church members was held, when the principal subject of discussion was the rebuilding of their school-room. About three years ago in this room, a Ragged School was conducted with much success under Mr. and Mrs. Palmer's superintendence, but the building having been condemned by the City authorities, it was obliged to be pulled down, and the school was consequently scattered ; yet Christian effort of this sort above every other is needed in the city of Kingston. The Church at Hanover St., I was glad to find seemed alive to the importance of the work ; and their pastor is most anxious to resume it. Their only difficulty is the school-room. Its re-erection will cost nearly £100 ; but they promised to put their shoulders to the wheel, and, if possible, by Christmas to raise half the amount, and I encouraged them to hope that Christian friends in England would assist them with the other half. Kindly lend your influence to the effort. I think that in this direction, our brother Palmer may find his usefulness in a work which no one else is doing. And perhaps there is no city in the world with a much larger vagabond population than Kingston, among whom such an Institution as a Ragged School may, under God, prove a signal blessing.

On returning to St. Ann's, besides a good August meeting at Ocho Rios, under the presidency of brother Millard, I had the pleasure of spending a Sunday at Coultart Grove, and also of attending an August meeting there, presided over by our young native brother, Mr. Steele, who is gathering an interesting body of young people around him. So on this latter occasion I ventured on a kind of double lecture, one to young maidens, and the other to young men. But details would weary you.

I cannot close without again imploring you to leave no stone unturned to find a helper for the Institution. The delay, and the consequent hindrance to the work, are a heavy burden on my spirit.

A BENGALI INQUIRER.

BY THE REV. R. D. ELLIS.

In our morning and evening preaching we find from time to time some little encouragement. Lately we have had a very interesting case of enquiry, which, though it may come to no more, I shall here mention. A man of considerable intelligence, living in the north-east part of the town, got of us some time ago a tract, which in some measure opened his eyes to the inconsistencies of Hinduism.

He then began to invite us to preach in the evenings at his house, where he gathered some of his friends and neighbours to hear us, and preferring such audiences to the moving ones of the bazaar, we very cheerfully responded to his invitation. But his friends did not like that he should have us once or twice a week as he did, and he began to get into trouble. At this time he came one evening to have conversation with me, and as I was sitting in the verandah of my bungalow, waiting till a storm should subside to allow us to proceed to the bazaar, I was rejoiced to see him coming towards the house. That evening I showed him very particularly how many prophecies of the Old Testament were fulfilled in Jesus—the manner and the object of his death—and how whilst he did no sin he died a cursed death, thus crowning a life eminently substitutional with a substitutional death—the just instead of the unjust—that such as believe in him might be saved. Our enquirer's mind was much stirred up that evening. Our conversation was a long and most interesting one, and on his rising to go I gave him a copy of Genesis and of the New Testament, both of which he promised carefully to read. Two or three evenings after, on going to his house, we found he had been reading very diligently, and had jotted down some questions which he requested us to answer, "Not," he said, "that I do not think what I have read is true,"—he only wanted explanations. While we were explaining, some of his friends came in sight, and he instantly hid his paper lest they should see what he was about. "This," he said, "is my difficulty,—I am singular: so far as I have read I think your shastres are true, and I think they will oblige me to become a Christian, but consider how I shall be hated." The last evening we saw him he had traced the genealogy of our Lord as far as it goes in Genesis, and then taking the continuation from the gospel by Luke, had made out a genealogical tree from Adam to Christ. He also read to us a portion of a paper, with which he meant to incorporate this genealogy, intended to shew his friends that Christ is the only Saviour. The paper was incomplete, and did not go so far as even to indicate his plan, but we were rejoiced to see that his mind was being so exercised in spiritual things, and that apparently he was quite sincere.

MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

I propose giving some account of three or four of the more important preaching tours which we made in March, April, May, and June of the present year; but especially of a mela which we attended near Khoodneah, the particulars of which may interest some of the readers of the "Herald." My remarks will give you some notion of the state of feeling which exists among the people with regard to Christianity, and of the objections which we have to meet. For the sake of convenience and order I will give you each journey separately.

