

# THE MISSIONARY HERALD.

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## PERILOUS CONDITION OF THE MISSION IN HAYTI.

UNTIL the following intelligence came to hand, we had no idea of the dangers which surrounded our brethren in Hayti, in consequence of the recent revolutionary movements there. These things have so often occurred in that unfortunate country, and hitherto without seriously affecting the Mission, that we supposed matters were going on much as usual. There was, therefore, something startling in these tidings. They will be read with great, nay, painful interest. Their accuracy may be relied upon. Indeed, the letter from our friend is little more than a statement of facts:—

“Although I would not needlessly alarm you, and although it is difficult to write dispassionately in my present position, I must not allow the mail to pass without penning a few hurried lines. The fact is, to say all in two words, that we were never in such peril of our lives, and of the loss of all, as at the present moment, and as we have been for the last fortnight. Without expressing an opinion for or against what is transpiring, or compromising myself with either of the contending parties, allow me to lay a few of the facts before you.

“You are doubtless aware that on the 3rd of May a revolution was organized, or rather broke out simultaneously, in this and the other towns of the southern peninsula, for the overthrow of the President Salnave. In a few days the revolution spread throughout the South, and has now embraced the whole of the North. For two months past, Port-au-Prince has been besieged by the revolutionary army, composed of seven or eight thousand men, a large proportion of whom are ‘Cacos,’ or men from the woods and villages of the boundary line that separates us from the Dominican part. For fourteen months these men have been in the field, harassing and killing Salnave’s soldiers, and living upon any plunder that came to hand. They boast of having slaughtered five thousand of Salnave’s men. From all we hear, too, they are terrible fellows, ready for anything,

and resolutely bent on victory, cost them what it may. Should Port-au-Prince be taken by assault they will spare no Salnavist, but will commit such havoc as has never been known. Fearing this, and with such an element in the army, up to the present, the assault has not been made. Measures have rather been taken to induce the capital to surrender.

“ With our friends at Port-au-Prince during the revolution we have not been in communication. At first the interchange of letters was deemed impolitic. We did not know into whose hands the said letters would fall, nor how contents might be interpreted; we therefore abstained from writing to each other. Since then every means of communication has been cut off. All we have known of Port-au-Prince has been through the *Gleaner*, of Kingston. The Birds must therefore be as anxious about us as we are about them. Mr. Baumann, too, is lodging with them, shut up in the capital, and probably without news of his wife, who is at the Cape, or at Grande Riviere. Our anxiety respecting them you may better imagine than can be here described.

“ To return to ourselves. Scarcely had General Hector left here, at the head of the Jacmel revolutionary force, when a counter-revolution began. Every able-bodied man of the town had left with him. Very few houses in town contained other than women and children, save those of fifteen or twenty foreigners. The whole town was thus at the mercy of any lawless band that might organize and pounce upon it. This, indeed, is what has been nearly effected. For the last three weeks we have been almost hourly expecting that the ‘piquets’ would enter the town. These men have risen ostensibly for the maintenance of Salnave’s rule. They are armed with long lancewood pikes, cut from the woods, sharpened and poisoned at the ends, and looking much like our largest English hay-prongs. A good home-thrust from one of them would be about as certain death as that of a bayonet. Here, however, people are not so much in fear of the weapons as of the men. In fact, the term ‘piquet,’ since the time of Acaau, in 1843, has been synonymous with pillage, homicide, highway robbery, incendiarism, and nameless acts of cruelty towards young girls and married women. These people have now surrounded this town on all sides, and, if report be correct, by thousands. At any moment of the day or night, they have been expected to force the barricades. Amongst the few men left in town some have been found of little principle enough to act with them, for the sole purposes of saving their own lives and properties, and careless of what became of the masses. Foreign flags have thus been flying over every foreigner’s house in town for three weeks past, save over our own. I am so well known here, and I trust beloved, that I did not think it necessary to hoist one, although I allowed one to be made in case of need, and at the last. Every foreign house in town, too, has been nightly full of women and

children, who thus took refuge under the respective flags ; not at all certain, however, that even here they were safe. On three occasions, when the alarm was at its height, we must have had over one hundred of these women and children sleeping, if sleep they did, all over the floor of the chapel, as well as those of the lower and upper rooms of the Mission-house. The husbands and fathers of these were either with the revolutionary army before Port-au-Prince, or on the barricades of the town. I was their sole male protector. Not more than three or four of them were members of the little Protestant community they so despised. Most were Catholics, who knelt and counted their beads for the first time in a Baptist chapel. At the same time, that chapel was converted into a store-room for the reception of trunks, household effects, bales of merchandise, and all sorts of other valuables. For two months the chapel doors have not been open, save for one funeral. We have thus had no services. At first these were prevented by the revolution got up before the house, parade, conscription, and other things of the kind, that would have drowned the voices of fifty preachers. Later, we were almost hourly expecting that the piquets would be upon us. The Sabbath has thus gone and come like other days. Our harps are still upon the willows. At Port-au-Prince, too, we have every reason to fear that our friends have been in a similar position, as already, and before the revolution, their evening services were ill attended.

