

THE MISSIONARY HERALD.

THE MISSIONARY PRAYER-MEETING.

"THE spring-head—the primary cause of the missionary excitement in Carey's mind, and its diffusion among the Northamptonshire ministers," Dr. Cox, the historian of our Society, thinks must be traced to a resolution of the Nottinghamshire Association in 1784, to "set apart an hour on the first Monday evening in every month, for extraordinary prayer for the revival of religion, and for the extending of Christ's kingdom in the world." It was the suggestion of the venerable Sutcliffe. The first-fruits was the formation of the Society in 1792, and from that time the missionary prayer-meeting, on the first Monday of every month, became an institution among all evangelical churches throughout the world.

The prayer-meeting thus preceded and ushered in the missionary enterprise; by prayer must it continue to be sustained, if results are to be gathered commensurate with the need of man and the promises of God. It rejoices us to know that in many parts of the country the missionary prayer-meeting is maintained in its early efficiency. In such places the missionary spirit is most fervent; but where the missionary prayer-meeting has fallen into desuetude, there interest in the work of missions decays. An eminent pastor, whose success in the ministry was very large, was once asked how it happened that under his ministry "the Word of God" so "grew and multiplied." He returned the significant answer, "I have a praying church." "The early Church," says Dr. Baron Stowe, "was a praying church. The sin of indevotion could not be laid to her charge. The oft-repeated and unanimous request of the Apostles, 'Pray for us,' 'Pray for us that the Word of the Lord may have free course and be glorified,' was never made in vain. The Christians of those days waited not for a specified season, but at all times and everywhere they remembered God, the cause of missions, and the self-denying missionary labourers. They knew how to touch that delicate chain which Jesus had passed over the throne, and by which the faintest spark of holy desire may be easily transmitted; and through it they sent a continual stream of invisible but powerful influence away into the deepest recesses of heathenism."

Earnest, frequent, importunate prayer is what is now required. Every missionary's letter, every missionary's speech, contains the cry—"Pray for us." Widely have the heralds of the cross scattered the seed, and in many

places the most hopeful signs are apparent. But the harvest is delayed, only, as it would seem, because the refreshing rains of heavenly influence are withheld. In proof of this, we may be permitted to quote the following passage from the Annual Report, though written with special reference to India, it may in many respects be regarded as applicable to the entire missionary field:—

Change is stamped very evidently on the main features of Hindu society, and its customs and institutions have already undergone very marked modifications. Education is producing a great revolution in the mental habitudes of vast numbers, and there can be no doubt that the wide ministrations of the messengers of the Cross have had no small share in producing the revolution in progress. But there has not yet been any large and impressive reception of the Gospel; there has not been any great outpouring of the Spirit from on high. No day of Pentecost has gathered into the Church of God its thousands. The soil seems now to a large degree prepared, the seed has plentifully fallen into the furrows. Is the shower of divine fruitfulness withheld because the churches at home do not call upon the Lord of the Harvest with sufficient importunity? The Committee entreat their brethren, the pastors of the churches, to give the subject their serious attention. They fain would hope that the year on which we now enter may emphatically be a year of prayer, in which the Lord's people, with one accord, shall call upon God, and seek for India the fertilizing gift of His Spirit.

Owing to the changes which have been passing over general society, we fear that in some towns the missionary prayer-meeting is a thing of the past. In a few large cities the two weekly services of former days have been compressed into one, and the simultaneity of the service lost through the weekly meeting being held on another evening than Monday. Cannot there be in such cases a revival of the Monday service once a month, in which the Church may unite with the vast body of the Lord's people, who all over the world continue to meet on that day to pray for the conversion of men? Or if this be found impracticable, could not some special service be held on the first Lord's day of the month, in which to remember at the throne of grace the missionaries, their labours, their trials, their arduous endeavours to lead men to repentance?

It is an essential feature of a missionary prayer-meeting that missionary intelligence should be communicated. Doubtless this is to a great extent done; yet there is reason to think, not so widely and efficiently done, as to awaken interest and to secure the adaptation of the prayers to the peculiar, the changing aspects of the missionary work. We are of the opinion of the Rev. H. S. Brown, who urged, in his recent speech at Exeter Hall, that the communication of missionary information ought not to be confined to the Monday evening prayer-meeting. "I do not know," he said, "of any topic more worthy of being frequently introduced when we meet to celebrate the ascension of our Lord, than the triumphs and struggles of our risen Lord" in the missionary field. "I believe more missionary information is what our people very greatly need, and I hope it will be given, for I have very great expectations in the event of its being done." To give this information

is the purpose of these pages, and we hope ere long to see our "Herald" read at all such meetings. By its pages the missionaries themselves speak to us. They tell in their own way the story of their labours, their successes, their discouragements. We invite our brethren to peruse these details with warm interest, and to present to their praying people the story they tell. Should our pages at times have to speak of but few cases in which the grace of God is glorified by the conversion of souls, *that* may become a topic for prayer. The absence of blessings should lead to more earnest supplication for its bestowment. More often perhaps our pages speak only of steady *labour*, of daily, almost monotonous effort in preaching and dispersing the Word of God, and the recurrence of the same general features may *seem* wearisome. Even then we may help, by our sympathy and supplication, the missionary to whom the labour itself must be much more wearying and monotonous than the story of it can be to us who only read the *record* of his persevering, but unrequited toil.

We are, however, persuaded that the more diligently the pages of the "Herald" are read, the more interesting will they be found. For only in this way can our friends become acquainted with the numerous labourers employed, with the various spheres they occupy, and the peculiarities of the people for whose benefit they strive. Gradually the whole breadth of the field will be understood, and an intelligent acquaintance be formed of the results realized and the prospects it may be wise to cherish. In order to facilitate the communication of this information to the congregations, we are happy to inform our readers that the Committee have resolved to forward by post a copy of the "Herald" to the pastor of every contributing church, month by month. It will reach them in time for the monthly missionary prayer-meeting, and will, we doubt not, be welcomed as giving to every church a frequent opportunity of knowing all of interest that is passing in the various countries in which our brethren labour. We hope to commence the issue with next month.

