

THE MISSIONARY HERALD.

THE RACE AND RELIGION OF THE SANTALS.

OUR readers are aware that in 1865 a Mission was set on foot by the Rev. R. J. Ellis among the aboriginal people known as Santals, and inhabiting the hill country of the district of Birbhoom, in Bengal.

On Mr. Ellis's departure for Barisal, the work fell into the hands of the Rev. E. Johnson, who with the aid of two brethren—one a Dane, the other a Norwegian—is prosecuting it with every prospect of success. The publication of the "Annals of Rural Bengal," by Mr. W. H. Hunter, enables us to give some particulars of this ancient people, which will be found both interesting in themselves, and as throwing light on the ancient history of Bengal.

The Santals differ from the Hindus in race, language, and religion. The Hindus come of the Aryan race which invaded India many ages ago, subduing the original occupants of the soil, in some cases absorbing them into itself, in others driving them into the wilds and fastnesses of the mountains.

In every point in which the two races can be compared the Santals are painfully inferior. In the ancient Vedas they are referred to as "men of inarticulate utterance," and "of uncouth talk." They often go by the name of Dasyas, and in the great epic poem, the Ramayun, they appear as the monkey tribes. In Hindu theatricals they are often represented and dressed up as the demon inhabitants of the lower regions, with human faces, a serpent's tail, and broad hoods, like the expanded neck of the cobra. By the Brahmins of the present day, even as of old, these tribes are treated with the utmost contempt. A difference of colour comes in to increase the divergence. The Hindus are of a white ancestry, the Santals of black. An ancient singer praises the god "who destroyed the Dasyas and protected the Aryan colour." And we are told of "stormy gods who rush on like furious bulls and scatter the black skin—the hated of India."

Not less different are the two races in point of language. The Hindu possesses in the Sanskrit of his ancestors a language of marvellous tenderness and power, with the richest inflections and grammatical forms. But the tongue of the Santals is barbarous and meagre. It has many words for external objects, but is unable to express intellectual conceptions. It is said that these aborigines have no words to designate matter, spirit, space, instinct, reason, or consciousness. Even terms for earth, heaven, hell, this world or the next, are wanting, except in a few instances where Sanskrit words have been introduced. And not until missionaries came among them was any attempt ever made to reduce the language to a written form.

Their modes of life differ from the Hindus, who regard their food as abhorrent. Some eat horseflesh, others human flesh; some eat their flesh raw. So that the Vedic singers speak of them as gross gluttonous savages, and give them the name of "The Raw Eaters."

Then, again, these Dasyas or aborigines are pagans. The early Aryans held a somewhat modified monotheism, and their philosophers were acquainted with the profoundest problems of metaphysics and ethical philosophy. But the aborigines seem to possess scarcely any conception of God at all. "Their highest religious emotion was vague dread." Of eternity they have no conception. In some of their languages their longest idea of duration is a human life, and their highest number is seven. They quickly hide their dead from sight. No rites are observed, no hope is cherished of another and better life. A burial is an occasion for feasting. When the feast is ready they repair to the grave, offer food and drink to the dead, and bid farewell thus:—"Take and eat. Heretofore you have eaten and drunken with us; you can do so no more. You were one of us; you can be so no longer. We come no more to you; come you not to us." The parting is final and for ever.

A few legends float among the people by which they connect themselves with the past. A Great Mountain figures in their memory as the origin of all things. It communed with the Creator at man's birth, clothes him, and teaches him to produce the first comforts of life. The creation took place thus:—"In the old time, that was before this time, the Great Mountain stood alone among the waters. Then the Great Mountain saw that birds moved upon the face of the waters, and he said within himself, 'Where shall we put these birds? Let us put them on a water-lily in the midst of the waters, and let them rest there.' Then were huge prawns created, and the prawns raised the rocks from under the waters, and likewise the water-lily. Thereafter the rocks were covered with diverse manner of creeping things; and the Great Mountain said, 'Let the creeping things cover the rocks with earth, and they covered them. And when the rocks were covered the

Lord of All commanded the Great Mountain to sow grass ; and when the grass grew up, the first man and woman arose from two duck's-eggs that had been laid on the water-lily. Then the Lord of All asked of the Great Mountain, 'What are these?' And the Great Mountain answered, 'They are man and woman ; since they are born, let them stay.' After that the Lord of All commanded the Great Mountain to look once again, and behold the man and woman had grown up, but they were naked ; so the Lord of All commanded the Great Mountain to clothe them ; and the Great Mountain gave them cloth, to the man ten cubits and to the woman twelve cubits ; and the man's clothing sufficed, but the woman's sufficed not.

"Then the man and woman being faint, the Great Mountain commanded them to make strong drink. He gave them a handful of leaven, saying, 'Place it in a pitcher of water, and after four days come again.' So they put it in a pitcher, and after four days came again, and behold the water had become the strong drink of the Santals. Then the Great Mountain gave them leaves wherewith to make cups, but commanded them before they drank to pour forth an offering unto him.

"Thereafter the Great Mountain said, 'The land is, the man is, and the woman is ; but what if the man and the woman should die out of the land ! Let us make them merry with strong drink, and let children be born. So the Great Mountain made them merry with strong drink, and seven children were born. So the man and the woman increased and multiplied, and the land could not hold all the children that were born. In this time they dwelt in Hihiri Pipiri ; but when the land would not hold them they journeyed to Chae Champa, and when Chae Champa would not hold them they journeyed to Silda, and when Silda would not hold them they journeyed to Silear, and from Silear they journeyed to Nagpore, and from Nagpore to the north, even to Sir."