FIRST TOUR.

March 20th.—Manik, Ramdoyal, and I, left Barisaul in the evening, on a tour to the south-west of the district, taking with us a good supply of Scriptures, &c.

21st.—In the morning we stopped at the large bazaar of Jhalakati, to buy some things which we needed for the journey, and while here we preached to a few people in a shop. In the afternoon we attended the market of Gabkam. In this market, a few weeks before, Mr. Reed and Manik were unceremoniously interrupted while preaching, and peremptorily ordered to leave the place, by the Naib of Baboo Prosona Koomar, who owns the market. We had a crowd of attentive hearers, and no attempt was made to disturb us or interrupt the preaching.

22nd. *Moheshani*.—Here also we had a large number of hearers. At the close of the preaching, a *Kaystha* (one of the second class of Hindoos) entered

into a discussion with us on the merits of the Hindoo gods and goddesses. He argued that those who worshipped them would obtain deliverance—that according to their *shastras*, many, in olden times, had obtained deliverance. He was told that that was impossible, inasmuch as his gods and goddesses were sinful in their nature, and wicked in their lives, and could not therefore deliver themselves, much less anybody else. "But," interrupted a Brahmin, who had been listening for a long time, "there is no difference between Christ and Krishna. Krishna has made the world, and he could destroy it." But, he was asked, what has he done for you? "He has commanded me to repeat the name of Hori," he replied, "and by repeating this name I shall obtain deliverance. Stones even had obtained deliverance through Krishna"!! Two carpenters, who support themselves and their families by building boats at this place, were very attentive hearers all the time we preached, and during the discussions that followed. These men came to us at our boat, and entered into a long conversation with us about Christianity; and again in the evening, the conversation was continued in their own workshop. They seemed thoroughly in earnest, but they lacked courage to take the first step. Several others, too, told us that this was their great difficulty—the oppression and reproach which they would have to encounter on becoming Christians. We told them not to fear man, but boldly to seek the salvation of their souls, and we assured them of our sympathy and support.

23rd. *Dotter*.—At this market we took shelter from the sun in an empty house, where between fifty and a hundred people listened attentively to four addresses, and at the close eagerly took the books which we distributed among them. A large number followed us to the boat, and bought some portions of Scripture for one *anna* each.

24th. *Boochakati*.—Here also we availed ourselves of the cover of a large empty house, and soon a crowd of people gathered around us. For two hours they heard us with marked attention. A few Hindoos raised the old objections as to God being the author of sin, and the efficiency of their gods and goddesses.

25th. *Bablar*.—We sat in the shade of a few plantain trees outside of this market, and addressed a large crowd of people. They did not interrupt us, but they seemed very little impressed with what we said. Curiosity to see us, and a wish to get books, were the chief attraction.

26th. *Lohakati*.—We stood here in the shade of a house. There were no trees, and the heat was oppressive. We had not less than two hundred attentive hearers for about two hours. An old Brahmin was a little captious at first, but afterwards he acknowledged that our teaching was both good and reasonable. After preaching, we gave away a large number of Scriptures and tracts; but the people continued coming to our boat for books until late in the evening. We had never preached in this market before.

27th. *Choongapassa*.—At half-past nine o'clock in the morning, and while we were waiting for the people to assemble at the market here, two men came to me with a letter from home, to the effect that our dear little Agnes, then two months old, was very ill with diarrhoea and fever. Immediately on the receipt of this news, we started for Barisaul, which we reached at 9 o'clock the evening of the same day. Baby had died at 7 o'clock in the morning, and we buried her next morning.

SECOND TOUR.

April 13th.—Mr. Page and I, with five native preachers, left Barisaul to-day on a preaching tour to the south of the district.