JAMAICA BAPTIST UNION.

At the annual meeting of the Jamaica Baptist Union, held in Union Street Chapel, Montego Bay, Jamaica, on February 18th, 1867, and following days, the Secretary laid before the Board resolutions of sympathy and confidence from certain associations in England, when it was resolved: "That the Board, having had brought to its notice the resolutions of the Devonshire, Yorkshire, and other associations of Baptist churches in England, expressing their sympathy with the Baptist ministers in this island in the trials through which they have lately been called to pass, and their unshaken confidence in their integrity, notwithstanding the foul calumnies heaped upon them, would gladly embrace this opportunity of expressing to these beloved brethren its heartfelt thanks for their sympathy and

its high appreciation of their confidence, and would hereby assure them that its members are encouraged and strengthened thereby to continue faithful in preaching the Gospel of truth, and to persevere in the defence of the rights and liberties of their people."

BENJAMIN MILLARD,

Secretary of Jamaica Baptist Union.

RETURN OF MR. SAMUEL HOLT TO JAMAICA.

Many of our readers will have a pleasant recollection of Mr. Samuel Holt; the coloured brother who addressed the Baptist Union at one of its meetings in Liverpool last autumn. He came to England on general business, and his visit, with that of two other coloured men, led to the formation of a company for the transmission of produce to this country. In the following note he relates the incidents of his return.

I write to inform you of my safe arrival, finding all friends and family well. I need not tell you how heartily I was greeted along the road wherever I was known, until I reached home. Wherever I went I was surrounded by a group of people, who were thanking God for my safe arrival, and also blessing the people of England for the kind reception which I have met in England. I have not the least doubt that my visit to England will not only do myself good, but my people with whom I am surrounded, for the deepest interest is being felt now towards me where there was none formerly. I trust then, by the assistance of God, that I may be able to labour more humbly among my people than ever. I am sorry I did not see you nor Mr. East before I left, but I can assure you that I shall never forget the kindness and attention which was manifested towards me wherever I went while I was in England. I called on Sir John P. Grant, and presented to him a copy of our prospectus. He received me kindly, and, wishing every success, said that it was a good thing if properly managed. I need not tell you of the joy and gladness that is felt amongst our denomination, since they have heard of the non-payment from the public funds towards the clerk of the Church, the organist, beadle, &c. I hope this will spur our people to fresh energy to do what we can to maintain our former position. With kind regards to all inquiring friends.

HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

I am constantly going on with my house visits. Sometimes R. Charun goes with me, however without speaking, more to see how he can do for himself. Sometimes he goes his way alone, taking tracts and parts of Scriptures with him, which is a kind of introduction to him; and if made use of by those whom he visits, may do much good to them. You will be pleased to hear that almost without any exception the people receive us with gladness. Bazaar preaching is insufficient, inasmuch as it scarcely reaches the higher classes. On the other hand, it has many advantages. House visitations, therefore, seem to be needed. They have the great good that they allow more particular applications, and of speaking to the heart in a degree that cannot be done when a large crowd is before us. This part, then, until now has particularly fallen to my lot. I, however, cherish the hope of my good colleagues taking part in it. As a whole it has up till lately been against the custom of the country.

FIRST VISITS.

As every day has something new, and I have never introduced myself alike, it is difficult to give a good narration of it; but allow me, in imagination, to enter a small lane, and passing by a large establishment of one, two, three, or more brick houses, standing still at the largest gate, and asking the first person that I see, "Who lives here?" The answer may be, "The deputy-magistrate Baboo." "What is his name?" "Gobinda Baboo." "Is he at home?" "Now he is in his office." "Does any one besides him live here?" "Yes, sahib, Shudha Mohun Dass." "Is he at home?" "No," is the answer "he is gone for a change of air." "Then there is no one here just now?" "No, sahib." I then walk up the lane, see a Baboo on his roof. It is only a one-storied house. In catching his eye, I ask Baboo, "Can I come up to you for a little talk?" "No, sahib; but I will come down." "Very well, Baboo." In a few moments he is at the door, and very politely and somewhat timidly he asks what I want. I then take the word, and say, "I live not very far away from you, and, being your near neighbour, I thought it was but my duty to have a conversation with you about our highest and eternal interests. Men seek for honour, wealth, for high situations, &c.; but for a next world, into which all go, scarcely any one cares; and it may be so near, oh! so near." This is readily accepted; at least it is always acknowledged to be so. Then follows a lengthy discussion, and I proceed to another house. There is a worldly-minded Baboo in a well-built and fine house, with many splendid lamps, new, but dirty couches. The Baboo sits on his chair, and I have one brought to sit upon. I begin my subject, mentioning the kindness of God in supplying all our wants so abundantly, and deploring our ingratitude in seeking the Lord so little. The shrewd Baboo first puts one foot up on his chair, and then the other, hearing me quite to the end, until, by a question, I make him speak. He then says, "Sahib, what you say was only too true; but I tell you that I cannot alter it. I am a Zemindar; to-morrow I require so-and-so much money. If I do act justly, and in lawsuits speak the truth, I shall never be able to get on. Christianity, therefore, would not suit. If I am lost, as I think I shall be, *then I am lost*; but alter it I cannot." We talk through all, and at last, getting up, I say, "Well, Baboo, I hope to come again, and I trust, for your sake, that you will have very different opinions then." To which he replies, "Oh, you may come again; but I shall most likely be as I am now, if I am still a Zemindar."

THE EDITOR.