“At length, the danger has in part passed. Though the piquets had blocked up all the roads, and cut off all communication between here and Port-au-Prince, news was at last conveyed to General Hector of our position. His decision was taken at once to return here with the Jacmel force. For four days they were on the road here, cutting their way through armed hordes to the tune of thousands, themselves only six or seven hundred strong. On Tuesday last, the 7th, at mid-day, they entered for our relief, and almost to our frantic joy. I put on my hat to run out to meet them. Many of the young men in Hector’s army were so overjoyed to see me, that in true French fashion, and as if I had been their father, they fell upon my neck and kissed me. Never had I before received such a proof of the affection of the Jacmelians for me. In the afternoon, twelve of the chiefs of the piquets already in prison were led out and shot. On the 9th, ten more were executed. At Leogane, they (Hector’s force) had only fought their way through the hordes, leaving, it is said, a hundred and sixty corpses for burial. At Gressier, they found the place in the possession of the piquets. Here a number were killed, and their houses burnt to the ground. General Hector is now in command here, with a small but brave force. The piquets are all around us, but it is hardly supposed that they will now venture to attack the town. Help, too, is said to be coming from Cayes, by way of Baintet. The assault on Port-

au-Prince may be made at any hour, and the slaughter, there is every reason to fear, will be great.

“These are only a few of the facts, hurriedly put together, but perhaps more reliable than from many other sources. Indeed, much that I have penned I have got from General Hector. Twice I have seen him and had long conversations with him. I much regret to say that he is wounded by a pistol-shot, and still has the ball in his arm. If he would accept the charge, there is but little doubt that he might be president. This he declines, and, I fear, cannot be inclined to change his mind.

“Whether our own lives would have been preserved, in the event of the piquets entering the town, it is difficult to say. We trust they would. We are foreigners, and have nothing to do with Haytian revolutions. We are English, and as such have been always respected. Especially, we are old residents, and long known to be everybody’s friends. Vain, however, has been our confidence in man. Our help has come from the Lord our God. I did offer my wife to go to Jamaica till the storm should have blown over; but my darling child fell sick, and had four days of fever, in the very midst of our piquet trouble. Besides, my wife refused to leave *me*. For my own part, I resolved, from the first, that under no consideration would I abandon my people in their hour of sorrow. I lost not an atom of confidence in my heavenly Father. Possibly He heard our prayers, and saved this modern Sodom, on account of the few righteous that were in it. Nor have I lost a particle of my faith in the promises of God’s Word, in respect to Hayti and the future. Meanwhile, we have to stand still and recognize the hand of God, adoring where we cannot fathom, and submissive where we cannot comprehend. Out of this great evil, therefore, I expect great good will come.”

We cannot express too strongly our admiration of our friend’s courage, in remaining with his people during this terrible crisis. If he had gone to Jamaica, none would have blamed him. It was nobler far to remain. His doing so cannot fail to create yet stronger feelings of respect and regard in the mind of the Haytians, and they will not be slow to note the Christian love and self-denial in which this conduct is founded. And his wife has acted nobly too. Ordinarily women are timid when peril is apprehended; but when it comes, and is real and fearful, they often exhibit a courage and contempt of danger truly heroic.

We hardly expect further tidings before the *HERALD* goes to press. If they come they can be added in a postscript; and if after publication, we can send them to the *Freeman*. Meanwhile, may the Divine Hand throw the shield of protection over our friends, and may they be able to cast all their care upon God, and thus be kept in perfect peace.

## FEMALE EDUCATION IN INDIA.

THOSE of our friends who are interested in the progress of female education, and we trust they are many and increasing rapidly in number, will do well to read *Miss Carpenter's Six Months in India*. As an account of her visit, her experience, her labours, it is highly instructive; but as bearing on the important subject before us, it is invaluable. This lady has devoted her life to the education of the poor and the outcast; and having thought much on the condition of women in our Eastern Empire, resolved to make an attempt to *do* something to ameliorate and improve it. Favoured by the kindness of the late Secretary of State for India, and having introductions to leading men of all classes, she started on her errand, and visited Bombay, Surat, Ahmedabad, Madras, and Calcutta, returning by way of the former city. In all these places she was cordially received, and her intentions and plans were warmly supported, Sir Bartle and Lady Frere, and the Viceroy and Lady Laurence, and other distinguished personages, missionaries and their wives, Parsee, Mussulman, and Hindoo gentlemen, vied with each other in paying her every attention, and seconding her disinterested efforts. She visited every school within reach, as well as numerous jails and charitable institutions; held meetings, both public and private, at some of which ladies were present; and finding that she possessed what she did not know until the exigency arose, the power to *speak* on the object of her mission, no scruple was felt in explaining her plans. These addresses were listened to with profound attention and most courteous respect. These efforts cannot fail to do good. A great interest has been awakened. Hindoo and Parsee gentlemen in Bombay and Calcutta, who have exerted themselves to promote the object, have been greatly encouraged; and the seed thus sown broadcast over the public mind, will eventually spring up and produce a rich harvest.

We have perused these volumes with all the greater pleasure, on account of what is doing in the *Zenanas* of India by the ladies connected with our own and other Missions, as well as by the Committee formed through the labours of Mrs. Lewis, during her recent visit to this country. That Committee is working with vigour and steadiness, and we hope they will receive most efficient support. And we take this opportunity of afresh commending to our readers the school for the *daughters* of Hindoo gentlemen, founded by Mrs. Sale, and which continues to prosper, under the direction of Mr. and Miss Robinson, since Mr. and Mrs. Sale have been called to Barisal.