Such is the story of the creation and dispersion as told in the jungles of Birbhoom. Other legends exist, many of them bearing a striking analogy both to the Mosaic and Hindu accounts of the early origin of the world and of man.

But although the Santal has no conception of a beneficent deity, he is not without a religion. His superstition breaks out into numberless rites, by which he hopes to appease the hosts of demons who are ever at hand to punish the wicked, to scatter diseases, to spread murrain among the cattle, to blight the crops, &c. They can only be appeased by the sacrifice of animals and the outpouring of blood. Each family has its own deity which it adores with unknown rites, which are kept scrupulously concealed from strangers. The fields are full of ghostly crowds, and disembodied spirits are supposed to flit about in every glen, over the fields they once tilled, and about the banks of streams they once fished.

Our space will not allow further detail of the superstitions of this people. We have said enough to show their need of the Gospel. Our German and American brethren have already been honoured of God to gather many into Christ's flock in Nagpore and Berhampore, and the labours of Mr. Johnson begin to bear fruit unto God. In some respects the Santals resemble the Karens of Burmah; let us hope and pray that the Word of God may be glorified among them in a similar degree.

DESCRIPTION OF MISSIONARY LABOUR IN CHINA.

BY THE REV. R. F. LAUGHTON.

It so happened that your letter came in just as I was starting on a tour into the country. For your information I will tell you what my preparations were. I had a wadded counterpane, one half of which answers for a mattress, the other for a coverlet, one blanket, a night-shirt, an extra pair or two of socks, a little tea, and some Chinese copper cash. These things I put into my Chinese travelling bag (which is like a large flour sack, except that the mouth is at the side instead of the end), then throw it across my Chinese pony, over the saddle, *and sit on it to ride*. This is my ordinary equipment. In summer I leave my blanket and counterpane at home, and take a sheet and mosquito net instead.

I have never taken a servant or cooking utensil on a single occasion. In this manner I can travel at my pleasure, according to circumstances, from 5 to 50 miles per day.

A CHINESE INN.

On the evening of the day in question, I stopped at a small Chinese inn, where I have many times stayed before. I will describe it to you. At the side of the inn there is a low shed for horses and donkeys. The inn itself consists of *one* room, with a mud floor, and without any ceiling. This room is kitchen, parlour, bedroom, and everything in one. At each end of the room there are mud erections running across it, about six feet deep, and one and a half high, floored with mud at the top; these are the bedsteads. At the side of each is an iron cauldron about two feet in diameter, and a few inches deep, for cooking. The smoke from these is supposed to go under the mud beds to warm them (they are hollow underneath). Unfortunately a great deal of it comes back into the room, so that while the evening meal is being cooked—of which all partake at a fixed price per head—what with steam and smoke those in the room can scarcely see each other. The meal being ready, each guest is furnished with a pair of chop-sticks, with which he helps himself. While the supper was being cooked, some school-boys came in with a number of grown-up persons.

CONVERSATION.

To commence a conversation, I asked one of the boys what book he was reading at school; he said "Mencius," I knew therefore that he was familiar with "Confucius," who is always read before "Mencius." I quoted a number of sentences from "Confucius," and questioned the boy as to where they were to be found. Among others, I quoted the remarkable saying that "he who has offended against Heaven has none to whom he can pray." I asked them the meaning of it. They said that their teacher had not explained it to them. I said, "Would you like me to explain it to you?" They replied "Yes." I

showed them that all men had sinned against heaven or God, and that Confucius himself was among the number, and that so far as justice alone was concerned Confucius was right, the guilty must suffer, but that Confucius' ideas of the Divine Being were as vague and unsatisfactory as his ideas of human guilt. Justice was only one of the Divine attributes. God was a God of mercy too, and that His mercy had been shown in a most glorious and wonderful manner in the sending of His Son Jesus Christ to save sinners; and that whoever sought pardon in His name would not only be forgiven but blessed here and hereafter. The room was crowded, and all were exceedingly attentive. I kept on preaching until past ten, and, wearied with my journey and preaching, I rolled myself in my bedding on one of these mud bedsteads, and slept with half a dozen Chinese "all in a row."

A SECOND VISIT TO THE INN.

On my return home I also passed a night at this inn. On this occasion there were some eight or ten literary and business men, who were soliciting subscriptions for the purpose of repairing the temple of the God of Medicine, situated a few miles off, which is supposed to exert a very beneficial influence throughout the district. I arrived just in time for supper, which being over, we had a long discussion regarding the God of Medicine. I said that he was a dead man; that he was probably a useful individual during his lifetime, and that he may have laid posterity under some obligations, but that he could do nothing for them now. A dead man could not be a God, and that paying divine honours to him was not only a gross mistake, but a grievous sin. They justified their conduct on the ground that all knowledge possessed by mankind must, in the first instance, have been divinely communicated. This, on the whole, difficulties notwithstanding, I think the most probable, and therefore admitting it, I showed them that their mistake was that they worshipped the human medium instead of the Divine source.

What they lacked in argument they supplied by anger, when they found that I had got the people with me. The result was that, instead of a good subscription, they got scarcely anything.

THE MISSIONARIES AT THEIR WORK.

BY THE REV. J. PARSONS, OF MONGHYR.