I have lately been calling upon the editor of a Bengali newspaper: that paper which is the representative of the staunchest idolators. He is a very civil man; but he has a good income from his paper. I have had several long conversations with him. If he were gained for the truth, it would be like silencing the heaviest guns in a battle. To keep up my conversation with him, I once or twice went up only to ask him how he was, and to take notice of some of those things that concern him much. This will keep my opportunity to talk to him again. He therefore always invites me to come soon, if ever I come to such a distance.

THE RAJAH OF JYNTEEAH.

Some time ago I went into some street. Stopping at a two-storied house, and asking who lived there, the answer was, "The Jynteah Rajah." A few sentences were exchanged between his servants and myself; the servants, as is often the case, trying to prevent my coming; but I insisted on their giving my salaam, saying that what I had to speak to the Rajah was of great importance. In a short time I was called into the Rajah's parlour. There were two chairs put, one for him and one for me. When the Rajah came we sat down; but, unfortunately, my chair thoroughly broke, and I scarcely escaped falling to the floor. I involuntarily called out, "Oh! what is that; I have broken your chair, sir." This was

uttered in Bengali; whilst he, in Hindoostani, replied, "Never mind, sahib; never mind, it is only a chair." I said, "Well, if you do not think much of it, then I will take comfort;" and, opening a copy of the Psalms in Bengali, I asked him kindly to allow me to read the 90th Psalm. The words sounded beautifully, and though he does not speak Bengali well, but knows only a little, he, with some plain explanation, became aware of its purport. At last I mentioned that he may not have fully understood me, to which he replied, that he had understood all; my speaking had been in words that every one could understand. He briefly gave me the contents again, and, summing up, he said: "Now I must have a word or two. God is displeased with us on account of our sins, and your Jesus Christ is the Mediator to bring about reconciliation. So the Governor-General is displeased with me, though I am quite innocent; and since four years I have been away from my people in Jynteah and from my family, and live here in this miserable exile, will you become my mediator, and ask the Governor-General to look into it?" I replied that I was no Government servant, that I did not know the Governor-General; but he interrupted me, saying, "You can ask the Commissioner." "No," I said, "I do not know the Commissioner; but I supposed that he (the Rajah) might make a petition himself." He said he had done so lately. He had only pleaded for three months' leave, and not obtained it; no one cared for him, and, as once the false statement about him had been accepted, so it appeared to remain for ever. "Sahib, if Christians do not act justly with me, then Brahma, Vishnoo, Shiva, Rama—in fact, all our gods, will quite suffice for me." When he said that, he clapped his hands with great violence. I tried to pacify him, expressing my sympathy, and saying, if the Lord would be his refuge, his portion through Christ our Redeemer, then he would have great assistance under his trials, and who could say that, after all, a kind Providence would not turn his captivity to send him back to his country to do all the good there that he could.

(To be continued.)

BAPTIST MISSION AT SIMLA.

OUR readers have already been made acquainted with the origin of this Mission, through the indefatigable efforts of our native brother, Goolzar Shah, the pastor of the church in South Colingah, Calcutta. He has employed the opportunity of his official visits to the Himalayas to work for the kingdom of his divine Lord and Master; and from his report we extract the following interesting account:—

I.—OUR WORK AMONG THE NATIVE CHRISTIANS.

We had our residence at Boileaugunj, the entrance to Simla; but before we had been permanently settled there, in consequence of there being no suitable place for us to put up at at the Simla bazaar, which, by-the-bye, is better suited for preaching, we experienced great inconvenience, inasmuch as some of our brethren located at the Simla bazaar could not often be seen, nor could they attend the service regularly.

We had the native Christians meet on each Lord's day at Boileaugunj, when the services were conducted in the usual manner by singing, reading a portion of the Scriptures, prayer, and a sermon. The total number of our native Christians was 30, and the average attendance on the Lord's day services ranged from 16 to 20.

Some of the Hindoo Baboos, with whom we held occasional religious conversations, used to attend the Sabbath service, if not simultaneously, yet at different times, and exhibited no little attention and steadiness. And not unfrequently

they recurred to the subject of discourse after the service, for the sake of a better understanding and comprehension. In short, they displayed great interest in hearing the word of God; and our earnest prayer is that God would lead them to a saving knowledge of the Redeemer of our souls.

II.—PREACHING TO THE HEATHEN.

Our preaching may be divided, for the sake of brevity and clearness, into bazaar preaching, village preaching, preaching by means of conversations, and preaching at melas.

Bazaar preaching.—In this we were confined to two places, Simla bazaar and Boileaugunj; but as the former was far distant from our place of abode, we could not visit it regularly, but occasionally, whereas at Boileaugunj we used to preach twice in the week. We had a small number of hearers for some time, but when the Rajahs and Chiefs came with their numerous attendants to visit the Governor-General, we had a large concourse of people to hear us. The hill people, from their curiosity, which is naturally stronger in people noted for simplicity and remote from civilization, were more intent on hearing the word of God than others, and several of them went away convinced; but two of them were regular inquirers, and used to visit us once a week.

Village preaching.—The villages mentioned in our last report were all visited except Chaili, which it was not convenient for us to see this year, though we met with the natives thereof who used to come to the bazaar. Besides, we visited some new villages this year.

Preaching by conversations.—An account of this will embrace the result of our interviews with the people on the road whom we casually encountered during our progress, and with the Rajahs and their subordinates who came to visit the Governor-General, as also with those who used to come to have their petitions framed by us for presentation to the Viceroy, and with several Hindoo Baboos connected with the Government offices.

To the Rajahs and Chiefs it was not easy to have access. We sought introduction in various ways, and we were not disappointed.

