

THE MISSIONARY HERALD.

THE APOSTLE OF CEYLON.

It is instructive sometimes to recall the labours of those servants of Christ who by the greatness of their work, or by the success which accompanied their toil, achieved results that will never die. Their example may guide us, both as to the spirit in which we should follow them, and as an illustration of modes of labour which, in their hands, were productive of the greatest good. Such an one was the late Ebenezer Daniel, of Ceylon, who "died in 1844," in the words of Sir Emerson Tennant, "full of years and honour; his last moments cheered by the affection of all good men in the island, and his name endeared to the Singhalese by the remembrance of his toils and benevolence."*

Mr. Daniel arrived at Colombo in the latter part of the year 1830, where for eight years he continued to preach the Gospel, visiting, as occasion served, the villages in its vicinity. Beyond the capital two stations only had been formed; but in many villages schools were established, the missionary occupying the school-room as a preaching-house when he inspected the schools. The labour thus employed, Mr. Daniel felt to be unsatisfactory. His visits were brief, at uncertain periods, and not so direct in their influence on the people as he desired. In 1838 he was relieved of the charge of the Colombo station by the arrival of another missionary, and having no family ties to bind him at home, he resolved to change "the scene of his labours, from the civilization of the capital to the solitudes of the forest."† To fix his central point, he explored the country for thirty-seven miles on either side of the Kandy road, and at length fixed on Hanwelle, which had long been a station of the Society, about twenty miles from Colombo. It was the residence of the Modliar [the magistrate] of the district, a gentleman well known for his integrity, intelligence, and kind attention to strangers. Mr. Daniel found a home in this Native gentleman's

* Christianity in Ceylon, p. 290.

† Ibid.

family, and spent the chief part of his time, when not otherwise occupied, under their hospitable roof. He found another Gaius in his Singhalese host. Here he took up his abode on a Saturday afternoon in the month of November, 1838. Let us now trace the plans on which he resolved to proceed.

The first business was to explore the surrounding country. Experience had made him aware that desultory and unsupported efforts were not likely to produce any permanent effects. To use his own words, "To pay a solitary visit to a village, and for once only to preach in it, did not appear to be the best plan that could be adopted. It is only by repeated and persevering strokes that any impression is likely to be made on the ignorant and almost unapproachable people here. No itinerancy deserves the name, unless that which is continued sufficiently long to make an impression on the country around." He therefore resolved to divide the sphere of labour he had chosen into four districts, each containing an average of about ten villages; a week to be devoted to each district in turn. A Singhalese assistant preacher aided him, so that, with few interruptions, each district was visited every fortnight. Occasionally preaching visits were made to villages beyond the range laid down.

The people were found to be grossly ignorant; professedly Buddhists, but practically Atheists. They were addicted to vile superstitions, and indulged in the most shameless vice. As might be supposed, Mr. Daniel soon learnt how utterly indifferent such a people may be to the claims of the Gospel. Often did he send to a village to announce his coming, but no attention was given to the message. Frequently he was told that they would meet him if paid for it. The very zeal of the missionary would be quoted as a proof that he also was actuated by some mercenary motive. Derision and insult were not unfrequently the best reception he could get.

Within a short time of his arrival, Mr. Daniel established six schools in the four districts; but from the little value attached to education by the people, and from the laziness and duplicity of the teachers, the good done by these institutions was very small. Then, too, few only of the people could read, so that the distribution of Scriptures and tracts was of little use. Hence, he says, the great method which was tried to make known the Gospel, *was personal intercourse with the inhabitants of the different villages who were visited.* "I found it necessary to follow apostolic examples, and to preach not only publicly, but from house to house." He was the more prompted to this course by the sparseness of the population, by their low intellectual culture, and by the darkness which enshrouded their minds. By speaking to them in familiar language, in their own homes, or near their own doors, snatching ten minutes in the intervals of their employments, more, he found, could be done than by a long uninterrupted discourse from a pulpit or stand.

Our space will not allow specimens of these familiar conversations. It is sufficient to say that the burden of every conversation was salvation in Jesus Christ. By the plainest illustrations, by references to passing events, and to the scenes of daily life, by parables, he sought to lead these ignorant perishing ones to the Saviour, adapting his words to their capacities, and making clear to the most simple the way of eternal life. Thus from house to house he carried, with unwearied steps, for many months, the message of reconciliation. From six to twelve hours every day were thus occupied, except on Saturday, which day was devoted to preparation for the Lord's-day services at Hanwelle.

Of course the reception met with was very various. It was in general respectful. On entering a house, a chair would be offered, or a mat, or a mortar:* an orange or a cocoa-nut would be brought to refresh the teacher. At other times he met with scorn and insult. "In one case," says Mr. Daniel, "the master of the family ordered me to leave his house; on which, wiping the dust from my feet, I departed."