ON the 9th December our brethren, Sooden and Jowahir, set out on a land tour for preaching in the villages and native towns to the east and south-east, extending to the Khurruckpore district; for the first week I joined them, and that time was spent in the villages within a few miles of Monghir. Our tent was first pitched along the hot well, called Seetacoond, and we were witnesses to the laziness, indifference, and importunity with visitors, amounting almost to compulsory extortion, of the Brahmins, who are dependent for their support on the pilgrimage to the well. They have heard much of the Gospel, but are far from a hopeful class, though not beyond the reach of Divine grace, as a recent conversion in Western India proves. While here, and at our second encampment, we visited two villages, the population of which is composed, in great part, of these Brahmins and their families, who have now increased so much in number, that they cannot all derive their subsistence from the profits of the pilgrimage, and many of them have therefore to employ themselves in other ways. They are seeking education for some of their children. They show more intelligence

than the average population of the villages, but more lightness than their humbler neighbours. We endeavoured to set the Gospel plainly and earnestly before them, and from some obtained for a time a quiet and attentive hearing, though our interviews generally terminated in some objections on their part, made with much levity.

During the week we visited eight villages, some of them more than once, and usually at each visit all three of us spoke to the people, and sometimes at two or three different parts of the village. Our congregations varied from eight or ten persons to thirty or forty. Sometimes we had before us poor working people who were so ignorant, and whose minds were so absorbed in the business of providing food for themselves and families, that it seemed doubtful if they could comprehend the simplest announcement of Gospel truth. And yet sometimes it is among people not more promising that the Gospel secures its most signal success. At other times we had hearers of higher social rank, as Zemindars and others. In only one or two instances did they show a disinclination to listen, yet those who did manifested very various dispositions.

I was surprised at the stolidity of one Brahmin, who attempted to defend his profession in a pretty large assembly, composed chiefly of low-caste people, and was met by Sooden with a string of satirical remarks on the pretensions of the Brahmins, which raised the laugh against him among those inferior castes, and yet he seemed to feel neither shame nor anger. The conduct of all present showed that it is not real intelligent respect that now upholds the influence of the Brahminical class, but merely the peculiar Oriental adherence to stereotyped rules and customs.

Many Zemindars whom we met are frequent hearers in Monghir. They usually welcomed the brethren with a friendly smile and greeting. The most pleasing assembly we had was in the village of Deek, at the house of a man who had shown much interest in the Gospel when visited by brother Lawrence some time before. He showed equal readiness now. Rustic seats were provided for us, and encouraged by the example of this man a good number of the villagers, including an unusually large proportion of women, came round and listened attentively to our consecutive discourses, either assenting to what was said, or asking questions that indicated a desire for further information. Though it is true that the majority of the people in these neighbouring villages have frequent opportunities of hearing the Word in Monghir, yet such an assembly as this showed clearly the advantage of meeting them also in their own villages, where they can hear and inquire, if well-disposed, without the frequent interruptions to our bazaar intercourse in Monghir from disputants of every variety of character.

THE GREAT FAIR AT ALLAHABAD.

I proceeded to Allahabad at brother Evans's request, who had invited brother McCumby, too, to take part with them in the labours at the fair. Brother McCumby and I were there from the 16th to the 29th of January. Brother Evans's residence is at a considerable distance from the site of the fair, which was all the farther off this year on account of the river receding and leaving a wide sandbank. But Mr. Evans kindly provided conveyance for us to and from the fair, and had a tent pitched which served for us to take some refreshment during the day in the fair, and an awning likewise, which afforded us shelter from the sun while addressing the people. The fair was not as large as usual, and we could not always gather numerous congregations at the awning. When that was the case we would take a stool to stand upon, and go to the middle of the broad street laid out by the authorities through the midst of the fair, leading down to the principal bathing-place, and there we rarely failed in securing numerous hearers. When the fair was thin we found equally good opportunities in the city, at brother Evans's preaching-stand in the principal square, where

great crowds usually assembled, and the effect of the preaching was as described by Sooden in his journal in the *Herald* for March. We were not the only labourers in the fair. Brother Heinig was there, and missionaries of the Presbyterian and Church Missions, together with rather a large number of Native preachers and colporteurs. As usual in a thinly-attended fair, the sales of books were in an even less proportion than the attendance. Beyond the privilege of declaring Christ to multitudes gathered from various parts of India, and the pleasure of witnessing the apparently earnest attention of many of the hearers, I have no notable circumstance to record respecting our labours.

On the 11th of February I had the pleasure to take with me to Jumalpure our dear brother W. H. Jones, long a deacon of the Circular Road Church, who has come here with the probability of becoming a permanent resident, and freed from public duties, is fully disposed to employ himself in the Lord's service in any way for which he finds opportunity. Our object on the present occasion was to accede to the request of some Baptist friends at Jumalpure, that we would conduct a prayer-meeting there. Our brother Mr. Erskine lent his room for the purpose, and made the best arrangements its size would permit for the accommodation of those who might assemble. As I was then going over on Tuesdays to preach to the natives in the bazaar, it was arranged that I should conduct the meeting on Tuesdays, after my engagement in the bazaar, and Mr. Jones kindly engaged to go over on Friday afternoons. The meetings were continued till lately twice a week, brother Lawrence rendering aid in my absence. But in the hot weather Mr. Jones's strength declined so that he was unable to continue his visits, and the Friday evening meeting had to be discontinued. The present arrangement is that brother Lawrence and myself take the meetings on alternate Tuesdays.

THE HINDEE NEW TESTAMENT COMPLETED.