14th. *Sahibgunge*.—A *mela* was held to-day in a village near this bazaar. It was the Churruck Poojah (the swinging festival), and was consequently a very noisy affair. We made two parties, and preached about three hours to large numbers of people; but in the middle of the afternoon horse-racing commenced, and consequently we were obliged to leave off preaching. We had some difficulty in giving away books, on account of the eagerness of the people to get them. We give to those only who can read.

15th. *Bahadoorpore*.—At this place also, a *mela* was held on a small strip of high land, near the Baboo's catcherry. It took us about an hour to get to the *mela* from the river where we put to our boats. We went in a little dingy. Here also we preached in two places at the same time, and had good numbers of hearers. We distributed a considerable quantity of Scriptures and Tracts, and in the evening, we sent from our boat to the Baboo, at whose place the *mela* was held, one Bengali New Testament, and a few small books.

16th. *Nyamoti*.—This is a large market on the bank of a large river of the same name. We preached both morning and afternoon. In the afternoon we divided our forces, and thus occupied two places at the same time. At each place we had between fifty and a hundred hearers, who were, for the most part attentive, and distributed among them a large number of Scriptures and Tracts.

17th and 18th. *Geelboonya*.—During these two days, a *mela* was held at this place. We availed ourselves of a large empty house, which was being used for boat building, to protect both boat and workmen from the sun, and preached upwards of three hours each day, to a crowd of hearers. We have seldom found the people so quiet and attentive. They seemed but little disposed to interrupt us by discussions, and each day we gave away a large number of Scriptures and Tracts.

19th. *Phooljoree*.—This place is two days' journey south of Barisaul. Many years ago there were a few Christians here, but no trace of them can be found now. This market is very large, and unlike most others, it begins in the morning. Mr. Page went to one end of the market, and I to the other, taking with us two or three native preachers each. We preached about two hours to crowds of hearers, but we had considerable difficulty in distributing books. The people generally read badly. The market is in Gung Mea's estates, (a wealthy Musalman Zemindar, who lives in Dacca), and the great majority of the people are Musalmans.

(To be continued.)

THE FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY AND SUPERSTITION.

BY DR. DUFF.

It has often been my lot, both orally and in writing, to refer to the obnoxious way in which the British government in India was wont to mix itself up with the temples and mosques, the superstitions and idolatries of this vast land.

When the country was under Mohammedan or Hindu rulers, it was just as natural, that these should attend to the public requirements of their respective faiths, as that Christian rulers in Christian lands should attend to the public maintenance of Christian worship and ordinances. But when, by right of conquest, a Christian power became the lord paramount over vast regions, inhabited by Mohammedans and Hindus, it was altogether unnatural, impolitic, and preposterous on its part, *voluntarily to assume and charge itself with the religious obligations and responsibilities of the former Hindu and Mohammedan rulers.* This, however, is what was done, in the name of a false and mistaken policy, or spurious liberality, almost universally over India.

Mohammedan mosques and Hindu temples, with their endowments, were taken under special guardianship; provision was made for the repair and preservation of such edifices; old idols were replaced by new ones, and often clad out of the East India Company's store-houses; taxes were levied on pilgrims, and fees were exacted for the visitation of sacred places; crowds of harpylike priests were taken into public pay, and offerings were presented in the name of the supreme British power to idol deities; military salutes were ordered to be fired in honour of false gods, and multitudes were constrained, often under coercion of the

military and police, to drag their monster cars. In these and many other ways equally offensive, was the British government wont to protect and uphold and honour the revolting systems of Mohammedanism and Hinduism.

But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last roused to a due sense of the folly and iniquity of all such active interference.

In 1832 the present Lord Glenelg, then Charles Grant, and President of the Board of Control, sent to India a memorable despatch on the whole subject; a despatch which, in statement, argument, and deduction, was one of the most masterly, and, in dignity of sentiment, aim, and object, one of the noblest and most magnificent ever penned by British or any other statesmen. In point of comprehensiveness it was altogether exhaustive, leaving nothing to his successors but to reiterate and enforce its weighty monitions and requirements.