"The grand obstacle," observes Miss Carpenter, in her statement laid before the Viceroy, "to the improvement of female schools, and the extension of them, is the universal want of female teachers. Very rarely, except in Mission Schools,

are any trained female teachers to be found ; and even in them, the supply created by the training of teachers in the institutions themselves, is not sufficient to meet the demand. The girls' schools are taught entirely by male teachers ! This has long been felt to be a great evil by the inspectors, the intelligent native gentlemen, and the mothers of the children.

" The results of such a system are evident. Not only are the little girls withdrawn from school earlier than they otherwise would be, but they are entirely without that proper influence in their manners and character which a female teacher alone can give. . . . I should, indeed, from observation of these schools only, have been led to doubt whether Hindoo girls were capable of the same development as English girls ; but the very different condition of the girls in all the Mission Boarding-schools, which were under female teachers, fully convinced me that Hindoo girls wanted only proper instruction to make them in every way equal, and in some respects superior, to those of our own country.

" The present condition of female education in India can be improved solely by the introduction of female teachers, and these can be supplied only by the establishment of a Female Normal Training School.

" The Governor of India has long adopted this course to supply male teachers to boys' schools . . . which are provided with good and efficient teachers, and are producing excellent results. If the same course is pursued for the girls' schools, similar results will follow after the system has had time to work. . . . I am well aware that the difficulties to be encountered in establishing a Training School for Female Teachers are much greater than those attending Male Normal Training Schools. The ignorance of Hindoo women of a suitable age, is one great impediment ; and the difficulty of finding any such, except widows, who would be able and willing to train for teachers, is another. I have fully considered these and many other obstacles ; and having done this, and consulted persons of considerable experience in different parts of the country, I am persuaded they may be surmounted."

The position of female education differs very much in the three presidencies. It is most advanced in Bombay, which may be partly accounted for by the presence, influence, zeal, and liberality of the Parsees. There, too, it is not so very rare a spectacle to see ladies mingling in social gatherings. It is less advanced in Madras, though there we find great encouragement in regard to it. Bengal seems to be the lowest ; for here the deep prejudices of the Hindoo against all attempts to elevate women, in spite of the efforts and teachers of the Brahma Somaj, have only been very partially overcome. In Lower Bengal, we learn that the Government gives gratuitous aid to girls' schools, and also to Zenana-teaching in Calcutta. The latter is chiefly under the direction of voluntary societies. Nearly 200 houses are visited by the wives of missionaries and other female teachers, and over 500 young ladies are likewise brought under instruction. " A distinct and formal request having been made by natives of Bombay and Madras to their respective Governments, for the establishment of Female Normal Training Schools, these were, in due course, forwarded to the Supreme Government for approval, and an answer was anxiously expected." We shall be glad indeed to hear that Calcutta has followed this excellent example, and we hope the Government will not be slow to take the matter up. It is evident that the training of female teachers is, at first, mainly to

be effected by European ladies; and, as it would not be fitting for them to go out not under the guidance of friends, or in connection with some mission, the Government alone can afford them the protection and support they require. No local efforts, however energetic or liberal, can, in the present state of public opinion in India, give permanence or extension to such institutions. The Government can do both, and we hope that enlightened counsel will prevail, and the work be undertaken: for, after all, every thoughtful person must see that the *people* of India can never be raised in civilization and morals, until woman takes her proper place. *Her* education is essential; and until women are educated they will never emerge from their present wretched seclusion, nor come out from the darkness in which they now dwell—a darkness which not only depresses the mind, but tends to produce immorality and vice that cannot be described.

The views entertained by educated native gentlemen on this important subject were very freely expressed at the various meetings which Miss Carpenter attended. At a special meeting of the members of the Bethune Society held on the 18th December, 1866, at the close of her address, Baboo Kissory Chand Mittra rose and spoke at some length, and an extract from his address will present our readers with a fair view of the opinions which prevail so widely among persons of his class, especially in regard to schools for girls:—

“Miss Carpenter has laboured zealously and effectively in England to educate the ignorant and reclaim the vicious. . . . She has come out to India to do what she can for the education of Hindoo females. She has already brought her influence to bear on the Government for the purpose of establishing a Central Normal Female School. In order to strengthen her hands, a representation, urging the necessity for such an institution, has been submitted to the Lieutenant-Governor by several Hindoo gentlemen. . . . I am not ashamed to avow that I am a party to the memorial to Government, and my friend Baboo Keshub Chunder Sen is another. I have bestowed some thought on the subject, and have had ample opportunities of watching the operation of both school instruction and domestic instruction, and have no hesitation in declaring my conviction that the former is an immeasurably superior system to the latter. Those who under-rate school instruction, and over-rate Zenana instruction, are grievously mistaken. The Zenana system may, in the beginning, be necessary in many cases. I do not depreciate it. I rejoice in its intention, but I can only advocate it as a tentative and transitional measure, but not as a finality. . . . Fancy a governess teaching one or two girls within the four walls of a dark, and perhaps ill-ventilated room. Why, it is very dull work, and both the teacher and the taught participate in the dulness. . . . The efficiency of school instruction depends on the contact of spirit with spirit. . . . Whatever system may be best adapted to promote the enlightenment of our females, I earnestly beg my educated fellow-countrymen to remember that the social and mental status held by the women of a country is the true test of its civilization.”