On the 19th March it was my privilege to receive from brother Lewis the first copies of the completed Hindee New Testament printed from my revision. I feel very grateful to have been spared to bring the whole work through the press, and pray that my labour may be accepted of God, and its result prove acceptable to those who are qualified to judge of the faithfulness or otherwise of the translation, and the correctness or otherwise of the idiom. The work is already presented to the missionaries in the north-west provinces for their opinion. Not only is brother Lewis sending packets of the New Testament to the stations of our own Society here and westward, but sixty copies have been purchased by the North India Bible Society, and sent out to missionaries of all denominations in the provinces where Hindee is spoken. The state of their stock indicating that new editions of the New Testament in Oordoo and Hindee will soon be required, they have circulated two different versions in each language, requesting the opinion of missionaries as to which version is preferable, and what alterations, if any, are needed in it to suit it for the use of the Society. The Hindee versions sent out are that edited in London by Mr. Ullmann in 1860, and this which has now issued from our press. The opinions are requested to be sent in by February, 1869.

On the 11th instant we were permitted to rejoice with our Patna brethren, McCumby and Broadway, in their admission to the Christian Church of a Mar-waree of that city, who has been long an inquirer, and appears to be truly a sincere believer in Jesus. He has been here some weeks, and on account of family difficulties, our brethren thought it best to come down and administer the ordinance of baptism to him here. Many of his countrymen residing in this town were present at our chapel as spectators.

DECEASE OF THE REV. W. BAUMANN, OF HAYTI.

It is with great grief that we announce to our friends the unexpected decease of our esteemed missionary the Rev. W. Baumann, and the very serious illness of his widow. Our information is not much, and is contained in a letter from the Rev. W. H. Webley of Jacmel. It is some satisfaction to know that our brother did not meet with a violent death amidst the anarchy and bloodshed which prevail in the island, but there can be little doubt his end was hastened and the disease intensified from anxiety. We add to Mr. Webley's sad intelligence his description of the awful state of things around him. His letter is dated August 24th :—

“It is my painful duty to inform you by this mail of the death of brother Baumann. As yet I have neither date nor particulars of the event. Cape Haytien is besieged by the Cacos, Jacmel by the piquets, and Port-au-Prince by the revolutionary forces. We have thus no communication between the towns. For nearly four months I have had no letters from inland correspondents.

“The news of Baumann's sudden death, after two days of fever, at Grand Rivière, came to me from Cape Haytien, and by way of Kingston. Metellus (the native Evangelist) and a consul wrote. Both writers, as you will see by the extracts, also feared that Mrs. Baumann had not long survived her husband.

“The Prussian Consul, Mr. L. Payenstoker, under date August 1, says :—

“From the commanding general of Grande Rivière, Mr. Borno Monpoint, I learnt the death of our mutual friend, Mr. W. Baumann, and that his poor lady was in a dying state when he left that bourg about a fortnight ago, surrendering fort and bourg to the Cacos. All communication with the interior being interrupted, our town closely invested with the Cacos, I have neither been able to send out a physician, nor any other person, to inquire about this sad affair.”

“Other parts of the letter refer to the disposal of the effects of Baumann, in the event of the death of his widow. On this point the Consul asks for information. From this you will also see that Baumann must have died towards the middle of July.

“Full of sadness, Métellus writes, under date July 30 :—

“I have nothing to say of my own position. Whatever my own troubles, I must set them aside. What is all, in comparison with the sad news I got yesterday? My heart is riven with sorrow, and my eyes swim in tears, as I inform you of the departure of our dear brother Baumann for the invisible world. He succumbed, I am told, after two days' fever. After his death, his widow was taken seriously ill. She threw herself upon her husband's bed, wrapped herself in his bedding, and refused all succour. The general assures me that the doctor told him before he left that Mrs. B. could not long survive her husband, and even added that he feared she must be already dead.”

“Métellus' letter is a long one, but the above details are the principal. Even a P.S. only adds that two members of the St. Raphael Church were with the Baumanns in their sorrow. This is all that at present is known. Only when the revolution is over shall I be able to forward you the filling in of the sad tale.

“Baumann, I have no doubt, was prepared for death. He was a devout and holy young man, full of faith and zeal, and anxiety to be useful, and with his heart overflowing with love to Christ. The field of usefulness that was before him at Grand Rivière opened invitingly. The last time he wrote me, perhaps four months ago, he had five or six candidates on hand for baptism. Should my life be spared, and it be possible to visit them, I hope to do so after the re-

volution. Métellus especially needs encouragement. He has lost courage and is depressed, but is a man of the right stamp, and will return to hope and usefulness.

STATE OF THE COUNTRY.

"As to the revolution, I trust it will not drag on much longer. The reaction has been nearly suppressed. The Cacos are hemming Salnave closer and closer within the doomed circle of the capital. Any day the decisive blow may be struck. Meanwhile the piquets are doing no end of mischief, plundering, burning, and killing. Almost daily, from our house, we witness the burning down of three or four plantations. Salnave began this burning in the north, the Cacos retaliated, and now the piquets are indulging in the same stupid waste of property. For nearly three months past we have been besieged by them. Almost daily, for some three months past, we have been expecting them to enter the town. Now that fear has subsided. Expeditions sent out against them have caught or killed several of their chiefs, and sadly cut up the piquets themselves. At the same time we have no market and get no ground provisions. Flour and rice are the most we live on. Fever and dysentery—the latter, perhaps, from bad flour—are common. Many are dead, and the mortality is still great. Local deaths are, however, nothing comparatively. Salnave must have lost 8,000 men, and the Cacos over 2,000, since the first outbreak of the latter; and already some 3,000 piquets must have been cut up in the south. In the north we hear nothing of these. All this is awful, even heart-breaking. One asks, "What is to become of Hayti? With a people given to idolatry, and a soil drenched with blood, the curse, and not the blessing, in the absence of repentance and amendment, must be anticipated. Yet I am hopeful. People are beginning to recognize the hand of God in the tremendous storm that has swept over their land. After this, too, unless people go stark mad, we shall hear no more of revolutions for years to come.