Had that despatch been attended to by the local authorities in India as it deserved to be, British connection with Indian superstitions and idolatries would have speedily and everywhere come to a satisfactory end. But there was a terrible *vis inertia*, the *residuum*, or fossilized petrification of former Christianity—repudiating and idolatry-fostering times, to be encountered abroad; while it was well-known and understood that lukewarmness, or even avowed antagonism, as regarded the main object of the despatch, was the prevailing sentiment in the Indian senate of Leadenhall Street. Consequently, years elapsed without any active steps or measures being taken to carry its provisions into practical effect.

At length, however, the patience of the Christian public began to be exhausted; agitation was renewed; public meetings were held, and petitions and memorials were addressed to the British parliament.

Aroused reluctantly from their cherished slumbers, the potentates of Leadenhall Street began partially to bestir themselves. Orders of a diluted kind were sent to India. Something began to be done, in feeble, ineffective forms, in divers places. Still, the British Christian—not causelessly suspicious—kept a jealous and watchful eye over them. Fresh discussions in the British parliament; fresh demands for Indian papers and official documents on the subject; fresh appointments of committees of inquiry; all, all tended, with greater or less impetus, to propel the reformatory engine which had been set in motion. Slowly, grumblingly, procrastinatingly, link after link of the odious connection, by here a little, and there a little, was broken or dissevered; and now it is with gratitude to the God of providence that we are enabled to announce that, so far as Indian legislation is concerned, the *very last link* of the vast, and apparently adamant chain, has recently been shivered to atoms.

Until within the last two or three months, there were two regulations in force—one of 1810 of the Bengal code, and one of 1817, of the Madras code—which imposed certain duties on the Boards of Revenue and the local agents in the Presidencies of Bengal and Madras respectively, relative to “the due appropriation of the rents and produce of lands granted for the support of mosques, Hindu temples, and other purposes.” Well, an act was recently introduced into the Supreme Legislative Council of India, entitled “An Act to enable the Government to divest itself of the management of religious endowments.” But in the preamble of the act it was particularly explained that its express purpose was to *repeal* the objectionable regulations above referred to, and henceforth “to relieve the Boards of Revenue and the local agents from the duties imposed upon them” by the said regulations, “so far as these duties embrace the superintendence of lands granted for the support of mosques or Hindu temples, and for other religious uses, the appropriation of endowments made for the maintenance of such religious establishments; the repair and preservation of buildings connected therewith, and the appointment of trustees or managers thereof; or involve any connection with the management of such religious establishments.” This very important act, after due consideration and discussion, was passed by the Supreme Council, and on the 10th March last received the assent of the viceroy and governor-general of India.

The local governments are imperatively required, “as soon as possible after the

passing of this act," to make special provisions, after the manner indicated in the act itself, for carrying its object into speedy and complete effect.

The paragraphs, which lay down, with unmistakeable clearness, the principles on which the local governments are to proceed in thus consummating the final and complete severance of the British government from the mosques and temples, the superstitious and idolatries of India, extend to seven or eight quarto pages, and all that is needful to be said on the subject, so far as concerns the interest of the general public in the matter, is, that the principles and rules, so completely laid down, appear to be altogether unexceptionable; and, when fully carried out—as carried out they must now ere long be—the untoward and ill-omened alliance which resisted and seemingly defied the pertinacious, life-long assaults of Poynder, the thunder and the lightning of the eloquence of Wilberforce, and the grandly-majestic state papers of Charles Grant, will wholly vanish from the stage of existence, and be for ever buried with "the wreck of things that were!"

