

THE MISSIONARY HERALD.

FETISHISM AND MONOTHEISM.

BY REV. W. ASHMORE, AMERICAN BAPTIST MISSIONARY, SWATOW, CHINA.

THE positive philosophy in the application of its principle to theology, asserts that the progress of mankind has been from Fetishism to Monotheism ; that Fetishism is the primitive and natural religion of mankind ; but that, as the race advances, man begins to cease imagining everything to be God that moves ; and that then the process of elimination goes on until Fetishism rises into Polytheism, and Polytheism into Monotheism.

The Apostle Paul affirms just the opposite of this. He teaches in the first of Romans that originally men knew God, but were not willing to glorify Him as God, and that then the process of departure began from Monotheism to Polytheism,—through worship of images made first like to corruptible man, and then to birds, and then to four-footed beasts, and finally like unto creeping things.

We have the records of several very ancient systems of heathenism. If the teaching of the positive philosophy be true, we shall expect to see the earliest of these records filled with the traces of Fetishism, and shall be able to trace the process of elimination until we rise to Monotheism. But if the Apostle has informed us correctly, then as we trace back the stream of heathenism, we ought to find Monotheistic conceptions becoming more and more distinctly defined, as we approach the patriarchal age.

Let some of these records be put into the witness-box, to testify in behalf of the truth.

1. Vedantism. The Vedantic writings are believed to be the oldest religious documents in the world, next to the Pentateuch. Indeed, they are supposed to have been written not more than a hundred years after the Exodus. They take us back therefore to patriarchal times.

We find that whilst idolatry had been becoming fully inaugurated, yet
NEW SERIES, VOL. XII.

the knowledge of one Supreme Being, who is God over all, was still retained with wonderful clearness. Indeed some of the conceptions of these same Vedas seem almost like the teaching of Inspiration. "There is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is universal." "The God above all gods, who created the earth, the heavens, and the waters." These sentences are taken from the Rig Veda, and are quoted by Professor Draper in his "History of the Intellectual Development of Europe," a book written obviously in the interest of infidelity.

There are other teachings equally explicit. Under the name of the Supreme Brahm, a being is represented with attributes that belong to none but Jehovah. "He is awake while all creation sleeps." "He is the immaculate." "He alone is said to be immortal." "All beings are under His protection." "He is without beginning or end, mighty and supreme." "He is the Creator of all." "He is the Cause." "Him the sun cannot enlighten, nor the moon and stars, nor can the lightning enlighten Him, much less can fire; but they all borrow their light from Him, and shine by His effulgence."

These quotations might be multiplied greatly. That they are found mixed with other thoughts and conceptions which are false and puerile, instead of weakening their testimony, only strengthens it; for it shows that already their foolish heart was becoming darkened. The fact of the name of Brahm being used is also against them. It confirms the Apostle's charge of robbing God of his glory.

The point of the argument is that in those days, and notwithstanding a gross admixture of idolatry, there did exist a clear and exalted conception of one Supreme Being, who made all things and supported all things by the word of His power.

Bear in mind that the above conceptions were retained as a part of heathenism as late as about six hundred years after the death of Noah, and fourteen hundred years before the coming of Christ.

Let us now pass over an interval of five hundred years, and come down to the date of the famous Institutes of Menu, 900 B.C. We find a most marked deterioration; the descent from bad to worse has been fearful. We have Mr. Draper's admission that the doctrine of the Divine Unity now becomes more distinctly mixed with Pantheism.

And here the testimony of Mr. Elphinstone comes in. He specifies, as important changes made subsequent to the Institutes of Menu, "a gradual oblivion of Monotheism and the introduction of the worship of deified mortals,"—whilst some gods that were formerly worshipped are now neglected, and new ones are introduced in their place to such great extent that India is said to be afraid lest the worship of gods would be supplanted by the worship of men.

After a lapse of three hundred years, during which the above-mentioned "gradual oblivion of Monotheism" is taking place, we come to the era of Gaudama, the founder of Buddhism, as he is called. It would be more proper to say of him, that he collated and expounded the various sequences of previous forms of idolatry. He embodied the system in words, but he did not first propound its atheism,—which was the gradual development of three preceding centuries.

As the result, we find that the existence of a Living, Supreme Being, is now denied altogether, and his place is occupied by what is called a Supreme Power—"a self-existent, plastic principle, but not a self-existent God."

Moreover there has now ceased to be any objection to the worship of images from any one. And it is taught too that praying can be done by machines as well as by the living voice.

And now what is the state of the heathen mind to-day, in the countries where the preceding experience has been passed through? We are commonly told that the natives of India put the number of their gods at three hundred and thirty millions. Every mountain, every hill, and every valley has its divinity. Toads, snakes, lizards and crocodiles are worshipped. Even sinks and cesspools are supposed to have their gods that reside in them. Every occurrence of life is imagined to be connected with demons and hob-goblins.

On the other hand the knowledge of that Supreme Being whose attributes of glory and works of creation are chanted unceasingly in the hymns of the Rig Vedas, is so obliterated, and all regard for Him is so completely lost, that to-day there is, so far as is known, *only one temple sacred to Him in all India.*

So then the testimony of these living witnesses confirms the teaching of the Apostle Paul, and proves the course of the human mind to be from Monotheism to Polytheism, and from Polytheism to Fetishism in one direction, and to Atheism in another. The class of minds naturally inclined to follow a system blindly to its natural conclusions, went on to Fetishism. The speculative class of minds, the Sadducees of Brahminism, recoiled from this step and became Atheists.

2. Confucianism. A much greater antiquity is claimed for the Chinese people than can be adequately proved. Of late years this subject has been taken up by competent scholars, such as Rev. Dr. Legge and Rev. Mr. Chalmers, and they have shown that although there were persons living in the western confines of China a little before the year B.C. 2000, and about the time of the death of Noah, yet this population was crude and undeveloped, and doubtless but recent emigrants from the plains of Shinar. The historical records of the time are legendary and fragmentary, and it is difficult to discover the truth. They are contained in the "Shi king." Book of Odes,

(Shoo king," Book of Annals, and have been translated and edited with great ability by Dr. Legge.