"This is the pretty general opinion. All parties have had, it seems, enough of it. With peace, then, returned, and confidence restored, much may be expected. Our hope, nevertheless, is in God, and not in man. Hayti would soon be converted, if British Christians pleaded heartily and unitedly for her people with God."

 THE BENGALI MARKET.*

HERE is a lively bustling scene. Along the banks of the river are lines of sheds, and men and women by hundreds are gathering in and around them. These sheds are built of bamboo mats, fixed on wooden poles, and roofed over with a thatch of straw. Groups of men stand about, others squat promiscuously on the dusty roadside, or saunter here and there in the rays of the burning sun. In the shade of the giant peepul trees are seated old women and girls, with baskets before them, containing fruit and vegetables, and eggs and poultry. From the boats which crowd the river banks, men are hurrying up with loads of fish, shrimps, and crabs. Fruit of all kinds; the luscious mango, the juicy melon, the mealy plantain, the sour tamarind, are thrown in heaps on strips of the matting that line the roadside. In the shops are bags of rice, the common food of the people; lentils of several varieties, salt, sugar, treacle, onions, chillies, garlic, and sundry other condiments used in the preparation of the Indian curry. Piles of cocoa-nuts, tied in pairs by means of their own flexible stems, and of areca nuts in their fibrous coating, line the path-

* From "Scenes among which we labour." *By the Wife of a Missionary in Bengal.* London: Elliot Stock, Paternoster-row.

ways that intersect the market; whilst here and there men squat on the ground, exposing on brass and wooden trays the sweetmeats they have for sale, some of which are white, being made of sugar and curds, and others brown, consisting of flour mixed with treacle and *glue*. Cows and goats stand at a little distance, waiting for the rejected fruits and greens that are every now and then being thrown to them. Dogs rush about barking and snarling at each other. Men and boys shout to one another, and dispute vociferously over their bargains. The shrill voices of the women, all impatient to buy or sell, increase the clamour, and make a perfect Babel of the place; whilst singing mendicants, with glass beads round their necks, and cocoa-nut shell cups in their hands, go from shed to shed, demanding at each a contribution either in kind or money. Other beggars, too, are lounging about at the corners of the shops, or under the shade of the trees, exposing their sores, and with outstretched hands, droning their monotonous cry for alms.

THE MISSIONARY IN THE MARKET.

But let us get back to the river side. There is a crowd there watching a little green boat that is struggling to reach the shore. The missionary stands on the deck with an open umbrella in one hand and a book in the other. His native preachers are with him, and as soon as they can discover a passage across the crowd of boats that still lie between them and the bank, they step on shore. The people recognize the missionary, who has frequently before visited the market, and they call out, "Salam, Padri Saheb; Padri Saheb, salam." One of the boatmen now appears with a basket of tracts and books on his back. "Ayi Rishi Khrister bohi," they cry out,—“These are books about Jesus Christ”—and instantly the preachers are beset by scores of eager applicants for the contents of the basket. Sometimes the crowd threatens to become unruly, and then the missionary has to stand close to the boatman to keep him from being overpowered and too suddenly relieved of his burden. But as the missionary party move towards the market, they attract little notice from the busy throng of buyers and sellers, who hardly look round at them.

The missionary walks along the dusty road, glancing at the goods on either side, and having reached an open space, he stops to address a bystander—

“My friend, have you walked a long distance to-day?”

“Oh, yes, saheb, it is three *coss** from my village, and I have had to walk all that way this morning.”

“Come, then, with me, and rest under this tree.”

An aged man comes tottering by—

“My poor fellow, how old are you?”

“Well, sir, I cannot say exactly, but I must be near seventy years old; I cannot last much longer. My eyes are dim.”

“Come, then, and let me show you the way to eternal life.”

“I have heard my son talk of the Padri Sahebs, that go about telling the people of Jesus Christ. Are you a Padri Saheb?”

The colloquy is perhaps interrupted by a beggar, who limps up to the missionary in the hope of exciting his compassion.

“Saheb,” whines the wretched man, “I am dying from hunger; I have not a cowrie to buy food with.”

Thus appealed to, the missionary throws a couple of pice to him, and says, “Go and buy some rice, and then come back to me, and I will tell you of the food which will satisfy you, so that you will never hunger again.”

By this time twenty or thirty people, including women and boys, have gathered round him. Some are intent on business, and only stay for a few minutes to hear about the “pearl of great price,” and then move away, wondering in their minds

* A *coss* is equal to two miles.

what it is all about. Others, having nothing particular to do at the moment, listen quietly, as the missionary, in clear and earnest accents, speaks of man's guilt, of the need of a Saviour, and of the way of eternal life opened by the Gospel. One and another shakes his head, and says, "These are good words—who ever told us of such things?" Others exclaim, "Our priests teach differently; and what our fathers and grandfathers believed, we must hold to. Others again, in the inner circle of the crowd, fix their moistened eye on the face of the missionary, and when he has done speaking, hold out their hands for the Word of Life. "A book, sir. We want to know some more of the Christian's God, and to learn the wonderful story of His love."

THE POOR LEPER.