A new cause of thankfulness, verily, to the God of providence, who, though sitting behind these elements, and apparently incognisant of human affairs, is, nevertheless, watching over, guiding, controlling, and directing them all towards the accomplishment of his own infinitely wise and gracious designs! A fresh ground too, of encouragement and hope of all who, under the cloud and tempest of frowns and opposition, have to fight the battles of humanity and truth; that, however often defeated, or long slumbering in the sepulchre, to them, or their successors, the final glorious victory is sure.—[*Free Church Record.*]

LIFE IN THE SUNDERBUNDS.

BY THE REV. E. JOHNSON.

Saturday morning.—The weather is fine, the south wind is blowing freshly over the Abad (ground cleared in the jungles for the purpose of habitation), and as it is Saturday, the school closes early; then arming myself with a shining Da (billhook) I proceed with a jungle party to cut materials for roofing a school house.

On speeds the little dinghy borne on the wings of wind and tide, until at length we arrive at the borders of a dark piece of forest: here a consultation is held, when the chief man of the party decides upon making an entrance. After proceeding a short distance in, the Christians reverently remove their cloths from their heads, and according to the custom amongst them, before entering into any kala jungle (black forest) they request me to engage in prayer; then, from amidst this sombre gloom arises the voice of prayer to our Creator, that he will bless the day's work, and protect us from the dangers of the forest. Prayer being ended, each vigorous arm begins to be applied to the trees, and in an incredibly short space of time, large goul patas (a kind of reed, very long, covered with long, stiff, and thick leaves, used for thatching houses), are seen falling in all directions, occasional pauses to listen, then wild shouts and calls of encouragement to one another, alone interrupt the gloomy stillness of the forest, for there is no knowing where the crafty tiger may be watching, or upon whom amongst us he may have fixed his glaring eye to mark for destruction.

Though none of the Christians have for many years fallen a prey to tigers, yet there are frequent instances amongst the heathen of men being devoured. The other day I was sitting in my verandah, talking to some Christians, when a woman, uttering violent shrieks and exclamations, passed by. On enquiring the cause I learnt that her son had just been carried away by a tiger, a short distance down the river. The continued preservation of the Christians from these dreadful animals I look to as the result of their habit of always engaging in prayer before entering the jungle.

GRAND PASS NATIVE BAPTIST CHURCH.

It is with great pleasure we have to report the spread, among the Singhalese churches of Ceylon, of a desire to support their own pastors, and to sustain as they are able the ordinances of the gospel. The church meeting in Grand Pass, Colombo, was the earliest founded of the Ceylon mission churches, and owes its existence to the labours of our first missionary, the Rev. J. Chater. It has for many years enjoyed the services of a native pastor. Previous to his removal to Gampola, Mr. Ranasinghe was the pastor. Its present minister is Mr. James Silva. It now proposes to follow the example set by the native brethren of Kandy and Matelle, and from the commencement of next year to maintain itself as an independent church.

On the 11th June the members of the church assembled with their pastor, our missionary brother, the Rev. H. R. Pigott, being present, when they passed unanimously the following resolutions:—

1. That we are grateful to the Baptist Missionary Society, not only for sending the gospel to us, but also for supporting our pastor, and otherwise overlooking our spiritual concerns, and hereby record our thanks.

2. That in dependence on the blessing of God, it is resolved that steps be taken for the support of our pastor, from the 1st January, 1864. Proposed plan—To contribute from time to time a sufficient sum of money to pay.

3. That we recognize the first object of the Baptist Missionary Society in establishing themselves in Ceylon to be the spread of the Gospel, and as a church we are determined to the best of our ability to exert ourselves for the furtherance of the gospel in this place, and that whilst thankful to be enabled to exist as a church, independent of the mission in financial matters, we request the Baptist Missionary Society still to exercise a fostering care over us.

We commend this interesting movement to the sympathy and prayers of our readers. We have no doubt that the spiritual life on which it depends will be strengthened by exercise, and strive to gather to itself many wanderers from God. May the pastor be endowed with the wisdom from on high, and the church be a bright and shining light in the dense darkness around!

MISSIONARY MOVEMENTS.