About the year B.C. 1600, these records begin to wear a truthful historical aspect. It needs to be stated that they are not concerned with religion, like the Rig Vedas, but with civil and political matters, and therefore the light thrown on the religious belief of these primitive dynasties is incidental. The teachings are brief, but are none the less valuable.

The evidence shows that as late as B.C. 1600, there existed in the Chinese mind a distinct, positive conception of One Supreme, Living God, who is the close observer of human conduct, and the arbiter of human destiny. The language in which this is set forth is more plain and decided than any used at a later day by Confucius. Thus the Chinese Emperor Tang, whose era is placed at B.C. 1600, says "The great God has conferred even on the inferior people a moral sense, compliance with which would show their nature invariably right." "As I fear God." "Our good and evil are recorded in the mind of God." "I will examine these things in harmony with the mind of God," meaning by this last sentence that he will judge himself and judge others righteously by the mind of God.

Mr. Chalmers, who has gone carefully over this department of Chinese literature, to ascertain its bearing on the controversy about a proper term for the word God in the translation of the Scriptures, has counted more than eighty instances in which the words *Shang Ti* occur, with the meaning of One Supreme Deity. In the "Book of Odes," the oldest of the Records, they are used in that sense only, save in a single instance, where they are applied ironically to a presumptuous emperor.

This Supreme Ruler is represented as standing entirely alone and unique,—having no pedigree, no brothers, no family, no rivals,—the highest object of worship,—which, when it is offered to Him, is shared with no other, as was the case among subordinate deities.

The existence of other and inferior gods was recognized as an article of the popular faith, and even then too the Manes of ancestors received some sort of posthumous homage. But this does not in the least affect the argument, which is occupied with showing that originally the term *Shang Ti*, Supreme Ruler, designated *one Being and only one*. The designation was personal and individual. But in the course of time this application to One particular person ceased. It began to be applied to other and various persons, and thus the Monotheistic conception passed over to the Polytheistic. There came "gods many and lords many."

We discover the transition plainly in the works of Choo Hi, in his commentaries on the "Rites of Chan,"—a book which describes the state of things six or eight hundred years later than the era of the above-mentioned Tang. According to his account, the term *Shang Ti* had now become a

general designation for all the gods. Thus the primitive conception began itself to disappear. At the same time we are struck with the more frequent substitution of *Tien*, Heaven, for *Shang Ti*, the Supreme Ruler who dwells in heaven. This is another long stride in the departure from the idea of a personal God, ruling over all.

And then we notice, following in due order, another corruption,—the introduction of a species of philosophical dualism; *Ti*, earth, becomes associated with *Tien*, heaven; and that which is designated by the expression *Tien Ti*, heaven and earth, becomes the recipient of the highest homage. Thus the throne and the footstool of God are worshipped, but the God who sits upon the throne is discarded altogether. And in them are verified the words of Paul,—“Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed for ever.”

In these modern days, the designation *Shang Ti* has an almost indiscriminate application. By the common people in different sections it is applied to favourite idols, very different from each other.

Besides all this, deified men and women are worshipped in China, far more even than Heaven and Earth. And under certain circumstances animals and birds and snakes claim a share of the popular homage. In this district of Tie Chiu there is to be found, to my own certain knowledge, a low grovelling and disgusting Fetishism, exceeded only by that of the squalid tribes of Africa. So then this witness agrees with the other.

In this outline the statements are meagre, but they will be sufficient to indicate the nature of the refutation a full history of heathenism will give of the asseverations of the so-called Positive Philosophy, “profane and vain babbling and oppositions of science falsely so called.”

SWATOW, CHINA, *March*, 1868.

NEWS FROM MONGHYR.

BY THE REV. J. LAWRENCE.

SINCE I wrote last I am thankful to say we have had some grounds for encouragement in our English work. The baptism of a young person in March, 1867, made an impression on the mind of one of her young friends, which ultimately led her to resolve to profess her faith in the Saviour by baptism. She spoke to two of her sisters on the subject, who, unknown to each other, had been thinking very seriously on the duty of devoting themselves to the service of the Lord. After hesitating some time through timidity, all three sisters came one after the other to solicit baptism. About the same time a cousin of the above three young persons, who had received many serious impressions at different times, was brought to a decision by the death of her father. She felt it her duty to follow the Lord Jesus Christ, and wished, without further delay, to be baptized. We had every reason for believing that these young people were sincere. The statements which they gave of their views and feelings in regard to religious

truth were very pleasing and satisfactory; and the testimony borne by the parents and relatives, who are members of the Church, as to their consistent conduct, was also satisfactory. They were, therefore, accepted by the Church, and admitted as members. At the same time were admitted a mother and her youthful daughter. The mother had for some years held Baptist views, and wished to be united to a Baptist Church; but she had been hindered from doing so by the opposition of her Roman Catholic husband. Circumstances, however, had changed, and, being no longer under the same restraint, she resolved now to carry out her convictions. Having reason to believe her to be a truly converted person, the Church accepted her. Her daughter had but recently been awakened to a sense of the importance of personal religion. The means of grace at Monghyr, and the conversations of her religious friends, appear to have been made useful to her. As we had no reason to doubt her sincerity, and the reality of her conversion, she too was accepted by the Church at Monghyr. And on Lord's-day, the 23rd of August, all the six candidates were baptized in the chapel-baptistry. The services were solemn and interesting, and there is hope that many good impressions were left on the minds of some of the spectators. Brother Parsons being absent on a missionary tour at the time, our friend, Mr. W. H. Jones, kindly consented to conduct the usual morning service, and gave us an excellent sermon, with which all were pleased. We then had a hymn, an address, a prayer, and the baptism. I trust we had the presence of our Divine Master, and some, at least, found it good to be there. May those who then confessed Christ before men abide in Him to the end, and at last be owned by Him, before His Father and the holy angels!

CONVERTS IN EASTERN BENGAL.