The Rajah of Furreedcote had numerous attendants, many of whom used to come to hear us in our preaching house in the bazaar, as well as in our place of residence. One day, on our going to the Rajah's place, we found that his son, a young man, was seated in the midst of his attendants, as the old Rajah was otherwise occupied. The young prince was very intelligent, knew English, and had heard of Christianity from other missionaries. He received me with great courtesy, and gave me permission to deliver my message. I spoke for about ten minutes on the love of God in giving His Son Jesus for our sins, and on the necessity for repenting and believing in Him. The young prince and his attendants (about fifteen in number) heard me with attention, and the prince said that he had heard it before, and admitted that Christianity is a heavenly religion, but others were as good, so long as they taught a purer worship of God than idolatry.

After a little discussion on the subject, I offered to give him a copy of the New Testament in Hindui. He asked the price of the book. I said, "One rupee," but I wanted to make it a present to him. "No," said he, "I must pay for it," and immediately ordered his cashier to pay me one rupee; but on my declining to take it, he forced the same upon me, and I received it. I was much pleased with the manners of the young Rajah, and the tolerant spirit which he displayed. We took our leave, after giving away some tracts and portions of the Scriptures to the attendants of the Rajah.

Preaching at Melas.—This year we were enabled to be present at two melas.

The first was a mela at Mahaseo, a place situated about eight miles north of

Simla. The mela was held in May. It was crowded with multitudes from the adjacent and far distant villages on the hills. Among them were many Hindoos and Mahomedans, and Punjabees from Simla and elsewhere, who had come in consequence of the day being a Sunday. The hill people went in large bodies for the purpose of religious worship. There were a few Europeans also, who resorted to the place, we believe, to enjoy the sight. The gathering of about five thousand souls was an aspect of interest to all.

III.—THE SCHOOLS.

The want of a Mission school at Simla, for the benefit of the hill people and others, was very keenly felt. Although there is a Government school there, yet the existence of a Mission school, based upon far different principles, and for purposes far nobler and more spiritual, is one of the best legacies that Christian men can leave behind. We supplied this desideratum by opening, with the co-operation of Dr. F., a female and a male school. The former was not long in existence. The teacher having fallen ill, her place could not be supplied by another available on the hills. So, after two months or so, and after the enrolment of 6 female pupils, we regret to say it was numbered with the things that were. The male school, however, continued to flourish. In a few weeks the number of pupils increased from 6 to 25, but the average attendance ranged from 18 to 20. They were chiefly the children of the shopkeepers of Boileaugunj; but there were also 3 of the Christians that went with us, and 5 of the hill people; and the rest were the children of the servants attached to the gentlemen there.

A CHINESE CONVERT.

BY THE REV. E. F. KINGDON.

I have not been without indications that practical teaching of the aim and spirit of the Gospel has in some cases left its impress on the heart. In the main, one expects ingratitude and forgetfulness of the obligation, as soon as the dependence has ceased. With such an expectation, one is not greatly disappointed in dealing with Chinamen. Early in the spring, one illustration was afforded me that I had not laboured in vain; a man of cleanly, respectable appearance, for a Chinaman, came to my house, desiring to see me; he represented that his father was an aged man, that some years since he had dreamt that he should hear a new and precious doctrine relative to themes he had often pondered, viz., the existence and destiny of the human spirit, its probable sinfulness, and its possible redemption. He had heard from a countryman, who was passing through his native place, and who had been to me for medicine, that such a doctrine was being taught in Yentai by "Western scholars," and that the teaching of this doctrine was associated with efforts for the moral and physical renovation of the people. In consequence of this, his father had sent him a distance of 800 li (240 English miles) to inquire of this doctrine, and to procure a copy of the book in which it was contained. He further stated that his father had bidden him return quickly, and inform him of these things, lest he should die before he heard them. The dutiful son stayed over three days; the mornings he spent with myself and my teacher, and we had satisfactory evidence that he had eagerly and arduously read some of the truths of the four Gospels to which I directed his first attention, from the facility he had acquired in referring to events, and in asking explanations of the difficulties which presented themselves.

THE CHINESE TEACHER.

The difficulty of getting a good personal teacher is one of the greatest and

most disheartening we have experienced. For about three months we had the services of a man named "Lin Sien Sung," a very superior man, and a very superior teacher; he was at that time a member of the American Presbyterian Church at "Tangchowfoo." He had been a preacher in connection with that church, but owing to the laxity of the discipline observed, he threw up his appointment as native preacher.

Some five or six years ago, he wrote several books in favour of infant baptism, putting into Chinese the ideas and statements of a Rev. Mr. Nevins, an American Presbyterian, to whom he was engaged as a personal teacher. The result was, I believe, that many of the Presbyterian native brethren were either shaken in their minds, as to the propriety of infant baptism, or else were convinced that it was wrong. He left "Tangchowfoo" and came to "Yentai," and became a teacher to Dr. McCartee. He was thus occupied when I arrived. Dr. McCartee was unable to use two teachers, and so gave me the use of "Lin."

In April, "Lin" was removed from being my teacher, and sent by steamer to Tientsin, from thence to Peking: We felt then that this was a grievous loss, but were little prepared to estimate it, as we have learned to do by our later experience.

Lin remained at Peking about one year, but not being comfortable in his mind and conscience, resolved to return home; his native village is about thirty miles distant from here. He travelled overland, by way of "Shensi" provinces; and having arrived here, came to see me first. I gladly engaged him as my teacher, and he seemed very glad to come back to us. In our conversations, he frequently referred to the subject of baptism, asked me to discuss different passages of the New Testament, and finally avowed his conviction that he ought to be immersed, and asked me to immerse him. I resolved to accede to his request, because it seemed to be my duty, both to myself and to him.

THE TEACHER BAPTIZED.