INTALLY.—Mr. Kerry has lately visited the stations to the south of Calcutta, and also Tambulda. He thinks that with God's blessing, a good harvest may be reaped from these places. The Girls' School contains 14 boarders and two day scholars, and is going on well. Funds are much wanted to sustain this very useful institution.

SEWRY.—Although suffering greatly from sickness and debility, our revered friend Mr. Williamson is not wholly laid aside. He is able occasionally to preach in a sitting posture to the native Christians, and also to the people of the town.

MONGHYR.—The missionary labour at this station proceeds as usual, the services being divided between Mr. Lawrence and Mr. Edwards, who is rapidly acquiring the Hindi language. Two natives were baptized in May who have long been acquainted with the gospel, but had not shewn till lately a deep concern for their salvation. The wife of one of them is also an inquirer. Two members have been suspended for improper conduct. Mr. Lawrence finds much difficulty in obtaining suitable native Christians for evangelistic labour, although he has the means of their support. There are several Hindus who attend the services, but have not courage to confess Christ. The new chapel is newly finished.

PATNA.—Mr. Kalberer preaches twice daily in the streets and bazaars, and has lately been assisted by a native of considerable ability, whom he is anxious to keep as a helper in the work. For this he needs a contribution of twelve rupees (24s.) a month. He appeals to English friends to supply him with the means.

AUSTRALIA.—Our esteemed brother, the Rev. James Smith, writes us that he was expecting to leave Melbourne for Calcutta on the 1st of August, where he hopes to arrive early in October. He will proceed direct to Delhi, and resume his labours in that important city. He speaks of his health as perfectly restored.

THE BAHAMAS.—After a brief visit to the United States for the renewal of his strength, Mr. Davey has returned to his post with renovated health. We have also heard of the safe arrival in New York of the Rev. W. K. and Mrs. Rycroft.

INAGUA.—Mr. Littlewood informs us that the American war continues to operate very prejudicially on the interests of the islands, where salt is the staple manufacture. It leads to a constant migration, especially of the young people, to other spots. The attendance at public worship is very good, being greater from the absence of the clergyman. Six candidates were baptized on the last Sabbath in July. The chapel at Smith's Town has been reroofed, and a new chapel is about to be built at North-West Point. Funds are also being collected to enlarge the chapel at Matthew's Town.

TURK'S ISLANDS, BAHAMAS.—Great distress continues to prevail among the inhabitants dependent on the manufacture of salt. At Puerto Plat, in St. Domingo, the Spanish authorities have forbidden the exercise of the protestant religion. The Wesleyan chapel has been barred up and the minister silenced. Our converts, however, continue steadfast in the faith.

PORT AU PRINCE, HAYTI.—We are happy to learn the safe arrival at this place of the Rev. E. Baumann, on the 7th of June, to commence a new station. Mrs. Baumann enjoys much better health than formerly. Mr. Baumann has taken a house in a much frequented road, a little distance from the centre of the city. He has opened one of the rooms for public worship. About 20 persons regularly attend, and as many more will stand listening outside. He has hired a room in another part for the same purpose. He also preaches once a week to a small body of Baptists, the fruit of the mission (now abandoned) of our American brethren.

FULLER'S FIELD, JAMAICA.—In the month of May, Mr. W. Burke, a student of Calabar, accepted the invitation of the church to become their pastor, and is now settled there. He spent the previous eighteen months in assisting the Rev. W. Claydon, of Four Paths.

BROMPTON.—The church formed by our native brother, Mr. Holt, has received by baptism, since the beginning of the year, thirty persons. The day school has been re-opened, and has an attendance of 82 children. Mr. Holt will be thankful for a supply of tracts and books for his Sunday school.

FOUR PATHS.—Mr. East has been engaged in visiting this, with other stations and churches on the south side of the Island. The present number of *The Herald* contains a full report.

BROWN'S TOWN.—Mr. Clark informs us that another drought is likely to afflict the Island. He trusts that these repeated trials may arrest that indifference to religion which is again re-appearing to a sad extent.