In Mr. Tinley's *Evangelical Tour Round India*, from which we took some extracts for the last HERALD, we find occasional reference to this subject. His mission was to the educated deists of India. Still he could not fail to

be struck with the absence of ladies in his intercourse with gentlemen ; and so acute an observer would not pass it over without remark. He thus describes his visit to the old president of the *Somaj*, in Calcutta :—

“ In this house a young lady was introduced by her brothers, and sat in the reception room throughout our visit. Those who cannot divest themselves of English ideas while reading about India and Calcutta, will wonder why I mention such a little circumstance as this. But, in truth, it was a most significant circumstance, and if it stood alone would hint at a social revolution which was likely to overthrow the whole national system. The exclusion of women, though it dates no farther back than the Mahomedan Conquest, about 1000 A.D., is a national custom of the first importance, instituted originally for their protection against the conqueror, but perpetuated by the older article of faith, which esteems them of so inferior a nature as to be unfit for the society of men. The evident comforts of an Anglo-Indian home, and the charm of our country-women's conversational powers, have opened the eyes of some native gentlemen to the folly of the *Purdah*, and they have determined to brave the wrath of the priests and people, and to liberate their female prisoners. Still the appearance of a Hindoo lady before Englishmen is hardly known, although I was told that a short time before my visit to Calcutta some ten or twelve native gentlemen had met together, *with their wives*, in a social party. But the work is silently and rapidly progressing in the *Zenanas* of the native homes. Many English ladies are fully occupied in teaching these neglected women the commonest accomplishments of European life, the Baboos thankfully encouraging the work of kindness, as they cannot but feel acutely the contrast between their wives, who can neither read nor write nor sew, with the wives of even poor Europeans, and long for the sympathy at home which their own liberal education is daily making more necessary, and at the same time more manifestly wanting.”

We may reasonably cherish the hope that a new era has dawned on India, when the education of her mothers and daughters, hitherto deprived of that boon, and consequently degraded in social life, is openly supported by men of position, wealth, intelligence, and influence in the great cities of Bombay, Madras, Calcutta, Benares, Allahabad, and Delhi. Such facts as those adduced by our own missionaries, and drawn from the independent sources we have here specified, cannot fail to make a deep impression, and encourage all who long for the spread of light and truth and religion, to give themselves to the work with renewed energy and zeal. We especially commend the institutions, in connection with our Mission, which are devoted to it, to the prayers and liberality of all our readers.

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## COUNTRY CUSTOMS IN THE CAMEROONS, WESTERN AFRICA.

BY THE REV. E. SMITH.

Last Lord's Day week was one of the saddest I have seen for years : in consequence of a great play connected with one of the country customs, called, “ Elung.” Although it is very foolish, it is very popular and powerful. In some instances the people swear by the country fashions, and use them in the place of ordinary



laws. Great preparations were made for the aforesaid gathering. Canoes were sent up the country to purchase palm wine; a large supply of rum was secured from the English vessels, and much provisions from the country around. Eating and drinking are the life and soul of all their gatherings and false religions, and not a little of what they have at such times is stolen property. The great rendezvous for the people was immediately behind our house, and adjoining our meeting-house. Between 12 and 1 o'clock in the day, several canoes of men arrived from other parts of the river, accompanied by firing of guns, beating of drums, and every other foolishness imaginable. When the time for our afternoon service had arrived, so great was the noise and confusion, that we were compelled to hold our service in the house and piazza. By sundown several hundred men must have gathered; and throughout the whole evening and night, and until day-light the next morning, the strange noises, singing and howling, were only such as heathen people could make. Sleep was out of the question. Nobody but the members of that fraternity were allowed out after dark.

## ON GUARD.

Fearing lest they should do some damage to our premises, I kept watch, and was walking with a good stick in my hand, not far from my door, when two large canoes came along by our beach. On seeing me on the hill they demanded who I was, and when told, they threatened to throw me over the cliff and burn the house down. I smiled at their folly, and when they found that I was not to be frightened by their threats, they gave further vent to their feelings in many curses and went about their business. I could see, through the darkness, that they had something large, and covered with a white cloth, in their canoe. I saw the same thing again during the night; it looked like a man under an immense crinoline, with a figure-head, covered with white-buff and gaudy trappings. This foolish thing represented their "Elung," and they were afraid of my seeing it and exposing their folly. Had it been a Cameroons man instead of myself, doubtless he would have been beaten almost to death. At one time during the night, we were very much startled by some of these drunken fellows beating the zinc plates of our house; not knowing their intentions, I seized my gun and would have fired over their heads, but they were off instantly. The next morning the men looked in a foolish and sleepy condition; but after well bathing themselves they gradually dispersed to their several towns, amidst the same noise and foolishness. I was pleased, thankful, to see that King Bell seemed to keep himself separate from them: he was at our service that afternoon; which was the more gratifying, as I had not seen him venture to God's house before. The following day a vast number of females held their meeting and dance; it was painful to see what violent exertions they went through. When we look at them in their absurd superstitions and child-like follies, we ask, can these be converted from the error of their ways? We turn to our Church members and remember—Such were some of these! Therefore we labour on, believing that God will, ere long, pour out a copious blessing.

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 THE POWER OF GOD'S WORD IN TRINIDAD.

BY THE REV. W. H. GAMBLE.