In August, I baptized Lin on a Sunday evening. As the tide permitted baptism on the east beach, where Chinese and foreigners promenade on summer evenings, and as the evening was fine, a very large concourse of Chinamen, and a considerable number of foreigners, quickly assembled. After singing a hymn, I addressed the Chinese present, explaining the object and meaning of the ordinance of baptism, dwelling principally upon the necessity of repentance for sin, and faith in Christ, in order to this ordinance, but avoiding any controversial statements; "Ching" followed, stating the reasons he held for the use of the Baptist rather than the Pædobaptist mode; and after dedicating Lin to God in prayer, I baptized him in the open sea.

Lin's baptism has given rise to a long series of discussions among the Chinese, and I trust to a series of events that may conduce to the glory of the Redeemer.

HIS CHARACTER.

I am particularly desirous that you may be acquainted with "Lin," because I myself believe he is a great acquisition to our cause, and because I hope, by the blessing of God, he will become known to you as a very active and efficient labourer in the kingdom of God. Now that his belief is settled, and his conduct consistent with the belief, he is relieved from the incubus which has so long oppressed his energies, and is a free man, whom the truth has made free.

Lin is of a literary family; through several generations his ancestors have obtained high literary honours, and have exercised authority as mandarins; he is himself of high rank as a scholar, and has taken the degree of a "pa Kung," which is only obtained by a few, and for which examinations are held once in twelve years only. By the possession of this degree, he is entitled to be appointed as a mandarin, either among those who fulfil the responsible duties of literary

examiners for the adjudication of honours to junior candidates, or to the fulfilment of civic or magisterial duties.

Lin himself is strong in the hope and belief that the young Emperor is favourably inclined to the Gospel, and that when he comes of age, and is free to act for himself, he will embrace and profess Christianity. Under these auspices, the present corruptions would cease, and Christianity make rapid progress through the land. This seems to present itself to his mind as the highest conceivable joy, and the thought of it makes his eye kindle, and his heart glow. His native intelligence is very large, his power of perception is very quick, his knowledge, in all Chinese matters and teaching, is extensive and exact, and from eight years' contact with foreigners he has acquired considerable knowledge of foreign nations and their ideas. His natural qualification for a preacher is good, as he commands a rapid flow of clear, strong, earnest language; he is perhaps a little too excitable to be at all times sufficiently self-restrained; his greatest defect is a lack of energy; of a weakly temperament, unused to any such toil as might have given him muscular development, he is uninured to hardship, and is physically unequal to the endurance of privation. His rank as a scholar, and his eloquence (for I really think him eloquent, especially as he warms), will secure him a hearing, not simply from the common people, but also from the literati, and this is a class very difficult of access.

PROGRESS IN TRINIDAD.

BY THE REV. W. H. GAMBLE, OF SAN FERNANDO.

You will be pleased to know that the kingdom of Christ is making some progress among the people of Trinidad. Since my return, I have been privileged to baptize fifty-two persons—at Montserrat, eight; at Indian Walk, twenty-three; at Fifth Company, sixteen, and at San Fernando, five. This last number, though numerically the smallest, may be said to be the largest. Our work is comparatively easy in the American villages, but most difficult in San Fernando. In this small town of some five to six thousand inhabitants, we have many creeds and many tongues, and much confusion. The creoles may be regarded as Romanists, and they perhaps form half the population; the other half consists of a handful of Episcopalians, a sprinkling of Wesleyans, a score of Presbyterians, a dozen Baptists, and a couple of Free-Churchmen, besides the idolatrous and Mahommedan Coolies, and Chinese. The different forms of face and dress, and the variety of sounds you will hear, are perplexing. The Chinese, with their high cheek-bones, and small oval eyes, long tail and monosyllabic speech; the jet black African Yarraba, or Congoe, with his flat nose and thick lips, and sturdy limbs, walking side by side with the gracefully, slightly-formed Asiatic, his features of the Caucasian mould. These, with here and there a Frenchman or an Englishman, with endless mixtures, and varieties of the whole, make up the people that buy and sell in our stores, and walk in our streets. To reach all these, one would need the gift of tongues. Consider their different languages, religions, customs, opinions, colours, prejudices, and how hopeless the task of trying to blend all these diversities into one harmonious whole. And yet such is the force and influence of climate and long residence, that these very different peoples would in a short period be shaken together, and made one by the all-levelling hand of time, were it not that we are constantly importing fresh Coolies, new Chinese, and other Africans. What the influence of the Gospel would be, I know not; but to bring all these people under the sound of the truth, would require a very large and a very learned staff of men. I feel that my duty is plain and easy; to preach Christ, and leave results with Christ. He knows, not only how *this* little town *stands*, but how all the world needs His aid, and truth, and Spirit.

Previous to our baptism in San Fernando, I preached for three successive Sabbath evenings upon baptism, and a little interest was excited. I wish we could get people to think about it, and we should have more work to do. We are here, as elsewhere, a standing assertion that sprinkling is not baptism, and that not one is baptized who is only sprinkled. My statement of this simple fact has caused some surprise, and given some offence.

EASTERN BENGAL.

BY THE REV. R. BION.

I now will give you a few items of the work done since my arrival. During my short stay in Calcutta, I was informed that Brother Page intended to take up Mymensing for the Australian friends, and that we should supply the men and superintend the work.

Before a reply to my letter to Brother Page reached me, I had gone to Mymensing, secured a spot of ground, and left Ramjiban and Radha Mohun there to build their houses and to begin the work at once. They are still there; and, when their houses are ready, will return to fetch their families.

During my stay at Mymensing, two young men offered themselves as candidates for baptism, and if they are really in earnest, I shall baptize them, as the first-fruits, on my next visit in the rains.

COMILLAH.

