

# THE MISSIONARY HERALD.

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## OUR STRUGGLE WITH HINDUISM.

THE steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the adherents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory.

Similar results appear in our work in India, and we propose to bring before our readers two or three characteristic incidents illustrative of the strife in which we are engaged. It is well known that Hinduism sanctions the shedding of human blood in honour of the gods; but that the Government of India counts it murder to destroy life, though it be performed as an act of worship and homage to the deities the people serve. Yet ever and anon a sort of idolatrous frenzy breaks out, and in defiance of every penalty idol worshippers will commit the most atrocious crimes. The Calcutta papers tell us that, on the 17th January last, two pilgrims passing through Shahabad, in Behar, found a man named Bishendarry sitting at the mouth of a cavern, within which is a famous shrine of Mahadeva (the Great God), with his throat partially cut. He tells them that he had sacrificed his son to the god. They pass on and report it to the police of the next village. Late next morning the police reach the spot, and there was the father still sitting, unable to speak, but strong enough to try to prevent the police searching the shrine, and to write a confession of the deed in Hindi. It was to the effect that he had made a vow, if a son was born to him, he would sacrifice Ganges water and do Poojah. A son was born, but no wealth came; and for this reason he sacrificed his son. A full thousand yards within the cave there lay on a stone, which, jutting out below the idol, formed a rude natural altar, a little boy only five years old, with his throat cut, and quite dead. The god had, he said, deceived him, and he returned the gift he had

received. By the act he threw on his god the responsibility of the boy's death, and would surely win his approval in the life to come.

The next incident illustrates the influence which the light spreading on every hand has upon the most staunch upholders of idolatry. Lately has died, in Calcutta, Rajah Rhadakant Deb; he was very rich, and was regarded by the Hindus as their leader in the van of opposition to all progress. In perfect consistency with his whole life, he died amid the filthy idolatries of the filthiest god of the Hindu Pantheon, Krishna, at Bindrabun. A few years ago he built a handsome temple to Krishna within his own grounds in Calcutta, and the idol is said to be cast from nine of the most precious metals. The Unitarian preacher, Mr. Dall, relates that one day he asked the Rajah, "Do you worship that idol?" "No: *men* never worship idols," was the reply, "they are for our little ones." With a smile he added, "You give your children dolls?" "Yes, to play with, not to worship." "We give *our* children dolls," he continued, "until they grow big enough to worship without such help." "Then if you never worship idols, what do you worship?" "My worship," he replied, "my religion is, to be always in the same place with God; to be drawing nearer and nearer to God; to be in conscious communion with God; to be lost in God, as a star in the morning light."

In this statement the Unitarian minister says he saw his own views on religion embodied. We see in it the purest pantheism; but it is evident that this eminent Hindu was unable to hold on to the bald idolatry of his country, in the midst of influences which on every hand are destroying it.

The last incident we shall adduce exhibits the Gospel working powerfully on the heart of a leader of the people, and bringing him to an open confession of Christ in the presence of the most powerful influences to the contrary. It is the case of a man named Rati Ram; he was the chief of the Hindu sect of Ram Suehs. He had been the chosen disciple, and became in time the successor, of a priest who had built and acquired property in a Ram Dwara, or monastery, in Beawr, N. W. Provinces. Ram Rati increased the property, and was worshipped as God by hundreds of devotees. About four years ago some missionaries of the United Presbyterian Church came into the district, and their teaching attracted the attention of the Guru. He soon showed an inclination to adopt Christianity, but his position as a priest and a god, as the owner of the temple and the rich offerings brought to it, held him back. A year ago he became very ill, and his attendants placed him under a tree to die like a dog, according to their inhuman custom. He recovered, however, and last November resolved to abandon Hinduism. "Come what may, I *must* confess Christ," he said. Great excitement followed, and attempts were made by his old followers to

arrest his purpose by charging him with a criminal offence before the magistrate. This failed, but the hope of depriving him of all his property is still cherished, and the case awaits the decision of the courts.

Thus the conflicts on our Indian field proceed. Here apparent failure, there success; idolatry in some places seems to hold its ground; in others it is weakened, and its strongest advocates are compelled by divine grace to bend their necks to the gentle yoke of Christ. The final victory may be far off; but tokens are abundant that the Lord is with us, breaking down all obstacles, and preparing the way for the establishment of His kingdom.

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### BENGALI CONVERTS.

BY THE W. A. HOBBS, OF JESSORE.

I submit to the English churches for their information and sympathy, a brief account of each of the last year's additions to our community.

1.—*Drupotte*.—This woman is a widow. Most Bengalee widows are women of blemished reputation; indeed, the custom of disallowing marriage to the tens of thousands of young women who lose their husbands in youth (many even before living with them), cannot but produce a most depraved state of society. *Drupotte*, however, seems to have led a comparatively blameless life, and was well spoken of by all her neighbours. From the time the Gospel was first preached in her hearing, she seemed to be drawn towards it, and after a time made known her determination to take shelter for her soul in the Lord Jesus Christ. Fearing that her motive might be an interested one, we gave her distinctly to understand that she must get her livelihood by her own exertions, and not throw her burden upon us. She declared her intention of doing any kind of work that presented itself: she has kept her word, has acted consistently for months, and is now a candidate for baptism.

2 and 3.—*Tota*, a widow (with child two years and a half old).—This poor woman (a mat maker), has for years been forsaken by her husband, and sometimes reduced to such straits that she has been obliged to beg by day, and sleep under a tree by night. The story of a Saviour's love won her attention, and she expressed a desire to become a Christian. We gave her a little house to live in, bought her materials for prosecuting her trade, and invited her to attend divine service. She has been amongst us now for several months, but is a slow grower in divine things. I have recently had occasion to reprove her for her indolence, and to threaten to withdraw our interest in her, which has had the effect of making her bestir herself a little. At present we can rejoice over her only as one who is regularly brought to attend the means of grace. Of her little daughter, *Kamenee*, we can only say that she is a very pretty but a very wayward child. She will be taught the good things of the kingdom of God. May her heart be opened to receive and love the instruction given!