FOR many months a very respectable person—the wife of a policeman—has been attending our services, and has at length, after, we think and trust, due deliberation, decided upon professing her faith in Christ by believer's baptism. I have often preached upon baptism, as I consider it my duty so to do, but I have used no

direct effort in persuading this good woman of her duty towards Christ. She was in her infancy sprinkled in the Episcopal Church, was confirmed, and has been for some years a consistent member of that Church. By identifying herself with us she gains nothing in a worldly point of view, but rather exposes herself to the scorn and obloquy of her former friends. I trust and believe that Divine grace has wrought a change in her, so that, though she was a professed Christian before, now she feels herself to be a Christian indeed. I always, as every true servant of Christ does, lay greatest stress upon the *necessity* of repentance for sin and faith in the Lord Jesus Christ, and do not, as some allege we do, exalt the ordinance above measure. It is astonishing what shifts people are driven to, who occupy an illogical and unscriptural position. The work here in San Fernando is intensely hard and most trying to faith and patience, and makes me ask myself sometimes, should I not be more useful in some other portion of the Lord's vineyard?

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### THE WORK OF GOD IN BRITTANY.

BY THE REV. J. JENKINS.

I have now to give the Committee an account of two very interesting meetings we have just had, the one in Morlaix, and the other in the country, for the administration of baptism and the Lord's Supper.

The meeting for administering baptism was held Sabbath morning, the 24th ult., and took place in our chapel in this town. There were four candidates, two women and two men. It is proper I should mention a few particulars respecting these Christian friends. The two sisters, Misses Shaw, are of Irish and Welsh parents, but born in Brittany, and now from 25 to 30 years of age. They speak Breton purely. In consequence of no Gospel religious worship, while surrounded by Popery, and their being sent to a convent school to receive instruction, they were beguiled into Romanism, and became so attached to that system of error that they would not for years look into the New Testament, though within their reach, because the reading thereof was forbidden by priestly authority. The elder sister was leader of singing in the Catholic parish church; but by remarkable means of Divine mercy they were both brought to a living knowledge of Christ, which induced them to renounce Popery and seek Church union among us. The elder sister one day wrote in French the following, and handed the paper to me, as containing her views on baptism:—

“Baptism is a profession of faith, and a consecration of one's self to God. It represents the spiritual regeneration which takes place in us when, by the grace of God, we arrive at a knowledge of the Gospel, that is, when we acknowledge ourselves as sinners, unworthy of pardon and incapable of saving ourselves, but having nevertheless a perfect assurance of our pardon by faith in Jesus Christ. Baptism represents our spiritual death unto sin, and the firm resolution we are in to walk henceforth in newness of life, according to the Divine precepts of the Gospel. Baptism is also a figure of the glorious resurrection, in which, one day, all the disciples of the Saviour shall participate.”

The third candidate is a Breton farmer, above 40 years of age, who has been a long time a regular attendant at our worship place at Tremel, having entirely given up Romanism to accept salvation by faith in Christ the Saviour. It is he that invited our Breton evangelist to his house, to explain the Gospel to about a hundred people who had come together to say prayers, eight days after his mother's death and burial. He is a solid good Christian.

The other candidate is a man named Bouffard, a pious French Protestant, who was employed in this country as a Scripture colporteur, but was obliged a few years

ago to give up that good work in consequence of pain in his feet. He is now settled in this town. He became convinced of Believer's Baptism, and asked to be received among us.

Such were the Christian friends desirous of being baptized. After prayer and an address in Breton on baptism according to the New Testament, they were baptized, and received into fellowship with the Church at Morlaix. We greatly rejoiced in the Lord.

#### ANOTHER WORKER ADDED.

The word of God declares that the arm of the Lord is not shortened that he cannot save, and we rejoice that this fact has been made manifest among us once more. A young Breton, of a quiet family, and himself well-conducted, was brought about three years ago to a serious conviction of the errors of Romanism, and his own need of salvation. This took place, though three of his brothers occupy inferior positions in the Church, and that he himself had been a chorister for many years. The good work grew in him; the Lord blessed to him the reading of the New Testament, the preaching of the Gospel, and the conversation of religious friends. He became a sincerely converted character, and long ago abandoned mass and confession. He applied for admission into the Church of Christ among us, and was received by baptism on Lord's Day the 22nd ult. The members of the Church, even from afar, were present. The Lord's Supper was administered among us, and we rejoiced in Christ our Saviour, and felt glad that an esteemed disciple was added to our number. This brother, named Le Quéré, lives close on 20 miles from us. In a letter I have just received from him he expresses his warm satisfaction and gratitude for the privilege of having been received among the people of the Lord, by baptism according to the Gospel, and at an age to understand what he was doing. Also, says he, I feel greater boldness to raise my voice to God in prayer and praise, since I have been received into the communion of the faithful brethren and servants of his Son Jesus Christ our Saviour, in whom I put my hope unto death.

This brother is going to devote himself to the work of Scripture distribution, in connection with the Bible Society. Indeed he is accepted for this work, and provided he can obtain an authorisation of the civil authority will soon commence his labours. This is an interesting fact, which shows that the Lord will in due time raise men from among the Breton people, to propagate the Gospel through this benighted land. Le Coat goes on very well, and also the teachers. There is nothing new in the position of Tremel. We are not disturbed as to our worship, but cannot yet preach in the chapel, which is an obstacle in the way of the Gospel.