Dear reader, we have hopes of many such to be met with at market-places. In a certain village of Bengal, there lived a Hindu leper. He was friendless and miserable. Disease had taken fast hold on him, and he was weary of life. For several years he had walked daily to the shrine of some god, to sacrifice a kid or a goat, and to give money to the priests for poojas and prayers on his behalf. Many were the feasts he prepared for his Brahmins, and the gifts he bestowed on them, in the hope that they would pray for the removal of his disease. But these efforts were fruitless; he was still a leper. At last he determined to wash himself in the waters of a sacred river. He made a pilgrimage to Muttra, where, twice daily, he plunged into the holy tide, muttering prayers to his gods. But the waters had no healing power for him, and his gods were deaf to his call. Footsore and weary, he retraced his steps to his native village, and there he thought he would lay himself down and die. One day, not long after his return home, he dragged himself to a neighbouring market to buy some food. He saw a crowd gathered under the shade of a large tree, and heard a voice in earnest tones. He was attracted to the spot, and was soon drinking in the words that fell from the lips of the preacher. "Cleansing for the leper? Do I hear aright?" and he moved closer. The crowd gave way, and let him pass. Standing close beside the preacher, he listened to the blessed story of Christ's power and mercy. "Can the Christian's God cleanse me of this leprosy?" he asked, pointing to his own diseased body. "I will cast myself at His feet." This he did; in the blood of Christ he was cleansed of his spiritual leprosy, and, not many months after, freed from the body of this death, he stood spotless in the realms of the blessed.

THE EFFECTS OF PREACHING.

This is one out of many instances which missionaries can give, of the way in which salvation comes to people who go to the markets intent only on buying and selling. Sometimes those who have heard the Gospel make fun of it, or try to prove to the missionary that Mahomed or any one of their gods, is as good a Saviour as Jesus Christ, and sometimes they get angry because they cannot defend their own religion, and say that the missionaries try to make converts because they are paid so many rupees by the Government for every convert they can show. One man tries to turn the preaching into ridicule by asking, "Will you give me an English wife, Padri Sahab, if I become a Christian?" Another, feeling that he has somehow heard true words, says with a half-suppressed sigh, "It is no use my thinking on these things. My friends would never allow me to be a Christian; and if I were to become one, they would take away my wife, my children, all my property, and perhaps, too, my life." There may be one or two men in the crowd who take a tract offered to them, and then go away without saying a word; but weeks or months after they will find their way to the missionary's house, remind him of the occasion on which they heard him tell of Christ, and ask for more instruction. They then put on Christ, and are reckoned among the fruits of missionary toil.

And so the work goes on, day after day, month after month, year after year. The seeds of truth are scattered broadcast over the land. The words of life heard from the lips of the Christian teacher in the markets, and the religious books he there distributes, are carried into all the surrounding villages, and so the Gospel finds its way into places where the missionary himself has never been able to go.

HOME PROCEEDINGS.

The Missionary Services during the month of September have been very numerous, and for the most part both interesting and well attended. It will be convenient to give them in a tabulated form.

LOCALITIES.	DEPUTATIONS.
Yorkshire, North Riding - -	Rev. G. Kerry.
" East Riding - -	Rev. J. Parsons.
Leicestershire - - -	Rev. G. Kerry.
Worcestershire - - -	Revs. Q. W. Thomson and Hormazdji Pestonji.
Cornwall - - -	Revs. J. Martin, M.A., and J. Hume.
West Lancashire - - -	Rev. J. Parsons.
North Devon - - -	Rev. E. F. Kingdon.
Mid. Devon - - -	Rev. W. Walters.
Somersetshire - - -	Rev. G. Kerry.
Hampshire - - -	Rev. Q. W. Thomson.
Hertfordshire - - -	Rev. J. Trafford, M.A.
Huntingdonshire - - -	Rev. J. Stent and Dr. Underhill.
Norfolk - - -	Rev. G. Rouse, LL.B.
Plymouth, &c. - - -	Revs. J. Aldis, and J. Hume.
Birmingham - - -	Rev. Q. W. Thomson and Dr. Underhill.
Coventry - - -	Dr. Underhill.
Chatham - - -	Rev. J. Kingdon.
Bedford - - -	Rev. W. Allen.
Reading (Hosier Street) - -	Rev. Dr. Hoby
Yorkshire (Bradford District)	{ Revs. J. P. Chown, and J. Bloomfield, with Local Brethren.

In every case the Committee has been largely indebted to the aid of brethren on the spot. In the Bradford district the services have been conducted entirely by local ministers, assisted by several of the members of the churches, in this last respect affording an example that we desire to see followed in all parts of the country. Our churches, with few exceptions, contain many gifted brethren able to speak efficiently on missionary work. Experience shows that the interest of the meetings is very largely increased where such brethren are associated with the deputation. In the announcement of the arrangements for the meetings the Secretary admirably says:—

"Spared to welcome our Mission Anniversaries again, beloved brethren, it will be our desire that they may be times of refreshing at home, and tributary to the great work abroad. Let SPECIAL PRAYER be offered before each meeting that it may be divinely blessed. It is encouraging to know that the financial results of last year were about £60 in advance of the year before, as that year was of the one preceding. May this year be still more in the same direction."

So far as the lists furnished us supply the information, the above services have been held in no less than *one hundred and thirty* towns and villages. May the quickening influences of the Holy Spirit have been felt in all the meetings, and the sympathy and interest evoked fall in blessing on the labours of the missionaries abroad.

We wish to call especial attention to the article in the present *HERALD*, entitled, "A Bengali Market." It is from the pen of Mrs. Robert Robinson, of Intally, Calcutta. We strongly recommend her little volume to the perusal of our friends.

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.

QUARTERLY MEETING OF COMMITTEE.