4.—*Gopal*.—This young man, who is about twenty-four years of age, is a signal instance of the power of the Gospel. Two years ago he might have been numbered amongst the chief of sinners. He was an opium cater, an occasional drunkard, and a slave to lust. Suddenly he was brought up in his course by the

power of conscience, and induced to make an effort at reformation. A reflection on the reality of God's holiness, and His claims upon men, led him to think about his soul. He saw that the forms of Hindooism could give no peace of mind, and to show his contempt for them openly ate with a Mussulman, which offence against native society cost him his situation. He then turned towards Brahminism, and vigorously advocated its doctrines, but soon found that it did not contain the elements of satisfaction and comfort which his heart longed for. In great distress of mind he came to me at Magoorah, and after listening for an hour or two to my exposition of God's way of salvation, he suddenly started up to his feet, clasped his hands, and whilst his whole frame quivered with emotion, poured out such a series of earnest heart-broken petitions that I almost wept for joy. My suspicions, however, were soon aroused, when he requested me to lend him 6 rupees for a month to purchase books for his school. However, I did it. Several months passed by, and I heard nothing of him, when one day a stranger came to my study, handed me a note, and hastily departed. It was from Gopal, informing me that he had had an awful attack of fever, that at present he could scarcely walk, but that he hoped to see me soon. About a month afterwards he came, but so emaciated that I scarce recognized him. He had been standing, he said, on the bank of the river of death, had seen hell before him, and to escape from destruction had resolved to become a Christian. I found that he had been reading all the Christian books I previously gave him, and in his intense desire to become acquainted with everything connected with Jesus Christ and His religion, submitted to me such a string of questions, that it took me several hours to reply to them. His resolution once taken, nothing moved him; his old father came to see him, and in touching terms begged him not to destroy the respectability of his house, and his little remaining happiness, by casting himself into the bosom of a new and unknown religion. It was affecting to see the father with his arm round Gopal's neck begging him to have pity on him, and Gopal at the old man's feet entreating him to become a Christian and save his soul. The ordeal was a trying one, but the grace vouchsafed to the young convert brought him off a conqueror. He was then tried in another way. A deputation of Khysts from his own and neighbouring villages (Gopal was a Khyst) came to him with the tempting offer that if he would only deny that he had eaten with the Christians, they would collect £60 for a grand feast, and that his integrity as a Hindoo should be publicly proclaimed. This was rejected without a moment's consideration. A few days afterwards he was baptized in the river, and from that day onward he has been to us a source of almost daily comfort. His conduct is so consistent that no one has a word of censure to bestow upon him. Since his conversion, one by one, three other members of his family have joined us; his old father has secretly eaten with them all, and if it were not for the fearful opposition shown by his wife, he himself would embrace Christianity, and have his children once more around him in his home. I firmly believe that God will bring this about; let every reader of this report pray to God that it may be so.

5.—*Adamoonie*.—This woman is the wife of Gopal. She did not know that her husband had become a Christian till she arrived at Magoorah some little time before his baptism. When she discovered that such was the case, her rage knew no bounds: she beat her head violently against the boat, vowed that she would drown herself, or starve to death, but that she would never become a Christian. For three days she ate no food, and her husband getting alarmed proposed to take her back to her father's house, and leave her there. But this was not what she wanted, for she was tenderly attached to Gopal, and could not bear the thought of being separated from him. Prayers for the removal of her obstinacy were offered, and prevailed. She ate with the Christians, and a few weeks afterwards, on the occasion of a visit to her father's house, the family refused to allow her to step into the court yard, she became so incensed with Hindooism that she heartily renounced it, learned to read, attended public worship, and so rapidly acquired Christian knowledge, that when a few months subsequently she applied for

baptism and was examined, the answers she gave surprised and delighted us all. She is now a good, consistent Christian woman.

6.—*Ramcharan*.—This youth, (about 14 years of age), is Gopal's youngest brother. He is naturally of an amiable disposition, and has always been much under his brother's influence. When Gopal paid his first visit to his home, after his conversion, he renewed the conversation about Christianity; his mother raved at him like a maniac, his father requested him to go back to the boat, but the heart of young Ramcharan clave to his brother; and a short time afterwards, leaving his home, he came to Magoorah, refused to return with his relations who came to take him back, and in due time, after satisfying the church of his fitness for membership, he was baptized in the river, in the presence of a crowd of witnesses. He is a young man of good parts, and will eventually, I hope, be profitable to the Mission as an efficient school teacher.

7.—*Oomesh*.—This young man is about 21 years of age, and another brother of Gopal's. His mother regarded him as the stay of the family after the first-born and youngest had renounced Hindooism, and so prejudiced was the young man himself against Christianity, that he endeavoured by various means to expose his brother's folly. Cherishing hope of regaining them, even after his parents had lost all hope, he came again and again to Magoorah, and arguing sometimes with Gopal, at other times with me, with great vehemence endeavoured to show the inconsistencies of Christianity, and the moral guilt of those who for its unworthy sake destroyed the peace of loving families. Constant intercourse with the Christians, however, gradually lessened his enmity, and the inquiries which he made showed that he was honestly examining the evidences of our holy faith. In July last, his mother proposed a pilgrimage to Saugar, as the only expedient calculated to recompose her troubled mind. It was the duty of her only remaining son (for she had cursed and disowned the others), to accompany her. He went, beheld the superstitions of the holy place, put his mother in charge of a neighbour who was returning *via* the Sunderbunds (a journey of ten days), himself took train to Kooshtee, next day arrived at Magoorah, and at once announced himself a Christian. This act has caused his wife to desert him, and brought down upon him the malediction of all his former friends; but he remains faithful, and has hitherto given us much pleasure. I had the pleasure of baptizing him in the river two months since.

The father's heart is said to yearn much towards his children's faith, and is anxious to join them in acknowledging Jesus Christ as Lord of the soul, but at present the obstinacy of his wife is an insuperable barrier.