#### COUNTRY MEETINGS.

The last Sabbath, viz., 31st ult., the Church met at Hengoed, Tremel, where meetings were held both morning and afternoon. As they were very interesting, I must give you some account of them. Many friends came together from distant parts. The morning service was devoted to preaching in Breton and administering the Lord's Supper. At a quarter past 10 I began the service, and after reading Luke ii. 10—14; xxiv. 45—53; Matt. xxviii. 18—20; xi. 28—30, and John iii. 16, with prayer and singing, I preached from Eph. iii. 16. Though the attendance was large, and the room confined and warm, the attention was good. I had made arrangements to lay out the communion table in the chapel, and so at the close of the sermon we removed thither, and there partook of the Lord's Supper. The whole congregation followed in perfect order, the number of the people being from 80 to 90. All were serious and attentive. Close to my side sat a member of the municipal council whom I have known for many years. This was a blessed meeting of the faithful, commemorating the death and sacrifice of Christ the Redeemer, and enjoying their spiritual privileges, while many looked

on and considered the scene, I trust to their good. Brother Bouhon of Guingamp took part in this service.

This meeting being over about midday, the friends from afar met in the house to partake of refreshments provided for the occasion. At least 37 persons, attached to the Gospel, had come from 5 to 12 miles off. A collection was made towards the expenses.

At two o'clock we met for our second meeting, the object of which was to address parents and children, and hear the recital of passages from the New Testament, with questions and answers on the meaning of the same. I thought it advisable we should congregate again in the chapel, entering through the door communicating with the house, and keeping the front door of the chapel closed as before. I began by prayer and introductory remarks, and a hymn was sung. The children were divided into three groups, under the superintendence of their faithful teachers.

The first group was from *Ty-mad* in the town. Four pupils were present. Pastor Bouhon heard them recite in French the following passages, viz., Luke ii. 40—52; Luke iii. 15—18, and 10—14. He also questioned and gave explanations. After that our evangelist Le Coat brought forward his group of pupils. He had farmers' boys, from the age of 10 to 16, to recite Luke xv., and John xv., which they did partly in French and Breton. He examined them on the principal points, to which they replied very fairly.

Then I had to hear a number of pupils, taught by one of our female teachers, in Tremel and Pleguat, recite the following passages:—Eph. vi. 1—10; Luke x. 29—42; John iii. 16—21; iv. 23, 24. Many remarks were made to explain this teaching, to show the duty of parents in this matter, and to encourage the good work.

Such was this interesting and valuable meeting. The recitations were good. It is true that the range of Scriptures recited was not great, but we may justly remark that with the Breton children especially, it is still only the early dawn of day. However, it is a cheering fact that the most simple and saving truths of the Gospel are lodged in the memory and tender mind of the rising generation. The number of children was about 30, but the number receiving daily instruction of our teachers is not less than 75, and all from a Breton Catholic population. This meeting was considered by us all as very good. It is supposed that about 130 or 140 persons were present, among whom were several children and their parents. The demeanour of all was proper, and in no wise were we disturbed. The whole being terminated at 4 o'clock, each in due time took his path homeward, with a feeling of satisfaction and gratitude to God, glowing with hope as to the future.

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## PROGRESS OF THE MISSION IN PATNA.

BY REV. J. P. BROADWAY.

I HAVE been endeavouring for some time back to contrive means to have the Gospel preached in this extensive place, so as to reach its inhabitants properly, and have at length succeeded in getting together almost a suitable number of hands for the purpose. I have divided them into three parties of two each, and they occupy six different stands in different parts of the city regularly for hours every morning and evening. I can't say much about conversions as yet, nevertheless, in the midst of all the folly, the prospect of our Mission is becoming brighter and brighter every day. Many are beginning to search the Scriptures, and to inquire seriously about the way of salvation. Several of those who are in the habit of visiting our preaching places regularly having observed the effect of the Gospel on some of their neighbours, have been led by their superstitious feelings to fancy we possess some kind of irresistible charm; so they stand at a distance now and hear us, but won't come near us or speak to us, for

fear of being drawn away by it. The Moulvies and Brahmins are appearing anxious about the stirring manner in which the Gospel is being preached. They say, "These Padries seem more determined than ever to destroy the religions of our forefathers, and to introduce Christianity in their stead, for wherever we go we are sure to hear something about (Isa Mussih) Jesus Christ." It has not been uncommon of late to find such characters going along the streets with a New Testament, or some other kind of religious book about them. They study them in order to furnish themselves with matter to oppose the Gospel. A few who can read a little English have frequently borrowed theological works from my private library; but they have generally returned them dissatisfied with the explanations they have found in them of the passages of Scripture they fancied were favourable to their cause. Some have commenced to come to me to hold discussions, and also to visit our inquirers to try and dissuade them from embracing Christianity, but they have not only been surprised to find them their masters in religious matters, but all their best efforts to retain them in their former religious course entirely abortive.