I have visited all my out-stations—Comillah, Munshiganj, and Dayapore. In Comillah the native Christians have been reduced in number by deaths and removal, and much that is painful has occurred there during my absence. I have now settled down Ram Goti there, and exchanged Ram Choron for him to Supper. I baptized a lad of the highest family from Dacca there, and have sent him, with another young man, to Mr. Pearce's class. There was a great commotion among the Baboos there, and some 200 of them came to witness Purna's baptism, and heard a sermon from me in Bengali. I had to go at night, on a Saturday, to the magistrate to acquaint him with the boisterous and threatening crowd in our Christian village; but all passed over quietly, and, I hope, even with a blessing to some of them.

The ladies in Comillah have opened a female school, and employed one of our Christian women as a teacher.

HOPEFUL SIGNS.

There was a high caste Brahmin in Comillah, who, on his deathbed, made his wife promise that she would not have a Shráddha (funeral feast) made over him, and that she would bury, instead of burning him. The first she kept, but the latter she could, it seems, not do. This man openly professed Christ to be his only hope and Saviour.

Chand told me of another case. Some time ago, when he was preaching here in Dacca, an English speaking Baboo came forward, and, to his agreeable astonishment, gave such a clear statement of the atonement of Christ, that he himself could not have done it so well. Chand asked him from where he got this knowledge, and his answer was: that his home was Comillah, and he heard us there often preach, and read always the Bible.

MUNSHIGANJ.

Here I have seven candidates for baptism; and as I intend to visit the Baronee, or bathing festival, in that neighbourhood next month, I shall probably baptize

them then. If I can, I should like to settle an efficient preacher there, to keep up constant preaching in Bickrampore. Dayapore is now so close to the river, that it will become a necessity to remove the village to another place. Last February I baptized four persons there, one of whom I sent to Serampore for the class under Mr. Pearce.

DACCA.

Here we have the head-master of the college, who, with his wife, helps us heartily in the work. He has every evening, from 4 to 5 o'clock, an English exposition of the Bible in our chapel. At first, from fifty to sixty college youths attended, but now, not more than fifteen to twenty. Still there is great good done, and some are far advanced in Christian knowledge. Mrs. L——, in company with my wife and sister, conduct a Sunday school of some thirty European children,—Armenians, Greeks, Episcopalians, Baptists, all are mingled together. She has also begun to visit the Zenanas of the Baboos, and is well received.

FURTHER TOKENS OF THE HARVEST.

I will finish by narrating the death of a silversmith in Narsindhi (Dacca District). For many years this man, though never baptized, was yet a Christian in all other respects. The amount of slow but bitter persecutions this man endured is astonishing, yet he never swerved from professing Christ. I and Supper have at times been in his place, and found his knowledge of the Bible very fair and clear. This poor man has entered at last, some two months ago, into his rest, and I have not the least doubt is now rejoicing with the redeemed above. The Hindoos and Mussulmans now honour him, and speak very highly of his life, though they hated him when alive.

THE GARROWS.

And, lastly, I had a letter from Mr. Bronson, in Assam, who writes that the two Garrow youths whom he baptized in 1863, but who heard the Gospel first from us in Gawalpara, have been the means of bringing other Garrows to the Lord; that they have built a chapel, where some 70 to 80 of this interesting hill tribe every Sunday meet for worship. Mr. Bronson has gone there to baptize some more, and form them into a church. Thus, from all sides we hear the call: "Prepare ye the way of the people, cast up, cast up the highway; gather out the stones, lift up a standard for the people!" The Lord give us a double measure of His Spirit, and strengthen our hands for the coming harvest!

HOME PROCEEDINGS.

The report of the annual meeting, and the insertion of so much contribution matter, which could not be postponed, prevented the usual notice of services on behalf of the Society, which were held in the country during the month of May.

The Revs. C. B. Lewis and F. Trestrail attended a Lord's Day morning service at Lee. The pastor introduced the service, and having explained the reason for holding such a meeting at the time, the above brethren addressed the friends present on the state and requirements of the Mission at home and abroad, especially in India. The evening was devoted to special prayer, and closed by the administration of the Lord's supper. The arrangement was certainly novel, but the services were felt to be of unusual interest and solemnity. We understand that a meeting of a similar character was held at Brixton, attended by our Treasurer, and also at Woolwich, attended by Dr. Underhill. We think in places where week night meetings are not easily attainable, at least as regards numbers, this plan would be found to be very effective. At these services there were no collections made, as the Mission Sunday was nigh at hand.

Rev. D. J. East was one of a deputation to Bath, Cirencester, &c., and joined Rev. F. Trestrail at Norwood, and both these Brethren visited Kettering, Clipstone, Thrapstone, Rushden, Desborough, and Broughton, Mr. East going thence to Norwich. The Rev. J. Gregson visited Northampton, Hackleton, Towcester, Milton, Blisworth, and the numerous villages in the southern district of Northamptonshire; and the Hon. and Rev. B. W. Noel, with Mr. Lewis, and other Brethren, represented the Society at Bristol and the neighbourhood. We learn that the meetings were large, animated, and earnest. Good proof of this has come to hand since these gatherings terminated. Rev. George Kerry addressed a juvenile meeting at the Tabernacle, and attended a meeting at Luton, going thence to Rushden, Ringstead, and other places in the Northern district of Northamptonshire.

Mr. East has visited friends at Rochdale, Liverpool, and Birmingham, chiefly with the view of interesting them, and securing their aid for the Calabar Institution. Many members of the Society of Friends feel a deep interest in it, especially as an educational one, and have promised liberal aid in order to extend its influence.

Missionary meetings, as far as we have been apprized of them, have not been very numerous during the past month. The Brethren Martin, Sampson, Webb, and Aldis, have visited Cambridge, and the churches in the district round about. Mr. Smith, recently returned from Africa, has addressed meetings, some of them juvenile, at Regent-Street, Lambeth, Ricksmansworth, Hackney, Islington, Maze Pond, and Brompton; Dr. Underhill, with Mr. Clark, of Bristol, has taken Stroud, Nailsworth, and other places in that district, and Mr. Lewis, Lambeth and Wootton-under-Edge. Mr. East finished in Northamptonshire what could not be accomplished in the previous month. Various towns in the northern part of Scotland have been visited by the Rev. Dr. Leechman, with very gratifying results.