The next Quarterly Meeting of the Committee will be held in Brodmead Chapel, Bristol, on Tuesday, the 13th October, at 11 a.m. All ministers, treasurers, and secretaries of auxiliaries, with all honorary and corresponding members, are earnestly invited to attend.

In the evening a public missionary meeting will be held in Colston Hall, at 7 o'clock. Elisha Robinson, Esq., has kindly consented to take the chair. The following ministers are engaged to speak:—The Revs. N. Haycroft, M.A., J. Bloomfield, J. Clifford, M.A., Dr. Price, and J. A. Spurgeon.

CONFERENCE AT PORTSMOUTH.

A Missionary Conference of ministers and deacons connected with the Southern Association was held in Kent Street Chapel, on Monday afternoon, September 14th, at 3 o'clock, previous to the annual meeting in the evening.

The following ministers were present:—From Southampton: Revs. C. Williams, R. Caven, B.A., J. Collins. Romsey: Rev. S. B. Brown, B.A. Whitchurch: Rev. T. Morris. Beaulieu: Rev. J. B. Burt. Salisbury: Rev. G. Short, B.A. Poole: Rev. J. Osborne. Southsea: Rev. J. H. Cooke. Landport: Rev. E. G. Gange. Portsea: Rev. J. G. Gregson.

Dr. Underhill attended as a deputation from the Society. Rev. Q. W. Thomson, missionary from West Africa, was also present.

Rev. J. B. Burt presided. Rev. T. Morris engaged in prayer.

Dr. Underhill gave a general statement of mission work abroad and of the state of the Society at home.

Rev. G. Short moved, and Rev. J. Collins seconded the first resolution:—

"That this Conference expresses its devout gratitude to the God of all grace for the success which has attended the labours of the Baptist Missionary Society, its sympathy with the Committee and the missionaries in their great and noble work, and its resolve to support the Society by its contributions and prayers."

The second resolution was moved by Rev. J. G. Gregson and seconded by Rev. J. H. Cooke:—

"That this Conference, while thankful for the liberal response made by the churches to appeals for aid to the Baptist Missionary Society, strongly recommends the formation of auxiliaries for the purpose of securing regular contributions alike from the members of our congregations and the young people of our Sunday-schools."

The third resolution was moved by Rev. T. Morris and seconded by Rev. R. Caven:—

"That the thanks of this Conference be given to Dr. Underhill for his kindness in attending the Conference, and the information he has given upon all matters relating to missionary operations both at home and abroad."

This deeply interesting and important Conference was concluded by the chairman pronouncing the benediction.

APPEAL FROM THE YOUNG MEN'S ASSOCIATION.

The committee of the Young Men's Association in aid of the Baptist Missionary Society invite the young men and women of the Baptist Churches seriously to consider the following statement:—

The Baptist Missionary Society was established more than 75 years ago. At that time the British Islands and North America could alone be said to possess vital Christianity to any extent. Since then the Gospel has been preached in most of the nations of the earth, and countries long closed against its entrance now welcome the approach of the missionary.

More than two hundred and thirty brethren have been sent forth by the Society, and devoted the energy of their days to the preaching of the cross. The success of its missions in India, China, Africa, West Indies, Brittany, and Norway, evidences that the blessing of God has rested upon the earnest and devoted labours of His servants. At the present time some of the stations urgently call for additional helpers; and the places of others who have gone from toil to rest remain unoccupied, whilst new openings present themselves.

The importance of sending out additional labourers has pressed very seriously upon those having the direction of the Society; and to meet the desire expressed in many quarters, they have resolved, in addition to the acceptance of missionaries as heretofore, to receive proposals from young men willing to enter upon the work of evangelization in heathen lands, receiving their support either wholly or principally from the people among whom they labour, the Society rendering only such aid as it may at any time be in their power to afford. They will also gladly receive any contributions specially given for the use of such brethren, by churches or private Christians, and forward the amounts to those for whose aid they are designed.

The labours of the Young Men's Association (formed more than twenty years since) have been principally confined to the metropolis. The committee, however, deem the present to be a time when its efforts should be extended to the country, and they earnestly appeal to the young men and women of the churches on behalf of the work of the Lord in foreign lands.

Men of earnest devoted Christianity are needed, who, for the sake of the love they bear their Lord, and from sympathy with the heathen in their ignorance and sin, will enter into the field, counting not their lives dear unto them if they may but preach the Gospel of the kingdom.

Money is also required. The Society needs a permanent increase of £5,000 per annum to render its present agencies efficient. To every young and energetic disciple of the Saviour this appeal is made for an increased liberality in their contributions. Surely if brethren, relying upon a faithful God to provide for them, can be found who are willing to give themselves to this work (and some have already offered), those whom He has made the trustees of His bounty will give with no niggardly hand towards their support.

While appealing for men and means, the committee would ask *the earnest and continued prayers* of every reader of this appeal. Missionary societies were the result of prayer. Country after country has been opened to the missionary in answer to earnest supplication; the localities most blest have been those constantly remembered at the throne of grace; and surely the present is no time for restraining prayer. The whitened fields of missionary labour—the enervated condition of many brethren there—the lack of zeal at home—these and other signs call for prayer, that the will of the Lord of the Harvest may be revealed, and His promise to His Son fulfilled.