8.—*Mahendra*.—This young man was a Brahmin, and is well acquainted with English. His family are all highly respectable, and even wealthy. About a year ago he was clerk on board a river steamer, and in the receipt of a good salary. Hearing of the Christian religion, and being of a very thoughtful turn of mind, he began to pay great heed to its doctrines and evidences. The more he examined it the better he was pleased with it, and at length, that he might devote his whole time to an examination of it, with a view to embracing it, he gave up his employment, and for two months (during which he subsisted upon his savings), he resided near our brother Gogon, daily listening to his instructions, and becoming wise unto salvation. At this juncture, Gogon being removed to Koolneah, and finding it inconvenient to take him with him, recommended him to go to Magoorah.

This advice he adopted, fully embraced the Christian faith, and in due time, having given undoubted evidence of his sincere discipleship, was baptized. He has since married the most intelligent of our young women (notwithstanding her former low caste), and is now expending his regenerated energies in conducting a newly-established Anglo-Vernacular school. His influence has, and is, telling powerfully for good. May the Lord raise up many more like him.

9.—*Jacheemuddeen*.—This young man (24 years of age), is a Mahomedan convert. His parents are very respectable, and, in addition to the usual Bengali education, have given him four years' instruction in English. He has been a somewhat abandoned character, but the subject, occasionally, of very penitent feelings. About two years ago he walked from Changacha to Churamonkatté (a distance of twelve miles), that he might converse with Brother Anderson about Christianity. The fear of losing his social position, however, kept him a long time hesitating as to the course of conduct he should pursue. About six months ago, one of his friends (to be mentioned hereafter) suddenly resolved to renounce the false Prophet, and repair to Magoorah to embrace Christianity. He invited Jacheemuddeen to accompany him. With the few shillings there were in their purse they started on their journey, and on the third day, with sore feet and half fainting with hunger, they arrived at our bungalow. Our Christians for a few days supported them till their sincerity and resolution could be a little tested. Jacheemuddeen has now been with us three months, during which time he has given us all entire satisfaction. His relatives have been here to induce him to return; they made him the most tempting offers, and an Englishman even offered to give him a writership in his office if he would leave Magoorah. His reply has been consistent: "I do not wish to leave my family, but I must not lose my soul's everlasting happiness; if I were to return now, I am weak in faith, and only half informed about this excellent religion, and I might be tempted to renounce it; but when I am better instructed I will return with pleasure, and if you will receive me I will be glad. Soon after, he suddenly expressed a wish to go to see his friends. I did not object; he was greatly tried, but stood the test, and when he returned brought with him a woman with whom he had formerly lived in a dishonourable way, and requested that she might be instructed and then honourably united to him in marriage. He was married a few weeks ago, and is now a candidate for baptism.

10.—*Nilmoonie*.—This woman is the person previously mentioned in connection with No. 9. For two years she lived with Jacheemuddeen, in an unmarried state, as his wife. Owing, however, to the loose ideas prevalent amongst Mahomedans in relation to the sanctity of marriage, this act was scarcely regarded by them with disfavour. She appears to have been truly attached to Jacheemuddeen, and when he boldly returned to his father's house to ask for his clothes and books, she heard of his arrival, threw herself at his feet, and asked that she might go with him wherever he went. He gladly consented. She came with him to Magoorah, withstood all the efforts of her friends and relatives to induce her to return;—(her sister travelled all the way to Magoorah to persuade her to go back again)—after a week, was lawfully married, and now leads a reputable life, and seems anxious to be instructed. Her father was once a professing Christian, but subsequently relapsed into Mahomedanism; her reclamation, therefore, is specially encouraging.

These ten persons I regard as the result of the preaching of the life-giving Word. They have been gathered in from almost all parts of the district; and this fact will, I trust, show the Committee the necessity of being as liberal as their means will allow in the matter of travelling expenses. The Word of God must not be bound if we wish to see it achieve the salvation of numbers of the heathen.

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## VISIT TO HURDWAR FAIR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

My last was addressed to you on the 13th February, and as I have since been on a somewhat extraordinary tour, performing a distance of about 1,600 miles in going and returning, in order to visit a mela, I will endeavour to give you a sketch of the labours that were carried on there. The mela, or fair, I refer to, is the Hurdwar mela, which this year was larger than usual. The fair occurs annually, and there is always a large concourse of people; but every twelfth year there is some particular astronomical conjunction, on account of which attendance is considered particularly meritorious, and the fair is then called a "Koombh" mela, and the rush of pilgrims to it is enormous. The intermediate sixth year's mela is also large; it is called the "Half-Koombh."

The Government on this occasion took extraordinary and very praiseworthy precautions to prevent casualties. To obviate overcrowding, ten or eleven bridges of boats were built across one stream of the Ganges, to enable pilgrims to spread their encampments upon an island formed by two branches of the river; strict sanitary regulations were enforced, and hospitals were erected in several parts of the fair, and litters kept in readiness at the police stations to convey to them promptly any persons that were taken ill. A very large police force was collected from many districts, under the efficient leadership of Major Watson, to regulate the movements of the people, so that there might be no crowd meeting crowd, and no crush or choking in any of the narrow passages or bazaars, or on the bridges.

Major Watson supposed that not less than 1,500,000 persons were in the fair, occupying all parts of Hurdwar and the island opposite, with the two villages of Kunkhul and Juwalapore, and the land around them, and between them and Hurdwar. Crowds upon crowds were eagerly moving through every road and passage; there seemed to be no end to the multitudes.

## THE MISSIONARIES' WORK.

We found four missionaries of the American Presbyterian Mission there, and a considerable number of native brethren, some preachers, some colporteurs. The missionaries welcomed us very kindly, and even told us that had we written to them, we need not have been at the trouble and expense of bringing a tent, because they would have arranged for our accommodation. We in a measure co-operated with them during our stay in the fair, which extended to fifteen days.