This course of life was attended by great hardships. Yet what were these to the joy he felt in leading sinners to the Saviour? Though the extract is long, we must give his summary of the perils he encountered in his own words:—

"The roads to most of these villages were of such a nature as to forbid the use of a bandy (a small cart drawn by a bull). Accordingly they were all taken on foot, as being the most economic, and, on the whole, the most ready mode of obtaining access to the people. It is difficult to give those who have not visited this part of the country a correct idea of the state of the roads which we had to travel. Here narrow, steep, and rocky; there so swamped with mud and water, that for the greater part of the day we were obliged to travel wet-shod. In some places we had to cross deep rivulets by a single cocoa-nut tree laid over them, with the most insecure hand-rail to support us; in others we were obliged to ford them by passing through them up to our loins in water. On going over one of these country bridges, one of the cocoa-nut trees which constituted it broke, and, as there was no rail or fence to guard it, I was instantly precipitated down a distance of about eight feet into the mud and mire at the bottom of the brook. Providentially no serious accident befell me, though the effects of the jar were unpleasantly felt for many succeeding days. At different seasons we have found it requisite to seek the shelter of native houses during the night; and, except in one instance, which took place at the mansion of a gentleman high in rank and influence, such a shelter was never denied us. On that occasion we went to another village, and slept in an outhouse along with some cattle. While lodging at native houses, we partook of

* Used for pounding rice, and to be found in every house.

such refreshments as the family or the bazaar could afford us, and having commended ourselves to God, found Hun always ready to protect and refresh us. One great advantage of travelling on foot, from village to village, is the opportunity thus afforded of conversing with persons who journey in your journeyings. Hundreds of men and women, who have come from very great distances, as well as those who lived in the neighbourhood, have thus heard of the great salvation."

With these self-denying labours Mr. Daniel combined frequent preaching to the people who congregated at the rest-houses, at the magistrate's office, at market-places, and in the school-houses and chapels. The effect was great. The Church at Hanwelle increased from seven to fifty members, and before his death, in 1844, he had the happiness of seeing six other Churches formed, the entire membership of all the stations in his district numbering 400 persons. No one could deny the truly missionary character of the man who travelled these jungles on foot, to declare to them the love of Jesus. For their eternal welfare was he willing to climb the most rugged steeps, wade through marshes and pools, covered with leeches, immersed in blood, be worn down with fatigue, sleeping in their huts, and eating of their poor food, enduring as well contumely and reproach in his Master's cause. It was thus that Ebenezer Daniel worthily won the title of "Ceylon's Apostle."

Since Mr. Daniel's death the work may be said to have lingered. In the twenty succeeding years only three additional Churches have been formed; the whole body of Churches in the jungle district even now numbering not more than 460 members. The secret of Mr. Daniel's success, next to the blessing of God, must be found in his practice of the principle laid down by Dr. Carey in 1793: "A missionary must be one of the companions and equals of the people to whom he is sent." It was because Mr. Daniel humbled himself to the condition of the dwellers in the jungle, entered their homes as a friend, partook of their humble fare as one of themselves, that he won their regard, and, with their affection and admiration, attention to the message of grace he delivered to them. The savour of his name remains among them to this day. He still lives in the loving memories of multitudes as a devout man, a faithful servant of God, and a true missionary of the Cross.

A MONTH'S TOUR.

BY THE REV. JOHN PARSONS, OF MONGHYR.

In August I procured a boat, and with our brother Soodeen, took a month's tour on the Gunduck river, visiting villages that have often been the scene of our Gospel labours, but for a variety of reasons had not been visited for two or three

years before. Our opportunities were not so good as they sometimes have been, because the scarcity of rain had occasioned the river not to overflow its banks—indeed, not to rise to the top of them. When an inundation takes place, we can visit many more villages over the flooded fields, and the people being at leisure from their field-work, gather in great numbers, and sit a long time to hear. But this year, the fields being dry, we found the people very busy with weeding and other agricultural operations, consequently our congregations were smaller, and at an early hour they dispersed to their work. Still we had enough hearers to make it well worth our while to have taken the tour.

Our first halt after leaving Monghir was at Khugureea, a large village, which is often visited by us. Our general congregations were varying here. Besides the usual bazaar, we found a temporary market, where we had some excellent opportunities. It is a mart established just during the rains for rice and other produce, which is brought in canoes from the district of Tirhoot. It was a busy scene, and we were brought into contact with country people, whose villages a missionary may never have visited. The greatest simplicity was requisite in order to reach their understanding, and their peculiar dialect rendered this somewhat the more difficult. One pleasing feature of our work here was our being frequently called by respectable dealers in grain and other commodities, to sit in their shops and granaries to converse with them. One was inquisitive about our sentiments on the nature of God and our relations to Him. Another, who repeatedly called us, is a great reader and admirer of the Ramayun, and fond of hearing religious discussion. Whenever we sat in his verandah, he would call in the neighbours as they passed by, especially such of them as pretended to any cleverness in religious conversation. Thus, on one occasion, we met there one or two fakeers of outlandish appearance, and apparently very ignorant and selfish, an intelligent man holding Vedantic sentiments, and a pundit from the country. There was a long discussion after the peculiar manner of the Hindus, full of sharp retort, but very desultory, during which we had not much opportunity of preaching the Gospel, but were able to turn the edge of the Hindus' arguments against themselves.

In Rajoura, besides a fluctuating—but in part, attentive—congregation in the village, we were invited to a house in which some byraggees, or wandering mendicants, had set up their idols with considerable show, to attract the attention and contributions of the villagers. As we remonstrated with them on their idolatry, many of the villagers came in, till the verandah of the house was full. One of the proprietors of the idols was noisy and blustering in discussion, but other more reasonable people came, and the variety of idols, and the nature, work, and claims of Christ were discussed, the simple village people listening with interest, while an elderly fakeer conversed with Soodeen.

In Sadhpore, we could not secure many hearers till the evening, when the people had returned from their fields. In wandering about the village in search of persons to talk to, an old man met us, who asked after our late beloved brother, Nainsookh. He had worked for Nainsookh's brother, when he was carrying on a little business in firewood. But the old man had not profited, it is feared, by Nainsookh's instructions.