The responsibility of the work is individual, for he that gathereth not with the Lord scattereth abroad. We therefore urge every reader of this appeal to consecrate themselves and their substance to Him who lived, loved, and died for them, for "ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Rev. J. Trafford requests us to acknowledge the following donations towards New Buildings at Serampore College, Calcutta:—		£	s.	d.		£	s.	d.
	Rev. Dr. Gotch.....	5	0	0	Miss Gotch.....	1	0	0
	Mr. G. H. Leonard.....	5	0	0	A Friend, by Mr. R. B.			
	Mr. J. Eyre.....	5	0	0	Sherring.....	1	0	0
	Mr. W. Pethick.....	5	0	0	Mr. H. Medway.....	1	0	0
	Mr. J. H. Leonard.....	5	0	0	Mr. Jas. Smith.....	2	0	0
Messrs. E. S. and A.	Mr. W. Sherring.....	5	0	0	Mr. J. C. Cummins.....	2	0	0
Robinson.....	Mr. W. Pearce.....	5	0	0	Mr. J. Gouldsmith.....	2	2	0
Mr. R. B. Sherring.....	Mr. A. F. Morcom.....	5	0	0	Mr. H. Strugnell.....	1	1	0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS, Saker, A., July 10, 11, Aug. 13; Fuller, J. J., June 27, July 7; Smith, R., June 28, July 10, Aug. 7.

AMERICA—

BOSTON, Smith, T. A., Sept. 3; Warren, J. G., July 3, Aug. 15.
OHIO, Gill, Mr., July 13.
PHILADELPHIA, Martin, H., Aug. 10.

AUSTRALIA—Price, J., June 19.

ASIA—

CHEE-FOO, Laughton, R. F., June 23, 29.

INDIA—

AGRA, Grogson, J., July 2, Aug. 13.
ALIPORE, Pearce, G.
BOMBAY, Gillott, C. O., June 15.
BENARES, Heinig, H., July 23.
BARISAU, Bate, J. D., June 17.
CALCUTTA, Lewis, C. B., June 10, 25, July 2, 9, 15, 18, 31, Aug. 6, 31; Wenger, J., Aug. 10, 20; Robinson, R., June 17, July 30.
DELHI, Smith J., July 16.
JESSORE, Ellis, J., June 17; Hobbs, W. A., June 18, July 23, Aug. 4.
MAGOORAH, Thomas, J. W., June 20.
MONGHYR, Dear, H., Aug. 17; Lawrence, J., May 10.
RHOTUCK, Williams, J., Aug. 15.
SERAMPONE, Anderson, J. H., July 9, 22, Aug. 12; Jones, W. H., July 31; Dakin, E., June 25, July 13, 22, 30; Martin, T., July 23, Aug. 15.
SEWRY, Reed, F. T., Aug. 3.

CEYLON—

COLOMBO, Pigott, H. R., June 23, 30, July 31; Allen, Mrs., Aug. 10.

EUROPE—

FRANCE, Paris, Robineau, M., Aug. 18; Fisk, G., Aug. 1.
GOPPINGEN, Supper, E. F., Aug. 20, Sept. 8, 12.
GUINGAMP, Bouhon, V. E., Sept. 8.
KRAGEROE, Hubert, G., Aug. 3.

WEST INDIES—

BAHAMAS, GRAND CAY, Evans, Mary, July 28.
GRAND TURK, Storr, P., and others, Aug. 14.
INAGUA, Littlewood, W., July 6, Sept. 9.
HAYTI, Webley, W. H., July 10, Aug. 24.
HONDURAS, Henderson, A., Aug. 22.
CAPE HAYTIEN, Kett, S., Sept. 18.
TRINIDAD, Gamble, W. H., July 7; Law, J., July 9.

JAMAICA—

BROWN'S TOWN, Clark, J., July 1, Aug. 6.
BLACK RIVER, Barrett J., July 7.
MORANT BAY, Teall, W., July 22, 23.
MONTEGO BAY, Hewitt, E., July 23, Aug. 19.
RIO BUENO, East, D. J., July 1, 16, 18, Aug. 1; Roberts, J. S., Aug. 4.
SPANISH TOWN, Philippo, J. M., July 6, Aug. 5.
STEWART TOWN, Webb, W. M., July 23.
ST. ANN'S BAY, Millard, B., Aug. 7.
SAV-LA-MAR, Burke, W., July 21.

ACKNOWLEDGMENTS.

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

Juvenile Missionary Working Party, Sheppard Barton, Frome, per Rev. T. G. Rooke, B.A., for a box of clothing for Rev. W. A. Hobbs, Jessore.
Young Friends at Buckingham Chapel, Clifton, per Mr. G. C. Ashmead, for a box of clothing for Rev. J. E. Henderson's School, Jamaica.
Ladies' Missionary Working Party, Mare Street Chapel, Hackney, per Mrs. Price, for a box of clothing for Mrs. Heinig, Benares.
Hastings and St. Leonard's Ladies' Missionary Working Association, per Miss Boyes, for a box of clothing for Rev. R. Smith, Cameroons.
Committee of Sunday-school Union, for grants of books for Revs. K. Smith, Cameroons, and J. Davey, Nassau.

Mrs. Croll, Highgate, for a bale of clothing for Mrs. Smith, Delhi.
Mrs. Short, Hitchin, for a parcel for Rev. R. Smith, Cameroons.
Mr. Thos. Harvey, Leeds, for parcels of books for Revs. B. Millard and J. B. Service, Jamaica.
Mrs. Risdon, Pershore, for a parcel of clothing for Rev. J. Kingdon, Jamaica.
Mrs. Gething, Newport, for a parcel of magazines.
Mrs. Caswell, Trowbridge, for ditto.
Rev. J. Rothery, Bampton, Devon, for ditto.
Mrs. Coote, for ditto.
Mr. R. S. Foster, for Nos. of Freeman, &c.

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. C. B. Lewis, 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.