BY THE REV. R. BION, OF DACCA.

Lately a young man of Mr. Livingstone's Bible-class came forward and wished to be baptized. His guardian and relations, however, got informed of his intention, and quietly removed him by boat to some place unknown to us. He is the son of a deputy magistrate, and full of promise.

We have prayed for him in our prayer-meetings, but as yet nothing has been heard of him.

These are the so-called enlightened Brahmos or Deists, who are our most inveterate enemies. They do their utmost at present to frighten away the young men of Mr. Livingstone's Bible-class; but the Lord reigns in the midst of His enemies and shall scatter them by-and-by.

Among the eight converts I baptized last February at our chapel, is a brother of Raj Kumar, preacher in Mymensing. They both know and have taught Sanskrit, and come from the higher caste Brahmins. This brother was among us for nearly a year, and studied the Bible thoroughly.

At times I nearly got tired of his objections and doubts, which he from time to time brought forward in his interviews with me, but at last he found peace and was baptized. He is one of those rare exceptions, who are in real earnest, and who sift every argument before they accept it. He is now with Mr. Pearce, and the latter uses him, besides his studies, to teach Sanskrit. Another convert was a Garo, but not half so thoughtful and intelligent; he also is among the students of Mr. Pearce's class.

I shall, God willing, be at Mymensing in June, and hope to baptize two new converts at that station. From there I shall, if well enough, proceed to Brahminberria and Comillah, and preach there right and left the Gospel of our God.

The Zenana work goes on promisingly, and you will be glad to hear that we have local contributions enough to pay all the expenses. An extra fund was raised, which is in Mrs. Livingstone's keeping.

CONFIRMING THE CHURCHES.

BY THE REV. W. LITTLEWOOD, OF TURK'S ISLANDS, BAHAMAS.

HAVING finished the term of my probation, between four and five months, at Turks' Islands, I took my departure with mingled feelings of gladness and sorrow. I knew how much we were needed there, and of the pressing necessity of returning to Inagua as early as possible. I am sorry I was not able to make any better arrangement than leaving the churches at Turks' and Caicos Islands to the care of the deacons.

At the Caicos I met a young man of some talent and education, well spoken of in all the churches. We appointed him as a general visitor for six months with a view to his becoming their pastor. The plan at first met with general approval, but I have lately heard that it is now unacceptable.

To visit the Caicos I had to charter a vessel to take me to the east-end and another to take me from the west-end to Inagua. The latter left Turks' Islands sometime after me, and brought my family to North-West Point. We had a pleasant sail of a few hours to East Harbour. The salt business is carried on here as at Turks' Islands.

The Wesleyans are the most numerous and best organized religious body, and Baptists the most poor and illiterate, and hold the public worship in a mere hut. I preached twice in the Wesleyan Chapel; it is a new building raised on the foundation of the former one, which was destroyed by the hurricane.

On Monday morning, quite early, I left in an open boat for Lorimers, it being more suited to the shallow water. The sun came down with great power, whilst we tugged away at the oars or pushed the boat through the sand. At length we came to a bar that could not be passed, and the captain kindly took me on his back and carried me to land. We had now to walk eight miles, and reached the settlement at 5 o'clock, tired and exhausted. The people soon began to assemble for worship in a private house, the chapel not having had its damages repaired since the hurricane, the fine Mission-house was also still in ruins. I had sent materials for the chapel, which I hope will soon be found useful. The public service and Church business kept me employed till a late hour.

The next morning I met the class leaders, and attended to more Church business, dedicated several children to the Lord, and in the afternoon walked to Bombarra, the next settlement. The chapel here suffered but little in the hurricane; it is a good substantial building, well attended, and kept in good order. The Church appeared peaceful, and satisfactory accounts were given in by the leaders.

The next morning I was in my saddle pretty early, accompanied by three deacons and some others, to Mount Peto. The chapel and private dwellings suffered severely in the great gale. The people had been directed to meet me in the chapel. An interesting public service and Church-meeting engaged our attention for some time: and having more to do on the morrow, after a little supper and a little chat in a small camp—not a house, for there was none—I sought repose with slippers and clothes on. A rat becoming rather too familiar with my feet, I struck out first one foot then the other, losing a slipper in the fight; then hurriedly drawing a match, I saw my impudent intruder coolly eyeing me, as if not disposed to leave my feet without another bite; the cat, too, was close by, and the instant he sprang forward puss put her claws into its back and her teeth into its neck.

Early in the morning we held a baptismal service; it was both pleasant and profitable.

Without waiting to change my clothes after coming out of the water, I mounted a horse, leaving the baptized to go on their way rejoicing.

Several miles ride, without meeting a man or beast, brought us to a settlement of two or three houses, where prayer was offered and more children in prayer were dedicated to the Lord, and most heartily did we pray for the little ones whilst held in their mother's arms.

As I could ride no further, my faithful steed returned from whence he came, and I embarked in an open boat for Bottle Creek. This crossing has many shallow banks and thousands of the finest conches. I had one taken into the boat hoping to find a pearl. In less than two hours we had reached the other side of the creek, and ascended a hill, where we met a man with his wife and two daughters. We rested a while in a barn-like place, sufficiently large, if not clean or free from rats, more bold than welcome.

I again changed my travelling companions, making the eighth time since I started. For the first part the narrow path led through the thick bush, over rough rocks, that seemed to increase both in number and hardness as the journey advanced. I was glad when the party came to a halt under a large roof, where the wind circulated freely and fanned our faces, whilst we were refreshed with a drink of cool water and regaled with a few sweet potatoes. A boat was soon ready to take us to the settlement, where, after an absence of thirteen years. I again entered under the roof of my esteemed brother Obed Gardiner, senior—a comfortable residence—and once more renewed my experience of his warm greetings and kind hospitality. The chapel, a neat and substantial stone building, had been broken up by the hurricane, and their new one not being finished, we held meeting in Mr. Gardiner's house.