CAMEROONS, AFRICA.—After much opposition, Preso, the chief of Hickory Town, has given a piece of land on which a house and chapel may be erected. The people are very anxious that Mr. Fuller should speedily settle among them. The parents of twelve children are urgent that Mr. Fuller should take them into his family for education; this he cannot afford to do, and would be thankful for assistance of Christian friends. The missionaries speak of several little outrages committed by the natives to annoy and distress them; but the frequent services are very well attended. Mr. Smith mentions that six slaves were killed between Bethel Town and Aqua Town, and war was with difficulty prevented.

AQUA TOWN.—Mr. Diboll reports that war has ceased among the Tribes, and they evince an increasing desire to hear the Gospel. The people at Aqua Town and at Ned Dido's town, have been greatly stirred by the almost sudden death of a woman of distinction among them, and also the chief himself. Only five days before his death, the chief had called on Mr. Diboll with the request that he would open a school in his village. A new chapel is being erected in Aqua Town.

KANDY, CEYLON.—The master of the school supported by the church at Matelle has been baptized, and another young man is accepted for fellowship. Mr. Waldoock speaks very highly of the searching and intelligent manner in which the candidate was examined by the native pastor. The native pastor continues to be well supported by the people. The English service is continued with very encouraging prospects.

BRITANNY.—Very encouraging meetings have been held at Tremel by Mr. Jenkins. At the last communion a convert was received, in whom the work of conversion began about two years ago, by reading a brief account of Our Lord's passion from the gospel. The priests of Rome are said to be going down in public esteem and influence, as the result of some painful discoveries affecting their immoral proceedings among the scholars of their schools.

HOME PROCEEDINGS.

In addition to the Missionary Services announced last month, a meeting has been held at Boxmoor, attended by the Rev. J. Hobson, Mr. H. J. Tresidder, and Dr. Underhill. The work of the mission has also been brought before the Congregation assembling on Clapham Common, under the pastoral care of the Rev. J. E. Giles.

The West Riding services have been attended by the Revs. R. P. Macmaster and W. Burchell, as a deputation, with the Rev. J. Parsons. The Hull meetings were also attended by the Rev. H. Dowson of Bradford, as well as by the Rev. J. Allen. In all cases the Society is deeply indebted to the willing help of the brethren residing on the spot, and especially to the Secretaries of the Auxiliaries, by whom the local arrangements are made. It may be interesting to our readers if we just mention the number of services held in some of the districts, lists of which have been forwarded to us. Thus in the West Riding of Yorkshire, seventy-five missionary sermons were preached, and seventeen public meetings held, in forty-one places of worship in thirty-six towns. In East Gloucestershire the missionary services extended to sixteen towns and villages, at which twenty-five sermons were preached and thirteen missionary meetings were held. The Devon Association embraced sixteen places, at which twenty-one sermons were preached, and eight Missionary meetings held. It is only by the cordial assistance of all our ministerial brethren that such an extensive organization of their respective districts can be made, and can only be carried into effect by a portion sacrificing somewhat for the good of the whole. There are parts of the country where such arrangements are at present never made. Greatly would the cause of Christ be advanced in these places, if a similar combination of effort could be secured. We have to regret that from some such lack of co-operation, the services announced in Shropshire have not taken place.

OUR FUNDS.

The financial condition of the Society continues to excite the most anxious solicitude of the Committee. A few friends have generously added to their usual gifts, and from a few congregations we hear of special efforts being made to liquidate the debt of last year and to increase their contributions for the future. We must, however, remind our friends that it will be requisite to raise the income this year some three or four thousand pounds, to sustain the present increased agency. Last year we suffered much from the pressure of Lancashire distress. Many congregations contributed less than usual for the Mission, and others omitted collections altogether. It has pleased God in His merciful Providence to give the country a harvest of almost unexampled abundance; and in their thanksgivings and rejoicings at their harvest homes, is it too much for us to ask our friends to remember the spiritual famine of the heathen, and by some special gift to remove the deficiency which the funds of the Society were last year called to sustain?