In the general out-door preaching in the mela, Brother McCumby, Soodeen, and myself were generally together. Our daily routine was to take a stand in some part of the fair in the morning and preach till nine or half-past nine o'clock, by which time the sun became very warm. About three p.m. we went to the awning, and commenced conversing with the people, and preaching to the crowds that readily gathered, so that by the time the other missionaries came to commence the devotional exercises we had a large assembly, whom we invited to remain for the service, and our invitation was usually accepted by the majority. Then after the devotional exercises, unless it was Brother McCumby's or my turn to conduct them, we went abroad in the fair and preached till evening. For many days after our arrival, fakcers formed a large proportion of our hearers; they generally come to fairs earlier than the mass of the people. As long as they prevailed in our audiences we had much discussion. Most of those who argued with us were Vedantists, *i.e.*, Hindoo Pantheists. This form of Hindoo religious opinion was very prevalent throughout the fair. "Who is in you?" "Who is speaking by

you?" are questions with which these persons frequently open a discussion, intended to prove that "Bruhna," the Supreme Being, pervades all things, and especially all sentient beings.

#### THE CONGREGATIONS.

On the 7th April, I remarked that the laity (in distinction from the fakcers) had flocked into the fair in such numbers as to displace these in a great measure from our congregations. Then we had larger congregations, and a larger proportion of quiet listeners, and a somewhat different order of objections. Two things I noticed to be in a great measure absent here—advocacy of Ram, and grumbling against the British Government; the latter may have been wanting because of people's being in good humour with the excellent arrangements of the fair; the former, it would seem, on account of the Ramayun, by Toolsee Das, being less studied in the north-west than in Behar and Tirhoot. The most frequent argument or illustration urged by the common people in favour of their gods was that as there are many inferior officers of Government whom it is necessary to propitiate, that by their means one's request may reach the ears of the Governor-General, so the devtas (gods) must be propitiated and entreated, in order to obtaining blessings from God. Easy as it is to show that this illustration is not pertinent to the subject, it was very frequently brought forward. It was evident from the style of remark of a large proportion of our hearers, or from their silent wonder at the nature of our discourse, that they were from districts where missionaries had seldom been, or from villages remote from the influence of missionary stations. It was interesting to hear the questions of some; and one man, especially, interested us by the readiness with which he received Brother McCumby's answers to several queries, and when they told against the Brahmans, the boldness with which he turned to the Brahmans near him, and impressed the sentiments on them. We had the privilege to meet and converse with several such deeply-interested and apparently docile characters, and it cannot but awaken regret that we cannot renew our intercourse with them. We may never again meet them on earth; but may God, who ever seeth them, send His Holy Spirit to guide them into saving truth!

#### INTERESTING CONVERSATIONS.

Others there were who knew more of the New Testament, and who put us on the defensive by raising objections through false views of the facts recorded there. One respectable Hindoo from Saharunpore conversed for a considerable time on two succeeding days, adducing such arguments as these: that it is unjust for one person to bear another's punishment; that it is inconsistent with God's character that He should have shown mercy to one in leading him to Christ, and not to another; and that Christ should not be addressed as Lord, seeing He prayed in Gethsemane for the cup to pass from Him. I need not detail the replies given to these objections and others that I have mentioned.

Two persons, young men, Brahmans from Hatras, came to our tent professing to wish to embrace Christianity; but their manner and the tenor of their conversation did not encourage a good opinion of their sincerity. When leaving Hurdwar to return, we embarked on a passenger boat with upwards of sixty persons, intending to proceed in it to Roorkee. While we were waiting for the boat to put off, a pundit, who was also going in it, and was sitting on the shore, called Soodeen, and asked him if he was a Christian; Soodeen replied that he was. The pundit told him he had done perfectly right to embrace Christianity, for it was beyond a doubt the true religion; and added that he would gladly embrace it too, were there not some obstacles, which he did not explain, that prevented him. We did not proceed far in the boat before, through unskilfulness or inattention on the part of the boatmen, it was carried by the rapid current of the canal against a



pier of a bridge, and we were for a time in great apparent danger of going down. By the Lord's goodness, however, boat and passengers were all kept safe; but we, in common with most of our fellow-passengers, had to walk to Roorkee. In doing so, we met again with the pundit, a man whose whole bearing conveyed a most favourable impression of his character. He saluted us very cordially, and said that now he had seen, and knew that ours was the true faith, and more to be valued than tens of thousands of earthly wealth, for it had kept us calm in the midst of danger that threatened life.

The Lord has graciously brought us all three back to our respective homes in safety and health. May He enable us to follow our labours with earnest prayers! And I would beg of you, and our friends in England, to join your prayers with ours.

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## HOUSE TO HOUSE VISITATION IN DACCA.

BY THE REV. J. SUPPER.

*Continued from page 482.*

### THE BOOKSELLER'S SHOP.

A few weeks ago I went into a bookshop, thinking that I would find educated people to converse with. I asked for "Marshman's History of India," which, with a few other histories of India, was shown me. Expressing much pleasure in seeing such good books in this shop, I said that it was still very deficient, not having the Word of God amongst its volumes. This gave rise to a long discussion, whilst the shop filled fast with people. The Trinity of God was chiefly the subject, which I handled according to Howe, only, of course, in a plain way. All went on in questions and answers. A Bramho was my dissenter, and the culminating point at last was that the Bramho asserted God existed as one Spirit, whilst I stated that He existed as Father, Son, and Holy Spirit—three Spirits so thoroughly united together that, as we can say of the distinct body and spirit of man, they are but one man, so with still greater justice we can say of the three Spirits, it is but one God. In this conversation there was a Baboo at my side, who listened till he had heard the Bramho's as well as my arguments. At last he took the word, asking me kindly to let him put a few questions to the Bramho. He quickly repeated my argument, saying that it seemed to him no one could perceive the slightest discrepancy; all was complete, and all was possible. "But now, Baboo, will you have the goodness, and in the same way, first tell me from where you know that God is only *one* Spirit; and, secondly, how you then account for the immense and unlimited variety of God's attributes? According to you, does it not seem as if God is less than man? According to the Sahib's explanation we see not that difficulty." Night fell in, which was a relief for the Bramho, who was glad to be able to say that there was not sufficient time to give his opinion. I asked the Baboo, who had taken him up, for his whereabouts. He then walked with me to my house, and since then he has been several times to see me. He says that only his old mother keeps him from becoming a Christian now: when she has died he would not wait any longer.