The meeting was long for an exhausted body, but having to be ready to depart on the morrow, there was no help for it. The Church I found peaceful and the school prosperous. Early the next morning we commenced a long, hard day's work. Brother Obed Gardiner, junior, prepared a good substantial breakfast, and we again mounted our beasts: this time sturdy little donkeys, which carried me about sixteen miles. On our way we called at Whitby, where Joseph Tucker lives, of whom you will hear more, he having been appointed as visitor to all the churches, and will, I suppose, become the general pastor. From thence we fetched a compass to Kew, an inland settlement, and in the time of slavery of some commercial importance. We found the house and fine chapel completely destroyed by the gale. A drink of cool water and a bite of potato prepared me for the duties which followed:—

First, came some eight or nine mothers, with children in their arms, to be prayed for; next, four couples to be married, arrayed in wedding apparel—and what if some of the bridegrooms did not know the left from the right hand, or the fourth finger from the fore one?—they could be as happy socially as the most learned and refined. The public services followed, succeeded by Church meeting, and meetings of leaders, &c. About half-past eleven o'clock I was ready for my hammock, into which I tumbled and slept soundly, perhaps all the better for having no supper.

Before day-break I was again on my feet, rang the village bell, the people hurried up and proceeded to the landing, four miles, where we held service and baptized several hopeful converts. The benediction pronounced, I stepped on board a boat, which flew before the strong wind, and soon carried me out of sight of the baptized and their pious companions. We were just in time to save my passage in an open boat to the Blue Hills. At Sandy point I again committed myself to a new company, and in the afternoon arrived in Blue Hills.

The Sunday services commenced with Sabbath-school, then preaching, meeting of the leaders, and baptizing, all without any intermediate rest. At three o'clock I bade our friends farewell, stepped into another open boat, sailed for some miles, but finding the wind a-head, preferred walking to North-West Point. We

arrived in time for the evening service, which commenced immediately, at the close of which I was really exhausted, and found I could rest very well with a blanket on a hard seat. Here I remained until Wednesday, when the *Zambesi* came in with my wife and friends on board.

On Friday we arrived at Inagua, thankful for the kind Providence which had guided and watched over us so long.

A MISSION TOUR IN AFRICA.

BY THE REV. J. J. FULLER, OF JOHN ACQUA'S TOWN, CAMEROONS.

SINCE I wrote last we have been up the country, and in much weakness have scattered the seed of the Word, which may be buried long, but not entirely lost.

The last place we returned from on the 24th instant, but in all my journeys in Africa, and to all the places I have been to, I do not believe I have seen a more dreadful-looking place than this. In going up the creek one could scarcely believe that human being could ever exist, covered up under such misery. But you must only witness it to understand the extent of Africa's degradation.

Mr. Smith and I left Mortonville on the 23rd, about 3 o'clock P.M., and about an hour after we entered the creek the tide was high, but I could see it would have been impossible for us to get up at low-water, for trees and great blocks of wood that laid across. We rowed for about another hour, when the worst part of the journey commenced. Under trees that projected over on both sides, and over those that we could see laying in the water beneath, while in every stage the creek narrowed, till we had to put up our oars and take to paddles. About six o'clock we came to what the natives call the door; a tree had fallen across with a bend, which leaves an opening about eighteen inches above the level of the water, scarcely perceptible but to those who had been there before. Here we came to a stand; in this dense thicket, with water no wider than the length of our boat, we had to stop all night, for it was now dark. So, commending ourselves to the kind keeping of our Heavenly Father, we made the necessary preparation for the night, while the storm gathered thick above, and threatened us with a fearful night; but through mercy it passed off in rain. During the night the tide left us, and we found our boat part raised up on the mud bank, and part in the water. We tried to shove her off, but only got the bow and stern in the mud so as to save the boat from injury, and then passed the remainder of the night, contending with mosquitos. Larger ones I have never seen. Oh, how thankful we were when morning came!

Soon after daylight we left the boat in a canoe, pushed under this tree, and through many winding and narrow turnings we reached the landing-place. When we got up into the town the people soon gathered around us. One man, on making his appearance, called out at the top of his voice to the dead, saying they had seen what neither their fathers nor grandfathers had ever seen. This gave us an opportunity to impress upon them the importance of their privileges, while for the first time they listened to the message of mercy offered them through the death of Christ. After delivering our message, to which they listened with apparent attention, we bid them farewell, assuring them that we may never see their faces again on earth, but that we should meet them again at the judgment-seat of Christ, where we must all render up an account. This done, we hastened to the boat lest we should be shut up again for the night, for want of water, as the tide was just up.

After we had left them we turned up another branch of the river to a place called Soricco. Here we had a good meeting, but before we left the chief wished Mr. Smith and myself to take each of us one of his sons, that they might be taught to read. This we did not know how to refuse, so we partly consented to do so. It is very likely that in a few days we shall have two of his children with us. The old gentleman seems rather ingenious, for at his leisure he had cut out several ill-shaped things in the form of mugs, &c., and seems so confident in his abilities, that he tried to make us believe he could do some things better than the white man. We promised to show him, or some one of his people, if they came to Cameroons, a little of English arts which will quite undeceive him. This brings us to the end of this journey, which we reached about 9 o'clock p.m.

PROGRESS OF INSTRUCTION IN JAMAICA.

BY MR. J. S. ROBERTS, OF THE CALABAR INSTITUTION.

THE brethren seem very desirous to sustain and extend the operations of the institution. Some ten churches are without pastors, and numerous schools are closed for want of teachers. What will be done in years to come, unless special effort be made to prepare, it is not easy to say. But you will have the benefit of the president's experience and sagacity should this be a matter before your mind at present.

There are now nine young men under me here, and some four or six others are candidates to appear next meeting. Some four candidates for the theological department are waiting, and likely to be admitted, for the president's return. I have calculated that an extra £15 will enable us to have another student, and so on for every £15 increase to the income. I believe the year opens with a balance in the treasurer's hands of £150, and many of the churches have not yet sent in. Increased effort is to be made by each church to extend the institution's operations.