CONTRIBUTIONS,

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

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	Shortwood—		£ s. d.	Trowbridge—		£ s. d.							
Acworth, Rev. J., LL.D., Scarborough	5	5	0	Contributions	23	4	5	Contribs. on acc.	35	0	0				
DONATIONS.			Less expenses ..			51 15 0									
<i>Special Donation in liquidation of debt.</i>			49 7 0			WORCESTERSHIRE.									
Sir S. M. Peto, Bart., M.P.	100	0	0	Blakeney—	0		14		0						
DONATIONS.			Tewkesbury—			20		0		0					
Angas, Miss, Plymouth	20	0	0	Wotton-under-Edge—	12		16		0						
Bible Trans. Soc. for T	100	0	0	Contributions	12		16		0						
Blackmore, W., Esq., Wandsworth	5	0	0	LANCASHIRE.			Burlington—			0					
Blair, Mrs., Bridge of Allan	100	0	0	Ashton-under-Lyne—	0		7		6						
Crisp, Rev. T.S., Bristol	2	0	0	Contributions	50		0		0						
Hadfield, G., Esq., M.P., Manchester	10	0	0	Contribs. on acc.	50		0		0						
Lillycrop, Rev. S.	0	10	0	Liverpool, Myrtle Street, Juv. Auxiliary—	7		10		0						
Tucker, H. Carre, Esq. Under 10s.	0	1	0	Contribs. for Rev. J. Clarke's Sch., Savanna-la-mar	5		0		0						
LONDON AND MIDDLESEX.			Do. for Rev. J. Allen's Sch., Ceylon			5		0		0					
Clapham—	Contributions		1		0		0		0		0				
Hammer-smith—	Contribs. on acc. ..		31		8		1		0		0				
Uxbridge—	Contributions		6		2		0		0		0				
Walworth, Arthur Street—	Contrib. for Brittany		5		0		0		0		0				
BUCKINGHAMSHIRE.			LINCOLNSHIRE.			Quadring Eau-Dike—			Abertillery English—			0			
Buckingham—	Contribs. for N. P. ..		0		10		9		Contributions		0				
DEVONSHIRE.			NORTHAMPTONSHIRE.			Kingsthorpe—			Do. for China			1			
Devonport, Morice Sq.—	Contribs. on acc.		3		16		7		Contributions			3			
DORSETSHIRE.			SOMERSETSHIRE.			Withycombe—			Chapel—			0			
Bourton—	Sunday School		0		9		8		Contrib. for China			0			
Contributions	11		16		7		Llanidde—			0		8			
Do. for N. P.	0		10		4		Collec. for China			0		8			
GLOUCESTERSHIRE.			STAFFORDSHIRE.			Contribs. on acc.			Machen—			0			
Avening—	Collection		1		0		1		Collec. for China			0			
Kingstanley—	Contributions		16		7		Suffolk.			Maescwmmr—			1		
Do. Sun. School	5		5		3		Debenham—			Contributions			1		
Do. for China	1		15		3		Halesworth—			Newport, Commercial St. Chapel—			0		
Do. for N. P.	1		0		0		Contributions			Talywaen—			0		
WILTSHIRE.			Shrewton—			1		0		Tydee Cefn—			0		
Contributions			1			0		0			Do. for China			0	

ACKNOWLEDGMENTS.

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

- Rev. J. H. Hewett, Lessness Heath, for a parcel of magazines, 1857 to 1862.
 A Friend, per Mr. H. J. Tresidder, for 6 vols. "Leisure Hour," in nos. and parts, for Rev. R. Smith, Cameroons.
 Mr. T. Clements, Southwell, for 9 parcels of "Nonconformists,"
 —, for 1 parcel of clothing for Mrs. Hobbs' school, Jessora.