### A MOTHER'S INFLUENCE.

Mothers are often great obstacles in their sons' way. Poorna Chundra's mother (Poorna Chundra is the young man whom Brother Bion lately baptized) is said to be so ill from grief that she is not expected to live. Another young man

of good caste also wanted to be baptized, but his mother told him it would inevitably lead to her death, and the young man has made some postponement. I could go on to write volumes about my house visitations. Yesterday I had such a singularly good reception in a rich Zemindar's house that at last, in going with me to the door, the Baboo said three times, "Sahib, your visits indeed give me great pleasure. Come sooner the next time; please, come sooner." The Baboo knew English well, but for R. Charun's sake we spoke Bengali. I have only one difficulty: it is, that this kind of work requires so much the whole mind; and constant endeavour how it could be done better puts me often out of sleep, and sleepless nights, as I have them, are more or less injurious. May the Lord help us.

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## BAPTISTS IN FRANCE,

BY THE REV. V. E. BOUHON, OF GUINGAMP.

I returned to my work here on the 17th May, after a fortnight's absence, having gone to attend the annual meetings of our Protestant societies in Paris. but more particularly to spend myself on behalf of our Baptist Union in France. As I was about to start, Brother Robineau, of Angers, invited me, in the name of his church, to come over and preach on my way among them; so I first went to strengthen these our brethren. They gave me a cordial reception; I found the schools prospering under a faithful and much loved teacher; the asylum for the aged only contained five persons, but from various parts of France, and happy to have been brought to this refuge. All were Romanists years ago. The Sunday school is frequented quite as much by the adults as by the children of the congregation; several classes are formed under teachers who are members of the church, and the pastor himself is the superintendent.

The elegant chapel on the Lord's day morning, 5th instant, was attended by 120 or 130 people, chiefly church members and their families.

The service of song was very good, and we felt that the Lord was in our midst of a truth. How could it be otherwise, since, on the previous Friday evening, at the prayer-meeting, fifteen sisters and brethren had poured out their hearts before the Lord's mercy-seat for the prosperity of this little Zion?

Brother Robineau lately gave a series of discourses on baptism; four young men and women have since asked to be buried with Christ, and to be conformed unto His death; and next week they are (D. V.) to be baptized, since already they walked after the Lamb of God. Pastor Robineau and myself reached Paris at 4 A.M. on the 6th instant. I much desired to know how Brother Lenoir was; since he had come down to Brittany last summer, to visit our little flock here, and chiefly for the sea-bathing (his health failing him), we had prayed for him, as he was also publicly prayed for in Paris. My surprise was great on learning that the previous day, 5th May, he had been gathered to his rest, and that I was invited to attend his funeral.

Among the ministers who led the devotions or offered short exhortations, during this solemn service, was Brother Lepoids, pastor of the Baptist church meeting now near the Bank of France (in rue des Bons Enfants 19, Paris). After writing his short but learned book against "The Baptism of Children," Brother Lenoir has caused his church to adopt immersion as the Biblical mode of putting on Christ publicly, whilst at the same time he continued to love as Christian brethren those who had not yet so confessed their Saviour.

The unfeigned tears of his flock, and the cordial sympathy of all the Evangelical Protestants present, will be remembered as the true measure of his worth as a minister of the Gospel in France, as well as in Paris. Not only did he watch for souls, but he was mindful also of the people's physical health; so that often he led a suffering one to the Great Physician whilst administering to the bodily wants, to restore health. He was only forty-two years of age.

It was after his funeral that was held the meeting of Baptist ministers (and other members of our churches) for which I had specially gone to Paris. We met on Wednesday, 8th instant, at 2 P.M., in the new Baptist meeting rooms. There were present: Brethren Crétin, of Denain (Nord), President; A. Dez, Secretary; Victor Lepoids, of Paris; Cadot, of Chauny; Boileau, of Lafère; Marc Robineau, of Angers, and myself. Besides Brethren Vignal and Vorgnières, as Evangelists. The absence of Brother Jenkins from our midst was much regretted. As he had written to several members of the conference stating the causes of his unavoidable absence, I was charged in the name of all to inform him of our proceedings, and to express to him our disappointment at not meeting him again.

1. The union among the various churches was our first subject of consideration. It was recognized that this union existed and had grown since the meeting in 1865, although perhaps not so visibly as some could have wished. On account of the infancy of the churches (which have sprung from missionary efforts), and of their general poverty, it was agreed that, until a proper representation of the churches could institute a yearly conference, at least the pastors and such as could come to Paris should meet for mutual edification, the exchange of local information, discussion of important and actual questions, and also to hear special reports or essays read by those brethren who had proposed particular subjects of real interest.

2. Visits to the churches by the pastors exchanging pulpits, as often as practicable, were strenuously recommended and approved.

To realize this resolution, already carried out by my visit to the church at Angers, Brethren Crétin and Boileau desired me to devote a week or two among their flocks in the Aisne and Nord. Glad as I was to see this show of confidence, and whilst, personally, I much desired to accede to their requests, I could only promise to visit Lafère on the 12th inst. This enabled Pastor Boileau to go to Lyons and St. Etienne, to visit the two little flocks meeting in those cities.

3. After a general communication of local information, showing the progress that had been made by the various churches, the conference encouraged Brother Robineau to publish his discourses on Baptism.

4. Among the questions proposed for special study, and to be reported on next year (D.V.), the following were adopted unanimously:—

1. "Religious Liberty, and how to enjoy it in France actually." . . . . . VICTOR BOUHON, Reporter.
2. "The Lord's Day, and its practical observance." . . . . . A. DEZ, Reporter.
3. "On Worship in the Assembly." . . . M. ROBINEAU, Reporter.

The conference was closed by a prayer offered by Brother Boileau. It had lasted three hours and a half.