ACCESS TO ZEMINDARS.

In Gungour, we found our hearers chiefly at the offices of two zemindars, the zemindars themselves being present. Thus we had the opportunity of speaking to rich as well as poor, and I am happy to say our discourses were well received.

At the two contiguous villages of Baila and Buhoora, we spent parts of three days, and had some interesting and rather large congregations. One of these, in particular, was composed of men and women in almost equal proportions—an unusual thing. Many of them sat on the ground, and most continued listening

till evening, while a precious opportunity was enjoyed of setting the Gospel forth with much fulness. In other places, too, we had a good number of women among our hearers. A byraggee, who had heard us on the evening referred to, called us on our way through the village the next morning, to a court-yard, where a number of men of the Kubeer Punthee sect were sitting, whom we found quieter than men of their class are wont to be, and less ready to press their usual objection to Christianity—the sin they suppose to attach to our eating animal food. We met here with a man who had been in the Mozufferpore Mission School for six years, and knew much of Christianity; but alas! though friendly to us, in no way inclined to follow the instruction he had received.

At Taituree, we could get but few of the village people to hear, on account of their work in the fields. Our principal conversation was with a zemindar, whom we knew well from his being often in Monghyr attending the courts. He received us very politely at his house, and we had a long conversational discussion about Hinduism, he being a great admirer of the Ramayun and votary of Ram. Some of our statements and arguments seemed to affect him somewhat, but could not prevail on him to repudiate his favourite god, or disbelieve the absurd fables of the Poorans.

In Shumsa, as soon as we entered the village, a mat was spread for us to sit upon, and a number of villagers assembled. Towards the end a proud ascetic, of the Kubeer Punthee sect, with a few followers, came along, for whom a mat was spread too, and who then began, in a very bombastic way, to attack us, as usual, on the eating of animal food. He seemed ill-prepared for our arguments, and soon took his departure.

In the large village of Nao Kothee, we were invited to two zemindars' houses, in one of which with a brahmin, in the other with the zemindar himself, we had long discussions on the Hindu doctrines. The brahmin clung with great tenacity to the doctrine that God is the sole author of both sin and righteousness, thus denying man's responsibility; and we could only, in the end, solemnly warn him that his opinions would not save him from the consequences of his sins, and give a short statement of the Gospel for the instruction of the others who had assembled. Besides these visits, we had congregations in the village.

A PLEASING INCIDENT.

We could nowhere assemble any considerable congregation in the village of Bundwar; but in the evening as we sat on the shore to avoid the stifling heat, persons coming from the fields gathered near us, till we had a large congregation of very attentive hearers. We met in this village with a rather remarkable old man—a zemindar—who had been wandering about many years as a byraggee, and in his old age had come back home, but still lived like a byraggee, supported by his family. He received us with much respect, and we had a long conversation. With most of our statements he disagreed, as might have been expected; but two things, he said, pleased him much. One was the statement that Christ came, not to contend with and destroy *sinner*s, but *sin*. The other was a short prayer I indited to the Supreme Being in the name of Christ, for deliverance from sin and purity of heart.

At Nurhun, on our first visit, we found but few people in the bazaar, and went on till we came near the rajah's palace, where; under a low branch of a fine tree, we had a considerable assembly of the rajah's retainers, such as pundits, wrestlers, and writers, to whom we preached, with alternate discussions, till near evening.

A BENGALÉE'S NOTIONS OF SIN.

I had a pleasing conversation with a Bengalee grain merchant here, some

points of which I may detail. After I had stated something of the Gospel doctrine, he questioned me about the origin of sin, speaking of sin and righteousness as things. I told him they were not things, but deeds, wrought by men. He asked what was the commencement of sin? I gave him the story of Eden and the fall. He asked why God should have created a forbidden tree? I told him that was beyond our legitimate inquiry. It was enough to know that God did no injustice to man in what he did; on the contrary, he had attached all happiness to obedience and all misery to sin, and had given man a high pre-eminence in making him a rational and accountable creature, and therefore our part was to confess humbly our own guilt in the sins which we committed. He objected to the notion of our accusing ourselves of sin; but I told him God required us to confess only the truth, which is that we are altogether sinful, and can do nothing worthy the name of righteousness. Some examples I gave of the way sin mingles itself with supposed good deeds, seemed to satisfy him of this. Then he said, "Religion is one; but the ways to it are many," and gave as an illustration how a person might take many routes, and reach Monghyr from Roosra by either one of them which he might prefer. I said there was no objection to this, provided the different roads did actually lead to Monghyr. But it was easy to perceive that the ways taken by Hindus and Mohammedans did not lead to holiness and salvation; and this was evident, not only from their conduct, but also, among other things, from the Hindus' offerings during the fortnight then passing, to or for their ancestors, to deliver them from the condition of unblessed ghosts, in which they feign them to be. Our conversation was a lengthened, and, I hope, not unprofitable one.