During the vacations I have journeyed about the stations, and represented my work to the people. In 1866 during these visits I have examined five schools, visited six, and addressed some fourteen meetings. These journeys, made on horseback, have brought me in contact with the people, increased my fitness for future duties, and, I trust, benefited the schools and the people of the districts.

You will gladly have heard from time to time of the stimulus given to our day schools by the school fund. The attendance is much better, and I hope with system the teaching and the schools will equal all demands. Through the depository I have got some 20,000 books and materials of teaching into the schools already, and hope soon to have the best books in the hands of all the children. It is very pleasing to see the "pickneys" with the *entertaining* reading-books now in use. Our brethren say "they are amazingly fond of them." Though to supply the numerous wants of the schools taxes my time, yet the joy of knowing the children have needful means of learning the "essentials," is more than a return.

My health is good, and if continued I look forward to doing a great amount of work for our schools this year. The Day School Committee have adopted a plan of day-school teaching, examination, and maintenance, and request me to take up the inspection. This my duties will not allow. I shall be organizing and general secretary, but cannot go over the whole island to inspect seventy to eighty schools.

SERAMPORE COLLEGE.

MANY of our readers will have been interested in the narrative of the conversion and baptism of the Hindoo student at Serampore College, contained in the Herald of last month. It told of his leaving his father's house and taking refuge with the missionaries. Notwithstanding the abatement of many prejudices in the Native community, we have known of no instance in which a youth could live at home after his profession of Christianity. Most missionary colleges have attached to them therefore rooms for the reception of such converts, and their residence till the completion of their studies, that their change of religion may not interfere with their education and destroy their prospects in life. The want of such accommodation has been long felt at Serampore, and has occasioned the loss to our Mission of some who were there brought to the knowledge of the truth. During his visit to England Mr. Trafford has been soliciting contributions for the erection of suitable buildings adjoining the rooms occupied by the sons of our Native preachers, who are receiving education in the College. Some £300 he thinks would be sufficient to build and furnish two rooms large enough for the reception of eight young men, and towards this sum a few friends have given him about £120, in response to personal appeals. His departure for India prevents the continuance of such applications, but the interest taken in the matter when it has become known leads him with confidence to ask from the friends of the Mission the £180 which he yet needs. A. B. Goodall, Esq., who knows Serampore, and has kindly interested himself in this matter, will, with pleasure, receive and forward such help as may be sent, and it is hoped that a return to India somewhat sooner than was contemplated may not interfere with the execution of this good work. Mr. Trafford wishes to acknowledge the following sums, in addition to those noticed in a former HERALD :—

	£	s.	d.
W. Middlemore, Esq., Birmingham	10	0	0
T. Crowley, Esq.....	5	0	0
J. Tritton, Esq., London	10	10	0
G. T. Kemp, Esq., Rochdale	5	0	0
J. Sheppard, Esq., Frome	1	0	0
W. H. Hopkins, Esq., Birmingham	2	0	0
Rev. J. Russell, Blackheath.....	2	0	0
R. Sherring, Esq., jun., Bristol	3	0	0
Rev. J. Davis, Bath	0	10	0
Mr. Smith, Watford	0	10	0
Friend at Manchester	0	2	6
J. A. Baynes, Esq., Notting Hill	5	0	0
Mr. Tidcombe, Watford	5	0	0

HOME PROCEEDINGS.

THE last month, like its predecessor, has been fully occupied with meetings in different parts of the country. How much our missionary brethren at home have been engaged, as well as the secretaries, as far as their other duties will allow, will be seen from the following statement :—

LOCALITIES.	DEPUTATIONS.
East Gloucestershire	{ Dr. Underhill, Revs. C. Bailhache, and W. Hodges.
Bradford, Mirfield, Rochdale, Liver- pool, and Birkenhead	{ Rev. Q. W. Thomson.
Regent's Park	{ Revs. S. H. Booth, Q. W. Thomson, and F. Trestrail.
Braintree, Colchester, &c.	Rev. Geo. Kerry.
Camden Road and Wandsworth	Revs. G. Kerry and Dr. Underhill.
Coate, Faringdon, Wallingford, &c.	Rev. Jas. Hume.
Part of East Lancashire and Colne	„ Josiah Parsons.
Watford	Revs. J. Trafford, Q. W. Thomson.
Cambridgeshire, Ischam District	Rev. Geo. Kerry.
Bouverie Road, Stoke Newington	„ George Kerry.
Bootle, Walworth Road, Maze Pond, } and Vernon Chapel	„ Q. W. Thomson.
Biggleswade, Shefford, &c.	Revs. F. Trestrail and T. Hands.
Brighton, and Lewes	Rev. F. Trestrail.
Lewisham Road, Greenwich	„ J. Trafford.
Sevenoaks	Dr. Underhill.
Bromley	Mr. A. H. Baynes.

From the numerous applications we have received for supplies of Mission Boxes and Collecting Cards, we conclude that these meetings have been productive of great good, keeping alive the religious interest already felt in the Mission, stimulating those who have not been actively engaged hitherto, to give their help, and widening the sphere of local operations.

Our friends, Mr. and Mrs. Thomson, sailed from Liverpool for Africa on the 24th, and Mr. and Mrs. Trafford, from Southampton, on the 28th, for Serampore. Our brethren met the Committee on the 17th ult., and the Treasurer having read suitable portions of Holy Writ, they were commended to God in prayer by the Revs. Wm. Brock and C. Bailhache. May they have a safe and pleasant passage. They have done good service during their stay in England. They speak in the strongest terms of the kindness and sympathy showed to them in every place they have visited; and they return to their spheres of labour greatly strengthened in health and refreshed in spirit. May their lives be long spared to prosecute the work to which they have again devoted themselves.

WIDOWS' AND ORPHANS' FUND.

The circulars usually sent out respecting this fund are prepared, and will be issued early in the month, so as to be in the pastors' hands in due time to make the needful announcements. We trust the results will be as satisfactory as they have been in previous years.

NATIVE PREACHER'S FUND.