Whilst in Paris I attended the English meeting at the Baptist chapel, on the Tuesday, 7th instant. It was the first week-night service, and but few, say 20 at most, were present. I was happy to meet there a member of our Committee, Mr. W. G. Lewis, of Bayswater. He presided. The meeting, which was chiefly devotional, but in which we both made remarks, he on the subject of the Great Exhibition, and I concerning the work of the Gospel in Brittany.

According to the arrangement made in the conference, I visited the church at Lafère on the 11th, and received hospitality in the absent pastor's house. On the Lord's day, 12th instant, the simple meeting-house of the Baptist church was well filled twice for Divine service, at 10 and 2 o'clock, by earnest and homely peasant people, among whom were to be noticed a few townsfolk and several artillerymen from the Imperial barracks. One of the hearers I had near the pulpit was busy, on both occasions, taking down, in shorthand, the discourse. These brethren generally help the minister by closing the meeting with several prayers of thanksgiving, which three or more church members offer in turn. The singing, if not so artistic as in Angers, was quite as hearty and general, truly expressing the praises of the worshipping assembly. The Sunday school was held between the services, and under the direction of my note-taking hearer, a very suitable one, I should say, to be superintendent. In order to remain together during the Lord's day, these brethren and their families bring their meals with them in baskets, and sit in the chapel or walk in the pastor's garden adjoining. This enabled several who reside at a distance to stay for an evening prayer-meeting, and thus passed away another day of rest on earth.

If fatigued in body and in mind, owing to much activity in Paris, I was quite refreshed in spirit, and felt thankful for having seen this church. Ties of Christian love now unite the centre, the north, and the west of France. Let us only persevere, instant in season and out of season, expecting and attempting great things for our Lord, and we shall break forth on the right and on the left till we fill the land with His praises.

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#### REPLY OF SIR JOHN PETER GRANT.

WE have great pleasure, at the request of our esteemed Missionary, the Rev. W. Dendy, to insert the following reply of the Governor of Jamaica to the address of the churches over which he presides:—

*“ Reply of Sir J. P. Grant, Governor, to the Salters' Hill and Maldon Address.*

“ I am sincerely obliged to you for your congratulations on my appointment as Governor of this Island by Her Most Gracious Majesty the Queen.

“ It is my one object to promote the good of all classes, and the general prosperity of the colony. Wholly unconnected as I am with past events in Jamaica, it ought not to be beyond my power to keep myself free from the influences of party spirit, if any such spirit still lingers here after the state of things in which it was engendered has passed away.

“ I have full confidence in your assurance of your grateful and loyal feelings to our Queen. It would indeed be unaccountable were such feelings wanting in emancipated Jamaica.

“ In that submission to the law which you have been taught as a duty you will find your own happiness and security; and if to that duty you add the doing of justice to yourselves by industry and good conduct, your prosperity is not doubtful.

“ J. P. GRANT.”

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## HOME PROCEEDINGS.

MISSIONARY meetings have been held during the last month at Stockwell, and in various towns of Cornwall, attended by the Rev. F. Trestrail, the Rev. S. Newman being his companion in Cornwall. At St. Alban's, the Annual Services were attended by the Rev. R. Smith and Dr. Underhill. Mr. Smith has also addressed the young people at Mazepond and Lewisham Road. The Missionary meeting at Lyons Hall was addressed by the Rev. D. J. East, the Treasurer taking the chair on the occasion.

An unusually interesting service was held, on the 11th July, at Regent's Park, when the Rev. C. B. Lewis gave an able lecture on the religious condition of India, and on the origin and progress of our Missions in that great country. The Hon. Sir R. A. Lush took the chair, and at the close tendered a vote of thanks to Mr. Lewis amidst the warmest expressions of approval on the part of the audience. We hope that this admirable lecture will shortly issue from the press.

During the past month circulars will have reached our friends throughout the country, appealing to them for aid to extinguish the debt and to augment the funds of the Society by adding at least one-third to their present contributions. We trust that this appeal will meet with a cordial response. It will not be found difficult to add one-third to the amount usually raised; and we respectfully urge upon our friends steadily to keep this point in view. If any additional motives are required to excite the liberality of the friends of the Society, it may be found in the earnest plea embodied in the letter addressed to the Committee by the Rev. C. B. Lewis, and inserted in the pages of the *Baptist Magazine*.

## THE SEVENTY-FIFTH ANNIVERSARY OF THE SOCIETY'S EXISTENCE.

In the circular referred to above, it is stated that on Lord's day, October 13th, the Society will complete the 75th year of its existence; and it is suggested to commemorate the day by a simultaneous collection throughout the churches. We are happy to add the following remarks of the Treasurer, in a note with which he has favoured us:—

“London, July, 1867.

“DEAR BRETHREN,—On undertaking the Treasurership of our Missionary Society, I am anxious to see every obstacle to its efficient working removed, and the extension of its influence as far as possible promoted. In order to the fulfilment of my desires in these respects it is necessary that the debt referred to in the accompanying circular should be liquidated, and a considerable increase of annual contributions secured. May I therefore commend the subject to your kind and prayerful attention?”

“In October next the Society will, as stated, have been founded three-quarters of a century; and it seems therefore a peculiarly appropriate time for making such arrangements as will enable us then to have a service of thanksgiving.

“I trust that, by the blessing of God upon our united efforts, one element of our gratitude upon that occasion will be found in the greatly improved state of the Society's finances.

“I am, dear Brethren,

“Yours affectionately in Christ Jesus,

“JOSEPH TRITTON.”

## DECEASE OF THE REV. T. PHILLIPS.

It is with much regret that we have to announce the decease of the Rev. T. Phillips, formerly a Missionary of the Society at Muttra, in Northern India. He died at Darjeeling, on the 16th May. About a year ago he returned to India,

after a long residence in this country, with the hope of resuming his old labours as a herald of the cross to the heathen. These expectations are now at an end. When extremely weak, he still insisted on preaching; a few days afterwards he expired.