On our way back to Monghyr, which we reached on the 10th of September, we had only the opportunity of preaching once, which was in Khugureea, because we trusted to return as soon as practicable; for the time was drawing near for the small mela, or religious gathering, that is held here at the time of the Hindu festival, called Dusserah. The mela is called the Ram Leela, or sports of Ram. For several successive days a kind of rude dramatic representation is made in the open air of scenes out of the history of Ram, as detailed in the Ramayun, boys being dressed up in grotesque fashion for the occasion. The number of people from town and country attending from about three o'clock in the afternoon till sunset, increases every day till the last. On the 21st September, brother McCumby came down from Patna to assist in preaching to the crowds, and was here till October 2nd. During these days we had large congregations in the bazaar and in the mela. The Mohammedans, roused by Brother McCumby's bold denunciations of their errors, came out in great strength to oppose. On one occasion two or three of them brought their New Testaments with them, that they might point out with better effect passages either in support of Mahomet's claims, or on which to ground objections against Christianity. But the discussion was far from leading to a favourable result, in great part owing to the restlessness and impatience of the Mussulmans, each of whom wished to be the speaker. Consequently many would begin crying out at once at the top of their voices, so that calm reasoning was impossible. This marred our work some evenings, but many opportunities were secured for more direct evangelization.

THE MISSIONARY LIFE.

BY THE REV. ISAAC ALLEN, M.A., OF SEWRY.

My last related to events and expectations at Margaon, and it is with sadness that I chronicle the failure of my hopes there. I was last there some two or three weeks in May, but the heat was so severe in the oven-like room I occupied there, that my fever came on again, making me beat a hasty retreat home for health and rest.

My great hope was to establish a school [there, and by using English teaching as a bait, come closer to both children and parents than I otherwise could do. But I thought it nothing but reasonable that the people should show their appreciation of the benefits conferred on them by paying something towards the establishment and support of the schools, especially as some of the principal inhabitants had at once, on my broaching the subject to them, volunteered such help. But, alas, the Bengalee is magnificent in promise; and only then. Daily while there—weekly, monthly, we were put off by delays, till I felt that the whole affair was a sham. Still, unless I got support from them, there could be no school in then state of my finances.

I then adopted the plan of having the two preachers, taking a cooly to carry their baggage, and going to some large village ten, fifteen, or twenty miles off, get a lodging of some kind in the village, and make that their centre of observation for the country around, to a distance of four or five miles there from. So, month by month, ever since our repulse from Margaon, they have been out the first half of the month, and in, the last; and thus, by staying among the people, living and eating with them, they can get at them far better than by merely passing through the district.

Our usual plan was to get one of the huts in a market-place or in the bazaar, put one of the canvas walls of the tent across the front, and then take our quarters for the night, in the evening the neighbouring shopkeepers or villagers would collect in front to see this strange "sahib," and thus we would get a congregation often intelligent and interesting.

I sent my preachers to Margaon in August, where they found a moulvie from Delhi engaged in teaching three sons of the principal man of the village. This moulvie was very bitter in his diatribes against Christianity, even went so far as to prophesy the speedy ruin of our 'raj' and the establishment of the Mussulman rule and faith.

A PUBLIC DISCUSSION.

The event of the year among us in Sewry has been a sort of "passage at arms" between a leading Native lawyer of the place and myself, on the subject of Christianity; he acting as the representative of the Deists, Freethinkers, Brahmos, or by whatever other protean name of unbelief in the Divine origin of Christianity they chose to call themselves here. A graduate of the Presidency College, aided by several men of acknowledged talent and education here, more familiar with English than with Bengali, conversant with English literature even to the current reviews and magazines, the parties seemed not unequally matched, and in the opinion of themselves, doubtless, the odds were with them, else they had never made the proposition to discuss the question.

Well, I had to lead off in a lecture "On the antecedent probability of a Divine revelation," they denying its probability—intending from the promises of the necessity and probability of a Divine revelation, and the probable nature and end of such a revelation, to clear the way to the consideration of the claims

of Christianity to be that of revelation. Some twenty or thirty of the baboos attended my lecture, and after three weeks' preparation he replied thereto. His, or rather their reply was sufficient proof of the rumour we had heard from among them, that they were at a loss how to reply; and considering it as the work of lawyers, liberally educated too, it was really a poor affair.

Dismissing all the latter portion of his attempted reply as abuse, not argument, I bent the force of my reply upon his attempted criticism of my arguments. He and his friends raised an outcry that I had taken advantage of his imperfect knowledge of English! and that I had insulted him besides. So under cover of this excuse, they backed out of the fight.

REMARKABLE DISCUSSION AND ITS RESULT.

The following incident speaks for itself. A Brahma Somaj was formed here in 1865, and held its meetings regularly on Sunday mornings, discussing such subjects of social and religious interest as struck their fancy at the time. On one occasion some one proposed the following for discussion:—"Of all the existing forms of religion, which will secure the welfare, individual and general, of India, and which, comparatively considered, has the best prospect of universal acceptance?" To discuss it, some urged the claims of the Hindoo, others the Mohammedan, others the Buddhist, others the Christian, and others the Brahma, and after four or five sessions it was almost unanimously agreed that the Christian faith, and that alone, was the form of religion sought by the question. The head master of the school, who was one of the participators in the debate, says that, astonished and dismayed at the result of their investigations, they broke up their shobha, and never met again. It was not safe. And to this day there stands that report of their discussion and its conclusion as a verdict against themselves—"they love the praise of men rather than the praise of God;" "they know the truth, but do it not." But there are some of them of whom better things are hoped. One of them came to me last week, and we talked for some three hours on the subject of religion. Educated in the Free Church school, he had, like many another similarly educated, followed, and even for a time publicly preached, Brahmaism. But the system he had preached to others had utterly failed in satisfying himself; he saw and felt himself a sinner; Brahmaism and the Bible he had so often read united with his conscience in telling him *that*, but it could not teach him how to get rid of sin and be freed from its power: and thus he came, asking the momentous question, "What shall I do to be saved—how shall I find peace to my soul." And my reply was the old, old one, that has never failed yet, "Believe in the Lord Jesus Christ, trust your salvation to Him, and the cleansing of your soul to His Spirit, and you shall be saved from both the penalty and power of sin." The tears stood in his eyes as I compared my experience and that of multitudes of others, who had found "peace with God," with his own.