We have to record, with feelings of deep and sincere sorrow, the decease of Mrs. Williams, of Calcutta, daughter of Rev. George and Mrs. Gould, of Norwich, who so recently left this country with her husband, chosen to the pastorate of the church in Circular-Road, formerly under the care of the Rev. Andrew Leslie. Her illness was but brief; but her end was peace. This event is a serious blow to her bereaved husband, and has cast a dark shadow over prospects that were very promising and bright. Mrs. Williams had greatly endeared herself to the church and congregation, and her decease is felt by them to be a great loss, both in relation to the church, and the social circle. We may add that the kindness of friends on the spot was very great. Everything that could be done to express respect for her and her husband, and to alleviate by tender sympathy his distress, was promptly and affectionately done. After a brief absence, he has returned to his work, and we trust he will find all the solace and support which he needs in the grace of God, in this time of trouble. We offer, with the truest regard, our unfeigned sympathy with all those who have been called to share in this unexpected trial.

Scarcely had the tidings of Mrs. Williams's departure reached us, when we heard of the sudden death of Mrs. Etherington, wife of our missionary at Agra, and daughter of J. Biss, Esq., of Calcutta. Her father had scarcely finished the perusal of a letter from her, written in her usual style of vivacity and affection, when he received a telegram announcing that she had fallen in a fit, and suddenly expired. These are indeed sharp trials for brethren so young in life. We are sure this brief statement of these painful facts will awaken the sympathies, and stir the devotions of our friends. To Mr. Biss the death of his daughter, coming so soon after other domestic trials and losses, will be most distressing, notwithstanding the conviction that she sleeps in Jesus. To our young brother, and our respected friend the father, we tender the most earnest and sincere condolence which words can express.

	£ s. d.		£ s. d.		£ s. d.
Bloomsbury—				Lee—	
Contribs., Sun.-school,		CHEESHIRE.		Contributions	23 11 3
for Rev. F. D. Wat-		Chester—		Tunbridge—	
dock, Ceylon.....	5 0 0	Contributions	1 12 6	Collection.....	3 0 0
Bow—				Woolwich, Enon Chapel—	
Contributions.....	7 15 0	CORNWALL.		Contribs., Sun.-school	1 8 6
Brixton Hill—		Padstow—		Ditto, Shooter's Hill Road—	
Collections	22 0 0	Contributions	1 0 0	Contribs., Sun.-school	0 13 9
Camden Road—					
Contributions.....	44 4 1	DEVONSHIRE.		LANCASHIRE.	
Clapham Common—		Plymouth—		Liverpool, Pembroke Chapel—	
Contributions.....	14 0 5	Contribution	3 0 0	Contributions	27 17 2
Colney Hatch—		Do. for Bahamas ...	1 0 0	Do. Juv. Society for	
Contributions.....	0 15 10			School, Intally ...	10 0 0
Commercial Street—		DORSETSHIRE.		Ditto, Richmond Chapel—	
Contributions.....	36 7 6	Poole—		Contribs., Juvenile ...	5 0 11
Devonshire Square—		Con tribs., Sun.-school,		Manchester, Union Sun.-school,	
Collection for W & O... 3 10 0		for N P	1 8 1	Clowes St., West Gorton—	
Drummond Road, Bermondsey—		Weymouth—		Contribs. for N P,	
Collection.....	5 7 3	Contributions	12 11 0	India	8 0 0
Hackney, Mare Street—				NORFOLK.	
Collections	50 5 6	DURHAM.		Saxlingham—	
Hammersmith—		Jarrow—		Contributions	0 18 6
Contributions.....	13 1 0	Contributions	1 0 0	Yarmouth—	
Hawley Road—				Contribs. for N P	0 10 0
Contributions.....	8 0 0	ESSEX.		SOMERSETSHIRE.	
Islington, Cross Street—		Barking—		Beckington—	
Contributions.....	19 7 4	Collections	2 7 0	Contributions	10 8 10
Islington, Salter's Hall Chapel—		Langham—		Bristol—	
Contributions.....	35 2 10	Contributions.....	8 1 6	Contribs. on account... 444 8 0	
Kennington, Charles Street—		Rayleigh—		Do. Buckingham	
Collection	8 4 6	Collection for W & O... 2 2 0		Chapel, for W & O	5 14 4
Kingsgate Street—		Contributions	5 10 0	Do. Broadmead, for	
Collections	11 7 0	Roufard—		ditto	5 4 0
Little Wild Street—		Collections	9 15 0	Do. Weston, Wad-	
Collection	1 4 9	Thorpe-le-Soken—		ham St., for ditto ... 1 10 0	
Lower Edmonton—		Contributions.....	0 18 8	Do. for Sevampore... 1 1 0	
Collection.....	3 2 10	GLOUCESTERSHIRE.		Do. City Road Sun-	
Maze Pond—		Tewkesbury—		school, for N P,	
Contributions.....	17 5 7	Contribs. on account... 15 0 0		under Rev. T. Mor-	
Metropolitan Tabernacle—				gan, Hourah	6 0 0
Collection (moiety) ... 90 0 0		HAMPSHIRE.		Do. King Street Sun-	
Poplar, Cotton Street—		Beaulieu—		sch., for two N Ps,	
Contributions.....	16 2 6	Contribution	1 1 0	under Rev. F. T.	
Red Lion Street, Clerkenwell—		Southampton, Portland Chapel—		Read, Cutca	17 2 6
Collections	1 17 0	Collection for W & O... 3 2 4		Do. King Street, for	
Regent Street, Lambeth—		Contribs., Sun.-school 4 17 7		N P, Delhi	18 0 0
Collection	1 3 2	Do. do. for N P, and		Do. Buckingham	
Shepherd's Bush, Oaklands Ch.—		payment	0 11 11	Chapel, for N P,	
Collection (moiety)..... 7 10 0		Ditto, Carlton Rooms—		India.....	19 11 4
Spencer Place—		Collection for W & O... 1 17 9		Do. do., for Girl in	
Collections	3 17 3			Mrs. Kerry's Sch.,	
Stockwell—		HEREFORDSHIRE.		Intally	7 0 10
Collection	25 0 0	Lays Hill—		Do. do., for Boy in	
Twickenham—		Collection for W & O .. 0 5 8		Mr. Kerry's School	5 18 5
Collection	3 4 3	Ross, Wilton Road—		Cheddar—	
Uxbridge—		Collection for W & O... 0 12 0		Contributions for N P	0 13 9
Contributions.....	1 10 0			Chew Magna—	
Vernon Chapel—		HERTFORDSHIRE.		Contributions for N P	0 5 6
Collection.....	8 0 0	Hitchin—		Frome, Sheppard's Barton—	
West Green Sunday-school—		Contribs. (proceeds of		Contributions.....	48 12 7
Contribs. for Rev. J.		Tea Meeting)	5 17 11	Ditto, Badcox Lane—	
Darey's School, Nas-		Watford—		Contributions.....	27 11 3
sau.....	0 18 3	Contrib., "A Thank		Norton Phillip—	
		Offering"	10 10 0	Contributions.....	2 13 0
BEDFORDSHIRE.				Paulton—	
Luton, Union Chapel—		KENT.		Contributions.....	8 19 8
Collection for W & O... 1 10 0		Crayford—		Wells—	
		Contributions.....	9 2 6	Contributions	7 5 10
BESKSHIRE.		Do. Sunday-school,		Winscombe—	
Reading—		for Togowagadura		Contributions for N P	2 0 6
Contribution	20 0 0	School, Ceylon..... 1 18 11		Wincanton—	
		Forest Hill—		Contributions.....	14 10 8
BUCKINGHAMSHIRE.		Collections	20 11 3	Yeovil—	
Chenies—				Contributions for N P	0 16 9
Contributions	0 5 9				
Princes Risboro—					
Contributions	3 6 4				