ARRIVAL OF MR. GILLOTT.

We are happy to announce the safe arrival in Bombay of Mr. Gillott, on the 8th of May. The death of Mr. Cassidy has, of course, deranged all his plans; but he was about to proceed to Poonah to see what arrangements could be made for the continuance of the work in which Mr. Cassidy had been engaged.

VALEDICTORY SERVICE.

A valedictory service will be held on the evening of the 7th August, in Salters' Hall Chapel, Baxter Road, Ball's Pond Road, to commend to the blessing and care of God our Missionary brethren, the Revs. C. B. Lewis, Jno. Gregson, and Thos. Martin, with their families, who will sail for India on the 10th inst. A tea-meeting will precede the service, in which the congregations of Salters' Hall and Cross Street chapels will unite with other friends.

A similar service will be held in Bristol on the 1st August, to take leave of the Rev. W. Thomas, just accepted by the Committee for Missionary service in Bengal. Our friends will be interested to know that Mr. Thomas is a son of our late highly-valued Missionary, the Rev. J. Thomas, of Calcutta, and will rejoice that the son has resolved to tread in the steps of a father who was so eminent a servant of Christ.

CONTRIBUTIONS

From 1st June, 1867, to 18th July, 1867.

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

ANNUAL SUBSCRIPTIONS.		£	s.	d.			£	s.	d.			
Bacon, J. P., Esq	10	10	0	Pope, Rev. G., Aldeburgh	5	0	0	Camden Road—				
Croll, A. A., Esq.	50	0	0	Reynolds, Mr. John,				Contribs. Sun.—schl....	6	6	9	
Farran, Mr. R.	1	1	0	Cheney's Lodge, near				Chelsea—				
Phillips, Rev. T.	0	10	6	Royston	5	0	0	Contributions	9	0	0	
Pottenger, Rev. T.	1	1	0	By Mr. J. Reynolds, Malvern Link:					Hackney Rd., Providence Chapel—			
DONATIONS.				"A Friend to Missions,"					Collection	10	0	0
"An Aged Friend," for				Malvern Link			1	0	Harrow—			
Bengal Mission, by				Newitt, Miss, Lee			1	0	Collection	3	10	0
Miss Challiner				Reynolds, Mr., Mal-					Contributions	4	7	6
By "Christian World"				vern Link			5	0	Kensington, Palace Gardens—			
Foster, Mrs. Sarah, Tot-				Reynolds, Mrs., Lower			2	0	Collection	24	0	0
tenham for Rev. D.				Slaughter					Newington, Ebenezer Sunday-			
Millard, St. Ann's Bay,				Truby, Mrs. E., Lower			5	0	school—			
Jamaica				Slaughter			0	3	Contributions	1	15	5
Lyons, Mrs., Walsall, by				Under 10s.					Do. for N P, by			
Rev. R. Webb, South-				LEGACY.					Y. M. M. A.	0	5	7
port				Walford, the late Mrs.,					Notting Hill, Cornwall Road—			
Rouse, Rev. G. H., M.A.,				of Reading, Berks, by					Contribution	1	1	0
LL.B., for Mrs. Kerry's				Mr. J. Belsham			10	0	Poplar, Cotton Street—			
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Cambridge				Sunday-school—					Contributions	79	1	0
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				Bloomsbury—					Collection (moiety)	6	0	0
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A Thank Offering				Camberwell, Cottage Green—					Collection	8	8	0
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Esq.				Do., Mansion House—					Contribs. on account	48	11	11
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nard, Esq.				Do., New Road—					Contribs., Sun.—schl.,			
Kelsall, H., Esq., Roch-				Collections			4	0	for Rev. H. Henry,			
dale									Denares, by Y. M.			
									M. A.	13	10	0

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Contributions .....	18 12 4	Contributions .....	3 16 8	"Hastings and St. Leonard's	
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DONSETSHIRE.		Contributions .....	15 13 4	Westbury, Penknapp—	
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Collection.....	5 0 1	Kettering—		Contribs., Sun.-school	
Contributions for NP	1 9 0	Contributions .....	78 17 7	Gildersome—	
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Eastington, Nupend Chapel—		Contributions .....	5 8 11	Woman at Jessore	
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Contribution .....	0 10 0	Ringstead—		5 5 0	
Stroud—		Contributions .....	10 3 9	SOUTH WALES.	
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KENT.		Do., Princes Street—		Aberaman Gwawt—	
Blackheath, Dacre Park—		Contributions .....	13 18 7	Contributions .....	
Contribs., Sun.-school,		Pattishall—		Canton, Hope Chapel—	
by Y. M. M. A., for		Contributions .....	12 10 0	Contributions .....	
NP, Trinidad .....	7 10 0	Ravensthorpe—		Dowlais, Caersalem—	
Bexley Heath—		Contributions .....	8 13 7	Contributions .....	
Contribs., Sunday-sch.	2 11 4	Road—		Contributions .....	
Dartford—		Contributions .....	9 14 5	10 4 6	
Contributions .....	7 4 0	Rushden—		Do. for China .....	
Greenwich, Burney Street—		Contributions .....	24 9 3	1 11 0	
Contribs. by Y.M.M.A.	13 12 7	Shipton—		Neath—	
Plumstead, Conduit Road—		Contributions .....	1 10 6	Contributions.....	
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Contribs., Sun.-school,		Contributions .....	13 1 4	1 8 1	
for Mrs. Robinson's		402 18 8		PEMBROKESHIRE.	
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NORFOLK.		SOMERSETSHIRE.		Contributions .....	
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		Shipton Mallet—		Contributions .....	
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		Watchet—		Chapel—	
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		Upper Norwood—		1 0 0	
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				Contribs. for China ...	
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				Collection .....	
				5 0 0	

JAMAICA SPECIAL FUND.

	£ s. d.	£ s. d.
Reynolds, Mr. John, Cheney's Lodge, near Royston, for <i>Morant Bay Chapels</i>	5 0 0	Cunliffe, J., Esq., by Joseph Tritton, Esq. 105 0 0

CALCUTTA ZENANA MISSION FUND.