I dare say you have noticed the account in my last report, respecting the Marwarri linen drapers, mentioned also in one of my letters last year. These men were getting on promisingly. They had succeeded in persuading the females of their family to give up their idols, to unite with them in worship, and also to visit my wife. I fully anticipated having the pleasure of admitting the whole household into the Church very soon, but have been sadly disappointed for the present. An old widow relation came to live with them for a short time. She was evidently sent by their friends to try and reclaim them, and although she has not been quite successful in her attempts, still she has contrived to cause disaffection amongst them, which may lead to a sad breach between the male and female members of the family. I was obliged to remove the old man Futteh Chund, the father of the family, to Monghir. The women of the house were troubling him so grievously that he seemed bewildered. He sent for me some days after and was baptized, so the matter, as far as he is concerned, is settled, and we pray and trust the Lord will sustain him, and enable him to "let his light so shine before men, that they may see his good works, and glorify our Father who is in heaven." We had a very exciting service on the occasion. Several of the Marwarries who reside in Monghir attended it, and as I was in the act of immersing him one of the number said (Ab gilo) Now he is gone. His son, Mungul Chund, is also firm in the matter. He is keeping back only with the view of inducing his wife to come over along with him. The old widow left the house as soon as she heard of the above occurrence, and affairs in the family are recovering their former aspect, so that we trust they will end well after all, by the help of God. The people of their caste are up against them again, and are endeavouring to injure them. Their women avenge themselves on us for what has taken place, by pelting us with grain from the tops of their houses, when we stand to preach in their streets. It is hard to tell whether they will be able to go on with their present business; their agents have demanded their accounts, and threatened to stop sending them supplies of goods in future. They were prepared for all this, and have hitherto managed to overcome every difficulty remarkably well, of course much to the mortification of their enemies, whose chief aim was to crush them if possible. The poor men are doing their utmost to maintain their position in the market, and time will show how it will go with them hereafter. The persecution these converts are meeting with has had rather an unwholesome effect on other inquirers, but that will pass away presently by the blessing of God. In this country it is very difficult indeed for people, especially of the higher castes, to change their creed. They cannot do it without having to suffer in some way, in consequence of being bound up as it were family with family and caste with caste, which gives them unlimited control over each other in all their public and private affairs.

I must not omit stating here, that for some years back many promising inquirers have come to this Mission and gone away again, simply because there

were no agents of their own land connected with it, who could sympathize with them and encourage them to carry out their design, and such might have been the case with those we have now, had it not been for the Native brethren we have taken into the field, for they were barely hanging on without manifesting any desire to come forward. It is by associating with them and observing their courage in holding out the Gospel to their heathen countrymen, without any heed to the ill returns they often meet with, that they have acquired strength and been led to declare themselves on the Lord's side. It becomes obvious from such incidents, that notwithstanding the imperfections of this branch of our Mission, it is *the one* which is capable of drawing converts into the Church.

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### NEWS FROM DELHI.

EXTRACT FROM A LETTER FROM JAMES SMITH TO REV. J. PARSONS.

THINGS on the whole look better than for years past. The Sunday congregations are good, and now that the cold is gone the meetings are very numerously attended. Our people are doing more to raise money than I remember; last month the Native Church raised nine rupees. I think there is a decided improvement in the schools, and I have promised to discharge every member who has not an average attendance of twenty-five at the end of this quarter. There is apparently a move in several parts of the district. A young man came from Soamput who has for two years been a secret believer and worshipper of the Saviour; another came from Rivarsel in a very similar state of mind. I baptized them both. I also baptized a Mrs. Almain Begum, in an independent position; she is the first of Ellin's labours. In Delhi the females are everywhere opening their doors to our ladies' visits. I think more than 100 Zenanas are under visitation. At Gasuolan we have commenced an English school. The natives pay more than ten rupees per month in fees. I am glad to say there is also many hopeful signs in Delhi; I never saw the people so ready to learn. The number of men reading the Bible is much increased. The tone in controversy is, I think, milder. Mr. Middleton is a great comfort to me, and now that he is better acquainted with the people, they like him very well. The central school is increasing. There is a daily attendance of more than 100, and they have made much progress this year both in English and vernacular. Maps and some apparatus are much needed. I shall be so thankful if you can get us some help, for our funds are in a very poor way, a good deal because of no report having been given last year.

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### HOME PROCEEDINGS.

Public meetings are becoming numerous now all through the country. All our missionary brethren at home, Revs. J. Trafford, Q. W. Thompson, and G. Kerry, are fully engaged up to the end of October, and, in some cases, the beginning of November. No more deputation work can be assigned to them than what is already fixed. It will be a convenience if our friends who have to arrange for meetings, will note this fact.

Meetings at the Mission Hall, Bloomsbury, the Coseley district, Leighton Buzzard, and part of the North Riding of Yorkshire, have been attended by Revs. G. Kerry—Shrewsbury and places adjacent, by F. Trestrail—Arthur Street, London, by J. Hume—Stroud, Nailsworth, Wooton-under-Edge, &c., by J.

Trafford—Norland Chapel, Bayswater, by Q. W. Thompson—and the Channel Islands, by C. Bailhache.

Our friends will be glad to hear that the Committee are losing no time in regard to the erection of the new Mission-house. The plans are in a forward state, and perhaps by the time this notice meets the eye of our readers, will have been finally determined upon.

On the 11th ult. Mr. and Mrs. Rodway and family, going to India to take charge of the Benevolent Institution, an important educational establishment in Calcutta, and Miss Wyatt, who on her arrival will be united to the Rev. J. Thomas, embarked in the ship "*Shannon*," Captain Watson, a vessel which has taken labourers out every voyage she has made since first launched. The Committee was meeting at the time of their going on board, and they were affectionately commended to God in prayer by the chairman, the Rev. Dr. Gotch. The weather has been very propitious, and we earnestly hope that the voyage may be pleasant, rapid and safe.