JAMAICA.

From the missionary paper of our brethren, published in connection with the Jamaica Baptist Union, we take the following interesting items of news:—

1.—MORANT BAY, MONELANDS, &c.

"In a recent communication from the Rev. W. Teall, he says—'Another quarter has passed away, and I essay to give you some account of its engagements.

"1. I am thankful to say that my health has continued good, as has that of all my family with one exception. But I am sorry to say that my colleague has suffered from fever and oppression of the head, and has thus been prevented, on some occasions, taking his appointments.

"On the 6th September I had the pleasure of baptizing ten candidates in the Negro River at Monklands; the attendance was large, and the whole services of the day were deeply interesting. On the following Lord's-day eleven believers put on Christ by baptism at Morant Bay. The sacred rite was administered in the Morant River, just above the fording on the Kingston road. It was witnessed by some thousands of persons, and a solemn feeling seemed to pervade the whole multitude. Mr. Brown preached after the baptism, and at the communion in the afternoon the newly-baptized were welcomed to the fellowship of the Church.

"3. My own engagements have been interfered with by journeys taken for the inspection of schools. I have for this purpose visited St. Mary's, Portland, and the late parish of St. David, and the loss of two Sabbaths has been involved. But in St. Mary's I had the privilege of advocating the claims of the Society, on Lord's-day, September 20th, at Oracabessa and Port Maria, and on the following days, at a series of three missionary meetings at Oracabessa, Port Maria, and Mount Olive, with the exceptions mentioned, the stations have been regularly supplied, and the usual examinations of candidates have been held.

"4. During the quarter there have been added to to Monklands Church	27
and to Morant Bay Church	14
Total Members added	41

Inquirers received at the two places, 13 at each 26

At Morant Bay eight names have been erased from the roll of members during the quarter.

"5. The Church at Monklands has lost by death, Mrs. Peggy Brydon, the wife of Deacon James Brydon. Her bodily infirmities had not allowed her to attend the services at Monklands; but in the large village of Fonthill she was as a mother to the people, and her death was universally lamented. She died on the 29th August, and early in the morning of Lord's-day, August 30th, I rode over from Prospect to her burying, which was attended by a great multitude of people.'

2.—TABERNACLE, FELLOWSHIP, &c.

Mr. Service says:—

"We have made the first move in preparing materials for our new chapel at *Tabernacle*. The following is an account of what has been done. Having failed in obtaining an old stone building, of which I made mention in one of my letters, I was forced to purchase eight chalk-stone pillars from Mr. Escoffery, for forty shillings,—also permission to burn 10 hhd. of lime on his property for forty shillings: our little cause here being surrounded by High Churchmen, we have to pay heavily for materials. Having taken down the pillars, I counted 55 dozen square stones of various sizes. We have also burnt a large kiln of very good lime. The congregation still keeps up; the Inquirer's class meets twice a month for instruction and on the whole everything seems moving on harmoniously.

"*Fellowship*.—Concerning this station I have nothing specially to report, save that the usual services are held, and special efforts are made to repair their temporary chapel. During the month of October and the early part of November the continued heavy rains and swollen rivers have interfered with my work. On Sabbath, the 11th of October, I had a narrow escape from drowning whilst

crossing the Sandy River, but through Divine assistance, and three active men, I succeeded in getting across. Persons unacquainted with these rainy parishes can scarcely form any adequate idea of the danger to which a missionary is exposed in fording these large and impetuous streams. Our lives, however, are in the hands of God, and we believe that He is able to save in the most imminent danger.

"Priestman's River.—I call the name of this station Hephzibah. I beg to state with great pleasure that on the 4th September we commenced to erect a place of worship, 35 by 18, and I have every reason to hope that in a short time there will be a good cause gathered here. When first I commenced I told you how earnestly and eagerly the friends helped me, but the Episcopal clergyman has been belching out some fearful things about the Baptists petitioning the Legislative Council to overthrow the Church. This has roused the people from one end to the other, so that they have become very much disaffected towards me. Our persecutors have drawn our people nearer to God, and we have given a deaf ear to all their abuses. As a denomination, we require here only steadfastness and perseverance, and time, I believe, will convince our enemies of the righteousness of our cause. The meeting-house I am building here is estimated at £40. I am doing all that I can by way of collections, and labour given by some few persons, but we have very little funds to meet the expense of settling this new station."

CALABAR INSTITUTION.

"The plans of the Committee are at length matured for the removal of the Institution to the premises of East Queen Street, Kingston. When the new buildings about to be erected are completed the whole, will comprise, for the purposes of the college, a hall and dormitories for twenty students, two spacious school-rooms, workshops for industrial occupations, and dwelling houses for the president and normal school tutor. It is hoped the session of 1869 may be commenced on these premises. The friends of the institution are earnestly entreated to be fervent in prayer that the Divine blessing may rest upon it, in this new and important era of its history.

The young men are still prosecuting their studies; but the treasurer is greatly in need of funds to meet current expenses.

ORDINATION SERVICE.