Rouse, Rev. G. H., M.A., LL.B. .... 1 0 0

FOREIGN LETTERS RECEIVED.

**AFRICA**—CAMEROONS, Saker, A., Feb. 18, 27, 28, Mar. 21, May 13, 27; Fuller, J. J., Feb. 27, Mar. 31, April 27; Pincock, F., Feb. 18, Mar. 4, 20, 25, May 21; Smith, R., Feb. 26, Mar. 10; Thomson, Q. W., Feb. 26, Mar. 11, 30; Wilson, J., Feb. 2.

**AMERICA**—BOSTON, Warren, J. G., Esq., Feb. 27. BROOKLYN, Littlewood, Rev. W., June 15.

**AUSTRALIA**—NEW ZEALAND, Smart, M. H., Jan. 31.

**TASMANIA**—TINSON, Mrs., Mar. 23.

**ASIA**—CHINA, YENYAI, Kingdon, E. F., Jan. 23, 26, Mar. 19; Loughton, F., Jan. 21; Mar. 8.

PEKOE, Saunders, Mr. J., April 16.

**INDIA**—AGRA, Etherington, W., Feb. 24, Mar. 31.

BENARES, Hcing, H., Feb. 14, Mar. 23, April 9.

BARISAL—ELLIS, J. R., Feb. 19, April 18; Page, J. C., Dec. 3, Mar. 16, and Simia, June 1.

BELHAMPORE, Hill, S. J., Mar. 11.

BOMBAY, Edwards, E., Mar. 19, April 2; Gillott, A. C., April 23, May 13, 18; Gorgon, A. R., May 13, 19.

**CALCUTTA**, Brickley, J., May 20; Robinson, R., Feb. 8, 22, May 22; Shah, G., Feb. 28, Mar. 8; Wenger, J., Feb. 23, 28, Mar. 1, 8, 13, 20, 28; April 9, 13, 22, 23, May 1, 8, 13, 18.

CHITTAGONG, McKenna, A., May 21.

DACCA, Allen, Isaac, Mar. 6, April 16, 26, May 10; Supper, C. F., Mar. 16, May 19, 30; Bion, R., Mar. 16, 30, May 4, 30.

DARJEELING, Muller, J., May 20.

DELHI, Smith, J., April 11, May 7, 17.

HOVRAH, Morgan, T., May 20.

JESSORE, Bate, J. D., April 2; Hables, W. A., Mar. 2, 19.

KHOOLEAH, Dutt, G. C., May —, April 6.

MONCHIE, Parsons, J., Feb. 12, 13, May 1.

MUSCOONIE, Parsons, J., May 30.

RIVER HOOGHLY, Trafford, J., Feb. 14.

SERAMPORE, Anderson, J. H., Feb. 22, May 17; Dakin, E., Mar. 27; Pearce, G., Feb. 28, May 30.

SEWRY, Johnson, E. C., Feb. 17; Mar. 26.

TOUNGOO, Cross, C. B., Mar. 5.

**COLOMBO**—KANDY, Allen, Mrs., Feb. 28; Pigott, H. R., Colombo, April 30; Waldock, F. D., Feb. 28, Mar. 15, April 27, May 28.

**ITALY**—BOLOGNA, Wall, J., Mar. 26.

**EUROPE**—FRANCE, MORLAIX, Jenkins, J., April 3, 10, July 7, 8.

GUINGAMP, Bouhon, V. E., April 15, May 6, 24, June 1, 8, July 3.

HADSEKANANE, Klöckers, H. Z., April 20.

KRAGEROE, Hubert, G., Mar. 28, April 19.

ROTTERDAM, Stuart, M. C., June 5.

**WEST INDIES**—BAHAMAS, NASSAU, Davey, J., Mar. 9, April 6, May 4, June 1; Deacons of the Baptist Church, Grand Turk, Mar. 20.

GRAND TURK, Ker, D. L., Feb. 13, 24, Mar. 13, 18, 20, 29, April 4; Ker, S., Feb. 25, Mar. 3, 13.

HAYTI, Webley, W. H., May 23.

HONDURAS BELIZE, Henderson, A., May 9.

PORT-AU-PRINCE, Beaumann, W., April 10.

TRINIDAD, Gable, W. H., Mar. 8, April 5, 22, May 22; Law, J., Mar. 12, June 8.

**JAMAICA**—BLACK RIVER, Hoit, S. W., June 6.

BROWN'S TOWN, Clark, J., Mar. 21, 22, May 8.

FALMOUTH, Hewitt, E., Mar. 8.

GOLDEN SPRING, Thompson, J., April 5.

GUBNEY'S MOUNT, Randall, C. E., Mar. 7, June 7.

KINGSTON, Fray, Ellis, Feb. 23; Palmer, E., June 8; Canning, J. W., June 8; Oughton, Thos., Feb. 23, Mar. 23, 25, May 23.

KETTERING, Fray, E., April 5.

LUCEA, Lea, T., June 7.

MONANT BAY, Teal, W., Mar. 7, April 8.

MOUNT HERMON, Clarke, J., Feb. 28, Mar. 5, 22, April 5, 22, May 6.

MOUNT OLIVET, Watson, Mrs., Feb. 28.

PORT MARIA, Sibley, C., April 23.

RIO BUENO, Roberts, J. S., Mar. 7.

SALTER'S HILL, Dondy, W., Mar. 6, April 30, May 4, 27.

SAVANNA-LA-MAR, Hutchins, Mrs.,

SHORTWOOD, Maxwell, J., April 8, June 9.

SPANISH TOWN, Osbourne, R., Mar. 21; Phil-Ippo, J. M., Feb. 23, Mar. 7, April 9, 22, May 8, 20, 21, June 5.

ST. ANN'S BAY, Millard, B., Feb. 23, Mar. 7, April 5, 23.

THE ALPS, O'Mealley, P., April 8.

WALDENSIA, Claydon, W., Mar. 4, 9, Kingdon, J., May 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.