The Christmas cards will also be posted so as to be placed in the hands of our young friends in good time. They have hitherto done nobly for this object. May their love and zeal abound yet more and more, and be crowned with great success.

MISSIONARY SCENES.

These beautiful cards, ten in number, may be had, price one shilling, by application at the Mission House. They would make excellent rewards for Sunday-schools; and if more generally known, would be very useful. We invite the special attention of the superintendents and teachers of our schools to this announcement.

CONTRIBUTIONS

From October 19th, to November 18th, 1868.

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

DONATIONS.		HAMPSHIRE.		OXFORDSHIRE.	
£	s. d.	£	s. d.	£	s. d.
Anonymous, by Mrs. Underhill, for Rev. A. Saker.....	5 0 0	Hampshire, by Rev. J. B. Burt.....	20 0 0	Banbury.....	7 8 8
Broadbent, Mr. D., Mhow, Bombay, by Mr. James Kirk.....	1 0 5	Broughton.....	7 12 0	Bloxham.....	1 0 0
Davies, Mr. E. W., by Messrs. Barclay & Co.....	20 0 0	Newport, Isle of Wight Do. for Mrs. Page's School, Barisal.....	20 3 8	Chipping Norton.....	12 5 0
Freer, Mr. F. A., for Rev. D. P. Broadway.....	5 0 0	Do., Rond.....	5 0 0	Woodstock.....	1 6 5
Trustees of late Mr. Thos. Pratt, by Rev. T. Kennerley.....	10 0 0	Do., Rond.....	3 8 0	SOMERSETSHIRE.	
Williamson, Mr. R., and Family, for support of Bent Mandul at Severy Under 10s.....	20 0 0	Wellow, Isle of Wight.....	2 13 6	Bristol, Collection at Colston Hall, less Expenses.....	20 1 2
LEGACIES.		KENT.		SURREY.	
Edwards, the late Miss Ann, of Sevenoaks, by Mr. C. Palmer, Sevenoaks.....	10 0 0	Folkestone, Salem Chapel Greenwich, Royal Hill.....	14 18 0	Dorman's Land, Lingfield.....	4 4 3
McDowell, the late Mr. J. D., of Falmouth, by Mr. S. Allport, of Padstow.....	19 0 0	Sevenoaks.....	9 0 11	Upper Norwood, for China.....	3 10 0
LONDON AND MIDDLESEX.		LANCASHIRE.		WARWICKSHIRE.	
Arthur Street, Camberwell Gate.....	4 16 0	Blackpool.....	6 7 1	Aliceater.....	12 18 5
Camden Road.....	11 16 0	Barrow in Furness.....	0 16 5	Birmingham, by Mr. Thos. Adams, Treasurer.....	154 9 4
Dalston, Queen's Road.....	13 18 7	Doals.....	2 16 2	WILTSHIRE.	
Palace Gardens, Kensington, and Blandford Street, for Rev. J. Sale's N. P. Heeralall Singh.....	14 0 0	Liverpool, Athol Street (Welsh).....	3 12 3	Trowbridge, on account.....	20 0 0
Vernon Chapel.....	2 1 0	Do., Pembroke Chapel Juvenile Society.....	85 0 0	YORKSHIRE.	
Do., for Rev. Q. W. Thomson.....	10 0 0	Do., do., for Intally School.....	10 0 0	Bedale.....	21 6 4
Walworth Road Sunday-school, for Gahalaya School, Ceylon.....	10 0 0	Do., do., for Rev. Q. W. Thomson, Africa.....	5 0 0	Bingley.....	10 6 9
Do., for Orphan Girl in Mrs. Anderson's Sch.....	5 0 0	Manchester, on account, by Mr. W. Bickham, Treasurer.....	100 0 0	Bradford, Westgate.....	31 15 7
Do., for Orphan Boy in Mr. Hobbs's School.....	5 0 0	Oldham, King Street.....	23 0 9	Do., Trinity Chapel.....	22 6 6
BERKSHIRE.		Do., Manchester Street.....	11 13 9	Do., Hallfield.....	16 15 4
Reading.....	46 12 11	ROCHDALE.		Do., Bower Street.....	1 2 1
Do., Hosier Street.....	6 7 1	Collections at Public Meeting, West Street.....	20 2 8	Brearley, Luddenden Foot.....	19 12 0
CORNWALL.		Do., after Sermons.....	44 8 11	Cowling Hill.....	5 16 0
Falmouth.....	20 0 0	Contributions, West St.....	226 19 1	Cullingworth.....	1 5 0
DEVONSHIRE.		Do., Drake Street.....	7 0 6	Earby.....	5 13 1
Devonport, Morice Sq. and Pembroke Street.....	3 9 2	LEICESTERSHIRE.		Farsley.....	32 14 6
Kingskerswell.....	1 0 0	Sheepshed.....	10 3 0	Heaton.....	4 5 0
Tavistock.....	2 2 0	NORFOLK.		Hebden Bridge.....	43 2 0
Tiverton.....	20 0 0	Swaffham, for N. P. Roop Chand at Kotalya.....	7 0 0	Horkinstone.....	2 1 0
GLOUCESTERSHIRE.		NORTHAMPTONSHIRE.		Howarth.....	23 17 4
Shortwood.....	27 6 7	Middleton Cheney.....	6 18 11	Keighley.....	23 9 7
East Gloucestershire, on account, by Mr. R. Conely, Treasurer.....	50 0 0	Do., for W. & O.....	1 15 1	Long Preston.....	12 0 0
		Milton, Special.....	10 0 0	Meltham.....	9 7 0
		King's Sutton.....	1 9 8	Millwood.....	4 14 5
		NORTHUMBERLAND.		Salendine Nook.....	7 18 3
		Berwick-on-Tweed, for Rev. J. D. Bates' N. P.....	12 10 0	Salterforth.....	8 0 0
		NOTTINGHAM.		Slack Lane.....	21 18 4
		Nottinghamshire, on account, by Mr. W.ickers, Treasurer.....	100 0 0	329 6 1	
		Collingham.....	13 2 6	3 16 0	
		SCOTLAND.		325 10 1	
		BRANDENBURGH.....		SOUTH WALES.	
				MONMOUTHSHIRE.	
				Abergavenny, Lion St.....	11 11 11
				Do., Frogmore Street.....	22 8 0
				Chepstow.....	4 3 0
				Llanthangel Ystrad.....	1 0 3
				Pontheir, Zion Chapel.....	11 12 0
				Pontheirydrum.....	6 11 6
				Pontypool, Crane Street.....	14 10 7
				Raglan.....	2 8 10

JAMAICA SPECIAL FUND.