"On Wednesday, October 14th, Mr. Thos. Johnson, who has finished his course of studies as a Calabar student, and who has been invited to assume the pastorate of the churches at Mount Merrick, Point Hill, Mount Zion, and Mount Birrell, was publicly set apart to the work of the Ministry at Ocho Rios, of which Church he is a member. After singing, the Scriptures were read and prayer was offered by the Rev. J. J. Steele. The usual questions were asked by the Rev. B. Millard (his pastor), when Mr. Johnson gave an account of his conversion, and his reasons for entering on the ministry, and then submitted a statement of his views of the leading doctrines, and the ordinances of the Gospel. After prayer, offered by the pastor, the charge was delivered by the Rev. D. J. East, from 1 Tim. iv. 16, "Take heed unto thyself." The Rev. C. Sibley then delivered an address on the responsibility of those who enjoy a Gospel Ministry, and the Rev. J. G. Bennet closed the interesting service with singing and prayer."

HOME PROCEEDINGS.

Meetings have been held during the past month at Walworth Road, Princes Risborough, Haddenham, Thame, &c., attended by Dr. Underhill. The Rev. J. Hume has taken the Radnor and Hereford journey from Kington, Rock, Gladestry, Presteign, Evenjob, and Stansback, taking the lower part of the district in the early part of next month. Rev. George Kerry started for Ireland at the end of the month, and we shall have to report more of his journey in our next. Our friends at Gloucester, finding it was difficult to get help from the Mission House, kindly made arrangements themselves; and we learn that the Rev. W. Collins, with the assistance of the Revs. J. J. Brown, G. Scorey, J. Jackson, and Von Sturmer, had carried them out satisfactorily.

ARRIVAL OF MISSIONARIES.

We are glad to announce the safe arrival of Mr. and Mrs. Trafford at Serampore, and Mr. and Mrs. Smith, at Cameroons, after tolerably pleasant and expeditious passages. Mr. Trafford writes:—"I have had unexpected pleasure in the society of a clergyman connected with the Pastoral Aid Society, who has laboured long in India . . . and with a member of the Government Council in Ceylon, a man of wide sympathies, and great intelligence, who bore willing testimony to the value of our Missions in that island, and *the influence exerted in them by Mr. Daniel years ago.*" Strange that an illustration of the labours of one, of whom some account will be found in the first pages of the present number, should come up at this distance of time. But this frequently happens. We have heard the same sort of thing over and over again. He might well be styled "the Apostle of Ceylon."

Mr. Trafford had intercourse also with another gentleman, a representative of the Madras Government in the Legislative Council of Calcutta, who visited Serampore some years ago; "I therefore felt it no intrusion to converse with him on missionary matters at greater length. I should judge he had real interest in them, and he expressed faith in their results. His sympathies are with Missionary Educational Institutions as most likely to exert a lasting influence. The Brahma Somaj movement, as of *Native origin*, is encouraging; and, from personal knowledge, the leader of it is highly esteemed." These testimonies from those outside our own circle, men of intelligence and candour, are of the highest value, and ought to encourage us in our work.

OFFERS FOR MISSION SERVICES.

We have received some communications from friends who could not read the few paragraphs in our last number respecting offers for Mission Service, and the want of adequate funds, without feeling stirred. Two friends in the West of England, who have often, in times gone by, done similar things, write to say that if it will at all advance the object, they are prepared to subscribe an extra annual contribution for the next three years, of £50, but they ask whether *the extreme luxury and self-indulgence of the age* are not among the causes of a decline in missionary ardour and liberality. It is a serious question, and one which we should all do well to consider. Another sends a donation of £30, which is an addition to several previous contributions, and wants to know if something cannot be done to induce those who *have the means to do their duty.* We wish most heartily that we knew what could be done. Another sends £20, but simply intimates the pleasure felt in sending it. May that friend often enjoy a repetition of that pleasure. The case is now before our readers; may they have grace to ponder it as it should be pondered.

	£	s.	d.
Fenny Stratford, for W. & O.	1	0	0
Great Marlow, Ebenezer Church, for W. & O.	0	11	0
Do., for N. P.	0	9	0
Kingshill, for W. & O.	0	10	0
Olney, for N. P.	4	7	0
Prince's Risboro' Sun. Sch.	3	3	0

NORTH-EAST CAMBRIDGESHIRE.

Barton, Mills and Mildenhall, for N. P.	0	19	0
Burwell, for N. P.	1	8	6

CHESHIRE.

Birkenhead, Welsh Church, for N. P.	1	15	1
Chester	1	15	0
Do., for N. P.	2	13	6
Egremont, for N. P.	0	1	5

CORNWALL.

Calstock	3	13	8
Methril	2	18	3
	6	11	11
Less Expenses...	0	16	11
	5	15	0
Marazion, for W. & O.	0	10	0
Saltash	6	15	2
Do., for W. & O.	2	0	0
Do., for N. P.	2	4	10

DEVONSHIRE.

Bovey Tracey, for N. P.	1	5	7
Devonport, Morice Sq. and Pembroke Street.	3	8	8
Exeter, South Street, for W. & O.	1	0	0
Ilfracombe	0	19	0
Do., for W. & O.	0	12	6
Kingskerswell, for N. P.	0	15	1
Paignton, for N. P.	1	10	0
Stonehouse, Ebenezer Church	0	19	3
Swimbridge, for W. & O.	0	5	6
Thorverton, for W. & O.	0	10	0
Torrington, for W. & O.	0	6	0
Do., for N. P.	0	8	0
Totnes, for N. P., Barisaul	1	15	0

DORSETSHIRE.