#### POST-OFFICE ORDERS.

Several of our friends, in their desire to save trouble, get their orders made payable to the office *nearest* John Street. This occasions great inconvenience in collecting. If all orders are made payable at the *General Post Office*, this inconvenience will be obviated. We shall be much obliged if our friends will kindly remember this.

#### MISSIONARY SCENES.

In consequence of the announcement in previous numbers of the *HERALD*, several applications for these beautiful cards, ten in number, have come to hand. They are only one shilling the set. A considerable reduction will be made in taking a dozen sets. They will be found most useful as rewards in Sunday-schools. They may be ordered direct from the Mission House, or when not wanted in any quantity, through booksellers. Mr. Stock, or Messrs. Stoughton and Hodder, Paternoster Row, and the Sunday-school Union, Old Bailey, will supply such orders.

#### HISTORIC SKETCH OF THE SOCIETY.

As several inquiries have been made respecting the above, we beg to state that it may be obtained of Mr. Stock, through the booksellers, or ordered direct from the Mission House. In the latter case it should be in quantities of not less than a dozen, which will be sent, postage free, for twelve stamps. The price is only one penny.

#### MR. TRAFFORD'S SERMON.

This discourse has now been published, and may be had through the Booksellers. We trust our friends will get it, read with the attention it deserves, and derive from it a fresh stimulus to liberality and zeal.

## CONTRIBUTIONS

From June 19th, to July 18th, 1868.

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

T for Translations; S for Schools.

ANNUAL SUBSCRIPTIONS.		DEVONSHIRE.		SURREY.	
Bacon, Mr. J. P.....	20 0 0	Paignton for N P.....	1 10 0	Esher .....	2 2 0
B.B. ....	2 0 0	Plymouth, George Street 10 0 0		Guildford, for N P .....	0 3 2
		Do. for African Orphans	4 11 6		
DONATIONS.		ESSEX.		WILTSHIRE.	
Gotto, Miss Emily, for		Colebrook .....	3 0 0	Westbury Leigh .....	1 1 0
Rev. J. D. Bate, India	10 0 0				
Montacute, "A Constant		GLOUCESTERSHIRE.		YORKSHIRE.	
Subscriber," for Debt..	5 0 0	Stroud, on account .....	10 0 0	Scarborough .....	5 5 0
Tritton, Mr. Joseph.....	100 0 0	Woodchester .....	1 7 0		
LEGACIES.		KENT.		SOUTH WALES.	
Maliphant, the late Mrs.,		Belvedere .....	5 1 6	GLAMORGANSHIRE.	
by Mr. Albert Saun-		Bessell's Green .....	2 15 6	Cardiff, Bethel. Mount	
ders, London .....	10 0 0			Stewart Square.....	5 0 0
Hutchins, the late Mrs.		LANCASHIRE.		SCOTLAND.	
Hannah, by Mr. Wm.		Liverpool, Myrtle Street	11 0 0	Aberdeen.....	1 0 0
Vickers of Notting-		Do. Juvenile Society,		Do. John Street.....	12 12 9
ham (less legacy duty)	90 0 0	for School, Savannah		Do. do. for W & O. ....	1 5 0
		la Mar, Jamaica ...	5 0 0	Do. 208, George St. ....	4 8 0
LONDON AND MIDDLESEX.		Do. for do. Makawitta,		Dunoon .....	2 8 6
Arthur Street, Camber-		Ceylon .....	5 0 0	Edinburgh, Charlotte	
well Gate.....	4 10 0	Do. for do. Bahamas	7 10 0	Chapel .....	2 0 0
Bloomsbury Chapel .....	24 3 0	Do. for N P, Delhi ...	12 10 0	Do, Richmond Court,	
Camberwell, Denmark Place—		Do. for Native Student,		for Rev. Q. W. Thom-	
Juvenile Missionary		Calabar .....	7 0 0	son, Africa.....	6 0 0
Society, for support		Do. for Rev. Q. W.		Elgin .....	6 16 6
of child under Rev.		Thomson, Africa ...	2 10 0	Forres .....	2 0 0
Robert Smith, West		Tottlebank .....	5 0 0	Grantown .....	6 14 0
Africa .....	6 0 0	Do. for China.....	1 0 0	Huntley .....	2 0 0
Castle Street (Welsh) ...	6 9 3			Inverness .....	7 1 6
John Street Sunday-schl.,		LEICESTERSHIRE.		Lochgilphead.....	3 5 0
per Y. M. M. A., for		Leicester, Belvoir Street	41 7 1	Millport .....	2 18 10
Rev. W. H. Gamble,				Tullymet.....	1 13 6
Trinidad .....	15 19 9	NORTHAMPTONSHIRE.		ORKNEY ISLES.	
Kingsgate Street Chapel	1 0 0	Guilsborough.....	4 13 4	Kirkwall.....	1 0 0
Regent Street, Lambeth,		Kislingbury .....	3 17 2	Lerwick .....	0 5 0
Sunday-school, per		Kingsthorpe .....	3 4 3		
Y. M. M. A.....	0 8 0	Mavensthorpe.....	4 18 3	JAMAICA SPECIAL FUND.	
South Kensington.....	3 10 8	Do. for W & O .....	0 10 0	Benham, Mr. John .....	3 0 0
Tottenham .....	8 5 6			David, Mr. T. J., Brighton	1 1 0
Trinity Chapel Sunday-				Rouse, Mr. and Mrs.,	
school, John Street,				Chudleigh .....	10 0 0
Edgware Road .....	1 10 0				

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