Walworth Road, by Rev. W. Howieson.		Tresidder, Mr.	2 0 0
Beal, Mr.	0 10 0	Watson, Mr., the late	2 0 0
Howieson, Rev. W.	0 10 0		
Thompson, Mr.	1 0 0		6 0 0

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.		Blackpool, by Mrs. Burchell.	
Rochdale, by Mrs. Kemp.			
	£ s. d.	Burchell, Mrs.	0 10 6
Taylor, Mrs. Edward	0 10 0	Herron, Mrs., Winckley Square, Preston	5 0 0
Watson, Mrs.	1 0 0	Lees, Miss, Dukinfield	0 10 0
Under 10s.	0 7 6	Under 10s.	0 5 0
	<hr/>		<hr/>
	1 17 6		6 5 6
Leamington, by Mrs. Slack.		Total amount acknowledged above.....	24 13 0
Contributions on account.....	2 10 0		
By Mrs. Trestrail.		Plymouth, by Mrs. A. A. Croll.	
Contributions for Mrs. C. B. Lewis, Calcutta	14 0 0	Mrs. Page and Friends	5 0 0

FOREIGN LETTERS RECEIVED.

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| <p>AFRICA—CAMEROONS, Fuller, J. J., Sept. 28; Pinnock, F., Sept. 12, 22, Oct. 10; Saker, A., Sept. 26, Oct. 10, 14; Smith, R., Sept. 26, Oct. 8.</p> <p>AMERICA—OHIO, Carter, C., Oct. 15. CANADA, Ottawa, Merrick, Mrs., Oct. 3.</p> <p>ASIA—CEYLON, Colombo, Pigott, H. R., Sept. 17, Oct. 8; Waldock, F. D., Sept. 19, Oct. 17. CHINA, Chefoo, Laughton, R. F., July 21.</p> <p>INDIA—CALCUTTA, Lewis, C. B., Oct. 17, 20; Robinson, J., Sept. 21; Robinson, R., Oct. 19. DACCA, Bion, R., Sept. 18, Oct. 1; M'Kenna, A., Sept. 23, 24. DELHI, Smith, J., Oct. 5. HOWRAH, Morgan, T., Aug. 24. MONGHIR, Lawrence, J., Oct. 18. PATNA, Broadway, D. P., Sept. 23. SERAMPORE, Dakin, E., Oct. 12.</p> | <p>EUROPE—FRANCE—GUINGAMP, Bouhon, V. E., Oct. 2, Nov. 5. MONLAIX, Jenkins, J., Oct. 29, Nov. 11. PARIS, Robineau, W., Oct. 20. NORWAY—KRAGEROE, Hubert, G., Oct. 16.</p> <p>WEST INDIES—BAHAMAS—Inagua, Littlewood, W., Sept. 30. HAITI—Jacmel, Webley, W. H., Oct. 10, 24. TRINIDAD—Port of Spain, Law, J., Oct. 9; San Fernando, Gamble, W. H., Oct. 8, 22.</p> <p>JAMAICA—BROWN'S TOWN, Clark, J., Aug. 16, Oct. 8. FALMOUTH, Lea, T., Sept. 8. KINGSTON, East, D. J., Oct. 5; Oughton, T., Sept. 23; Teall, W., Oct. 23. MONTEGO BAY, Reid, J., Oct. 7. MORANT BAY, Teall, W., Oct. 7. PORT MARIA, Sibley, C., Oct. 8. RIO BUENO, East, D. J., Oct. 7, 16, 23. SPANISH TOWN, Phillippo, J. M., Oct. 8.</p> |
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ACKNOWLEDGMENTS.

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

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| <p>Friends at Anstruther, for Box of Clothing, Fishing Net, &c., for Rev. Q. W. Thomson, West Africa.</p> <p>Friends at Bratton, for Parcel of Clothing for ditto.</p> <p>Friends at Richmond Chapel, Everton, for do. for do.</p> <p>Children at Richmond Chapel Sunday-school, Everton, for Books for Revs. J. J. Fuller and Q. W. Thomson.</p> <p>Friends at Maze Pond Chapel, Southwark, for Parcel of Clothing for Rev. Q. W. Thomson.</p> <p>Friends at Worstead, Norfolk, for Box of Clothing for Rev. J. J. Fuller.</p> <p>Miss Parke's Young Ladies, Leeds, for Box of Clothing for Rev. Q. W. Thomson.</p> | <p>Upton Chapel Schools, for a Microscope for Children in Rev. Q. W. Thomson's Home.</p> <p>Pastor's Bible Class, Arthur Street Chapel, Camberwell Gate, for a Box of Clothing for Rev. T. Lea, Jamaica.</p> <p>Mrs. Risdon, Pershore, for a Parcel of Clothing for Rev. J. Clark, of Brown's Town, Jamaica.</p> <p>Mrs. Lilwall, Tottenham, per Rev. R. Wallace, for a Parcel of Magazines.</p> <p>Ladies of Zion Chapel, Chatham, per Mrs. Love, for a Parcel of Clothing for Rev. A. Saker.</p> |
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INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER PAPERS.