STAFFORDSHIRE.		£ s. d.	Rhosirwaen—	£ s. d.	MONMOUTHSHIRE.	£ s. d.
Coseley, Ebenezer Chapel—			Contributions	0 11 6	Blaenafon, Horeb—	
Contributions	5 0 0				Contributions	0 5 0
SURREY.			DENBIGHSHIRE.		Blaenavon, Ebenezer—	
Barnes—			Denbigh—		Contributions	2 18 7
Collection	1 8 9		Contributions	0 12 6	Llanthwy—	
Esher—			Penycae—		Contributions	4 2 6
Contributions	3 3 6		Contributions	1 12 10	Victoria, Caersalem—	
Outwood—			MONTGOMERYSHIRE.		Collection	1 11 0
Collection for W & O.....	0 9 0		Talywern—		RADNORSHIRE.	
Contributions	2 0 0		Contributions	0 19 7	Franksbridge—	
Upper Norwood—					Contributions	1 9 10
Contribution	2 0 0		SOUTH WALES.		Llandillo—	
WARWICKSHIRE.			BRECKNOCKSHIRE.		Collection	0 14 10
Rugby—			Brecon—		Maesyrhelem—	
Collection for W & O.....	0 14 0		Contributions	1 0 0	Collection	0 14 0
Contributions	4 0 0		CARMARTHENSHIRE.		Paincastle—	
Do. for N P.....	1 15 9		Bethel—		Collection	1 2 11
WILTSHIRE.			Contributions	3 5 7		4 1 7
Aldbourne—			Bwlchgwyn—			4 1 0
Contributions	1 1 0		Contributions	1 11 10	SCOTLAND.	
Bratton—			Bwlchnewydd—		Dundee—	
Contributions	8 17 6		Contributions	1 19 1	Contributions	6 0 0
Do. for Grande Ligne			Llanely, Capel Sion—		Edinburgh, North Richmond St.—	
Mission	1 5 0		Contributions	17 7 6	Contribs., Juv., for Rev.	
Calne—			Smyrna—		Q. W. Thomson's N P	
Contributions	12 10 0		Contributions	0 11 3	or Schools, Africa ...	6 0 0
Chippenham—			GLAMORGANSHIRE.		Forres—	
Contributions	10 16 6		Abernant, Bethel—		Contributions	1 0 0
Devizes—			Contributions	2 18 0	IRELAND.	
Contributions	47 4 3		Bridgend—		Athlone—	
Kington Langley—			Contributions	2 14 0	Collection for W & O.....	0 8 0
Contributions	5 10 0		Do. Luleston	0 9 0	Contributions for N P	1 12 0
Do. for N P.....	0 6 6		Canton, Hope Chapel—		FOREIGN.	
Westbury Leigh—			Contributions for N P.	0 18 5	Cameron, D., Esq., of	
Contributions	12 2 6		Cardiff, Bethel—		Woodville, Canada	
WORCESTERSHIRE.			Contribs., Sun-school	6 0 8	West, per Rev. D. Gil-	
Bromsgrove—			Llanwtyd Faur—		mount, by Rev. B.	
Contribution	2 0 0		Contributions for N P.	1 0 6	Davies, LL.D.....	5 19 8
Naunton, near Upton-on-Severn—			Swansea, Bethesda—			
Contribs., Sun-school	0 3 2		Contributions	2 0 0		
NORTH WALES.			Tonyrefail—			
CARNARVONSHIRE.			Collection	0 15 8		
Garn Dolbenmaen—						
Contributions	2 12 6					

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