Bourton, for W. & O.	0	17	0
Do., for N. P.	0	19	4
Irverne, Minster for N. P.	1	13	5
Do., for W. & O.	0	6	0
Poole, for W. & O.	1	11	3
Do., for N. P.	3	17	7
Weymouth	19	1	10
Do., for W. & O.	1	10	0

DURHAM.

Wolsingham	4	15	8
Do., for W. & O.	0	9	4
Do., for N. P.	0	11	0

ESSEX.

Barking, for W. & O.	0	8	0
Do., for N. P.	0	9	0
Braintree	30	1	6
Colchester	21	5	6
Halstead	5	6	10
Harlow, for W. & O.	1	10	0
Do., for N. P.	4	6	0

	£	s.	d.
Loughton	3	10	2
Do., for N. P.	2	5	0
	60	2	3
Less Expenses	2	15	0
	66	7	3

GLOUCESTERSHIRE.

Ascott, for W. & O.	0	11	9
Cheltenham	3	10	0
Eastington, Nupend Sun. Sch., for N. P.	1	12	3
Hillsley, for N. P.	0	12	0
Parkend, for N. P.	1	4	0
Yorkley, for N. P.	0	13	2
East Gloucestershire, on account, by Mr. R. Comely, Treasurer.	25	0	0

HAMPSHIRE.

Andover	12	0	0
Ashley, for N. P.	1	11	7
Broughton, for W. & O.	1	17	0
Crookham	0	9	7
Do., for W. & O.	0	5	0
Do., for N. P.	2	19	0
Freshwater, Isle of Wight, for N. P.	0	6	3
Milford Sun. Sch., for N. P.	0	16	6
Newport, Isle of Wight, for W. & O.	2	0	0
Wellow, Isle of Wight, for W. & O.	0	13	1
Winchester, City Road Church	3	8	4
Do., for W. & O.	1	5	6

HEREFORDSHIRE.

Ledbury, for W. & O.	0	5	0
Do., for N. P.	1	13	7

HERTFORDSHIRE.

Chipperfield, for W. & O.	0	13	3
Hemel Hempstead, Marlowes Chapel Sun. Sch.	12	0	0
Markyate St., for W. & O.	0	13	10
Rickmansworth	12	11	2
St. Albans	5	16	5

HUNTINGDONSHIRE.

Huntingdonshire, on account, by Mr. W. Faine, Treasurer	80	0	0
Offord, for N. P.	0	12	6
Ramsay, for W. & O.	1	10	0
Do., for N. P.	0	1	3
Spaldwick, for W. & O. (3 years)	1	15	6
St. Neots, for W. & O.	0	15	1
Do., for N. P.	0	4	7

KENT.

Bessels Green, for W. & O.	1	12	0
Broadstairs, for N. P.	1	5	11
Dover, for N. P.	2	1	3
Faversham, for W. & O.	1	0	0
Greenwich Lecture Hall, for N. P., by Y.M.M.A.	0	7	11
Kingsdown Sun. Schl.	1	16	0
Lee, for W. & O.	7	2	6
Lewisham Rd., for W. & O.	3	0	0
Maidstone, Bethel Sun. Schl.	2	12	0
Margate, for W. & O.	4	0	0

	£	s.	d.
Meopham	10	0	0
Do., for W. & O.	1	11	4
Smarden, for W. & O.	0	18	6
Woolwich, Queen Street, for Rev. Wm. Teall, Jamaica, by Y. M. M. A.	6	14	4
Do., Pareson's Hill, Mission Band on account	10	0	0

LANCASHIRE.

Astley Bridge, for W. & O.	0	13	0
Do., Sunday School	5	6	6
Do., do., for N. P.	1	12	9
Birkenhead, Grange Lane, for W. & O.	5	2	6
Blackpool, for W. & O.	0	13	11
Do., for N. P.	1	5	1
Bootle, for W. & O.	2	10	0
Briercliffe, Ebenezer Church, for W. & O.	1	0	0
Do., for N. P.	1	12	6
Bury, Knowsley St., for W. & O.	3	7	0
Colne, for W. & O.	1	15	0
Lancaster, for N. P.	0	13	0
Liverpool, Myrtle Street, for W. & O.	50	0	0
Do., Weekly Offerings	2	0	0
Do., for Africa	2	0	0
Do., Juv. Society, for Calabar Institution	7	0	0
Do., do., for Sch. Sav. la Mar	5	0	0
Do., do., for do., Makavitta, Ceylon	5	0	0
Do., do., for Bahamas	7	10	0
Do., do., for Rev. J. Smith, Delhi	12	10	0
Do., do., for Rev. Q. W. Thomson, Africa	2	10	0
Do., Pembroke Church	54	18	6

Manchester, on account, by Mr. W. Bickham, Treasurer	100	0	0
Ogden, for W. & O.	0	11	0
Oswaldtwistle, for W. & O.	0	14	0
Do., for N. P.	1	3	2
Sunnyside, for W. & O. (2 years)	1	0	0
Wigan, Scarbrick St., for W. & O.	1	0	0

LEICESTERSHIRE.

Foxton, for W. & O.	0	10	0
Leicester, Charles Street	0	2	0
Do., for W. & O.	2	10	0
Do., for N. P.	5	0	0
Do., Harvey Lane, for W. & O.	0	16	2
Do., for N. P.	0	10	9
Oadby	2	15	0
Do., for W. & O.	0	5	0
Pallton, for W. & O.	1	0	0
Do., for N. P.	1	7	2

LINCOLNSHIRE.

Horncastle, for W. & O.	0	10	0
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NOFOLK.