	Page		Page
The Cyclone on the First of November	49	Encouragement at Monghir	472
Damage from the Cyclone in Bengal	51	Perils by Robbers	474
Selections from a Missionary's Journal	53, 260	The Missionary among the Sick.....	476
Buddhist Opposition in Ceylon.....	55	The Brahmoo of Bengal.....	533
The Zemindar's Letter	60	Converts in Jessore.....	536
Organization in the North.....	61	Children added to the Lord	537
Address	117	A Pastor's work in Jamaica	539
The Voyage of the Shannon	121	Journeys of Eliacine Cajoue.....	542
Mission Work in Delhi	122	A Missionary's Journey in Africa...	544
Progress in Poonah.....	123	Perilous Condition of the Mission in Hayti	601
News from Patna.....	123	Female Education in India	605
A Remarkable Work of Grace	124	Country Customs in Cameroons, West Africa.....	608
Morant Bay Mission. A Missionary Tour.....	125	The Power of God's Word in Trinidad	609
Anarchy and the Gospel in China	126	The Work of God in Brittany	610
The Cyclone in Bengal	185	Progress of the Mission in Patna...	612
The Bengali Bible	187	News from Delhi.....	614
Crooked Spring, Jamaica	189	The Race and Religion of the Santals	669
The Native Preacher's Diary	190	Description of Missionary Labour in China	672
Rev. D. J. East's letter on Calabar Institution	193	The Missionaries at their Work.....	673
Annual Services of the Baptist Missionary Society	253	Decease of Rev. W. Baumaun, of Hayti	676
Annual Sermons.....	254	The Bengali Market	677
Juvenile Services	256	Appeal from the Young Men's Association	682
Escape of Rev. W. Littlewood, from Shipwreck	258	The Press in India. The first Native Newspaper	737
Report of Messrs. Henderson and Dendy, the Deputation to the Eastern Mission, Jamaica	259	Backergunge	740
The Missionary's visit to the Out-Islands, Bahamas	262	Signs of Life	743
Seventy-sixth Annual Report of the Society.....	321	The Bible Reader in Hayti.....	747
The Annual Meetings.....	389	Hopeful Brahmoo	749
The Missionary's Return.....	399	Hayti	749
Jamaica	463	Fetichism and Monotheism	801
The New Station.....	468	News from Monghir	805
Mission Work in Delhi	470	Converts in Eastern Bengal	806
The Native Preacher's Journals	471	Confirming the Churches	807
		A Mission Tour in Africa	809
		Progress of Instruction in Jamaica. ..	810
		Serampore College	811

STATIONS.

AFRICA :			
Amboises Bay.....	124	Dacca	806
Cameroons	544, 608, 809	Delhi	122, 326, 470, 614
ASIA :		Dinagopore	332
Allahabad.....	325, 674	Jessore	53, 260, 471, 749
Agra	191, 326	Lal Bazar	325
Backergunge	331, 740	Magoorah.....	331
Benares	326	Meerut.....	191
Caloutta	325	Monghyr	325, 472, 537, 673
Ceylon	55, 329	Patna	123, 612
China	126	Poonah	123
Colombo	330	Serampore	52, 743
		Sewry	468

	Page		Page
EUROPE :			
Brittany	610	San Fernando	610
Norway	328	Trinidad	326
WEST INDIES :			
Bahamas	262, 807	JAMAICA ..	259, 465, 539, 810
Hayti, 328, 474, 542, 601, 676, 747, 749		Crooked Spring	189
		Morant Bay.....	125

MISSIONARIES AND OTHERS.

Ashmore, W.....	802	Lawrence, J.	805
Allen, I.....	332, 468	Lewis, C. B.	324, 325
Anderson, J. H.	52	Littlewood, W.....	258, 262, 324, 807
Baumann, W.	474, 676	Marshman, J. C.....	737
Bion, R.	60, 806	Martin, T.....	121, 324
Broadway, D. P.	123, 612	Page, J. C.....	331
Clark, C.	394	Parsons, J.....	472, 673
Dakin, E.	743	Pearce, G.....	333
Dendy, W.....	259	Pinnock, F.....	124
East, D. J.	324, 399	Price, Dr.....	396
Ellis, R. J.	331, 669, 740, 749	Reed, C.	398
Evans, T.....	674	Roberts, J. S.	401, 810
Fuller, J. J.....	544, 809	Robinson, J.....	325
Gamble, W. H.....	609	Robinson, R.....	52
Gillott, A. O.	324	Silva, J.	55, 330
Gregson, J.	123, 324	Smith, J.	122, 332, 470, 614
Henderson,	259	Smith, R.....	61, 324, 544, 608
Hobbs, W. A.	53, 260, 331, 536	Teall, W.	125
Hubert, G.	328	Thomas, J. W.....	324
Jenkins, J.	610	Trafford, J.	614
Johnson, E. C.....	476	Thomson, Q. W.	324
Kerry, G.....	391	Wassell, D.	396
Kingdon, E. C.....	324	Webley, W. H. .	542, 676, 749
Laughton, R. F.....	126, 330, 672	Wenger, J.	51
Laurence, T.	537	Williams, A.	325

HOME AND OTHER PROCEEDINGS.

Acknowledgments.....	64, 132, 200, 268, 412, 548, 684	Finances.....	193
Annual Report	321, 814	Historic Sketch of the Society ..	62, 128, 196, 615
The Annual Meetings	389	Home Proceedings ..	60, 128, 192, 264, 477, 546, 614, 680, 750, 812
Calabar College Removal Fund, 64, 132, 200		Jamaica Special Fund	64, 752, 814
Calcutta, Zenana Mission Fund...64, 132, 200, 412, 480, 548, 752, 814		Missionary Scenes	62, 128, 193, 615, 812
Conference at Portsmouth.....	681	Mr. Trafford's Sermon.....	615, 681
Contributions.....	62, 129, 196, 264, 401, 478, 547, 616, 683, 751, 813	Native Preachers' Fund.....	812
Departure of Missionaries.....	61	Nominations for Committee.....	193
Extracts from Speeches.....	391	Note on Remittances.....	61, 128, 615
Foreign Letters Received ...62, 132, 200, 268, 411, 480, 548, 684, 752, 814		Widows' and Orphans' Fund	812
		Quarterly Meeting.....	61, 681
		Valedictory Services.....	61

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.