Bacton, for N. P.	1	17	2
Downham Market, for W. & O.	0	17	5
Kenninghall, for W. & O.	0	14	0
Lynn, Stepney Church, for W. & O.	2	0	0
Swaffham, for W. & O.	3	8	0
Thetford, for W. & O.	0	9	6
Ditto, for N. P.	1	16	1

Worstead, for Rev. J. J., Fuller's Sch., Cameroons	£ s. d.
1 2 8	

NORTHAMPTONSHIRE.

Aldwinkle, for W. & O.	0 15 0
Bythorne, for N. P.	1 5 7
Gulfsborough, for W. & O.	0 15 0
Kingshorpe, for W. & O.	0 9 0
Long Huckley, for W. & O.	1 0 0
Roads, for W. & O.	0 13 0

NOTTINGHAMSHIRE.

Newark	0 5 0
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OXFORDSHIRE.

Bloxham, for N. P.	0 8 0
Great Rollright, for N. P.	0 4 5
Oxford, New Road	20 9 0

SOMERSETSHIRE.

Beckington, for N. P.	1 11 9
Boroughbridge, for W. & O.	0 7 0
Bridgwater, for W. & O.	4 3 1
Do., for N. P.	2 14 4
Bristol, Thirsell Street, for W. & O.	2 0 0
Cheddar Stations, on account	6 10 0
Chew Magna	0 5 6
Croscombe, for N. P.	1 17 0
Frome, Badcox Lane, for W. & O.	1 10 0
Do., Sheppard's Barton, for W. & O.	2 10 6
Do., do., for N. P.	2 9 0
Hatch, Beauchamp, for W. & O.	0 11 0
Do., for N. P.	0 12 6
Paulton, for W. & O.	1 0 6
Do., for N. P.	4 10 8
Shepton Mallet, for N. P.	1 5 0
Taunton, for N. P.	0 4 0
Watchet, for N. P.	1 7 0
Wells, for W. & O.	1 4 10
Weston - Super - Mare, Bristol Road Ch., for W. & O.	3 3 0
Wincanton, for W. & O.	0 12 0
Do., for N. P.	1 8 8

STAFFORDSHIRE.

Stafford	1 0 1
Do., for W. & O.	0 7 4
Do., for N. P.	2 17 0
West Bromwich	4 10 0
Do., for N. P.	0 10 0

SUFFOLK.

Bildstone	1 0 0
Bramfield	0 12 0
Ipswich, Stoke Green, for W. & O.	2 0 0
Sudbury Sun. Schl.	1 1 0
Do., for W. & O.	1 17 6

SURREY.

Croydon	2 18 3
Norwood, Central Hill, for N. P., by Y.M.M.A.	0 1 4
Tadworth, Banstead, Bethel Church, for W. & O.	0 3 0

SUSSEX.

Chichester, for N. P.	0 8 1
Hastings and St. Leonard's Ladies Auxiliary	0 19 6

Lewes (2 years)	£ s. d.
Do., for W. & O.	3 10 8

WARWICKSHIRE.

Birmingham, on account, by Mr. Thos. Adams, Treasurer	58 3 2
Do., Christ Ch., Aston Park, for W. & O.	3 3 1
Dunchurch, for W. & O.	0 15 4
Harbury Southam, for N. P.	0 10 6
Stratford-on-Avon, Payton Street, for W. & O.	1 9 0

WESTMORELAND.

Asby, for W. & O.	0 7 3
Brough, for W. & O.	0 14 9
Winton, for W. & O.	0 19 6
Sedbergh Kendal, Vaile of Lime Church, for India	5 0 0

WILTSHIRE.

Aldbourne, for N. P.	£ s. d.
Bearfield, Bradford-on-	1 7 4
Avon	0 4 0
Bratton	5 18 6
Do., for W. & O.	1 5 0
Caine, for W. & O.	1 5 0
Do., for N. P.	2 5 4
Chippenham, for N. P.	1 13 3
Damerham	0 5 0
Devizes, for W. & O.	4 0 0
Salisbury, Brown Street	65 11 0
Do., for W. & O.	4 4 0
Swindon, for N. P.	1 16 0

WORCESTERSHIRE.

Dudley	12 0 0
Shipton-on-Stour	4 7 6
Do., for W. & O.	1 0 0
Do., for N. P.	0 18 0
Upton-on-Severn Sunday School	0 2 2

YORKSHIRE.

Bingley, for W. & O.	0 16 7
Conoley, for W. & O.	0 6 6
Driffield	5 5 5
Gildersome, for W. & O.	1 0 0
Halifax, Pellon Lane, for Rev. W. A. Hobbs, N. P.	0 8 6
Hebden Bridge, for W. & O.	1 0 0
Hunslet	4 10 0
Leeds, Blenheim Chapel, for W. & O.	3 14 0
Lindley, for W. & O.	0 16 6
Masham, for W. & O.	1 0 0
Milnsbridge, for W. & O.	0 11 0
New Whittington	0 12 5
Do., for N. P.	0 3 7
Rawdon, for W. & O.	1 5 0
Shipley, Bethel Chapel, for W. & O.	1 10 0
Skipton	13 11 4
Do., for N. P.	1 4 6

NORTH WALES.

ANGLESEA.

Bodeyern, for N. P.	£ s. d.
0 7 3	

CARNARVONSHIRE.

Llandudno, Welsh Ch., for W. & O.	£ s. d.
0 10 0	

DENBIGHSHIRE.

Cefn Mawr, for N. P.	0 17 2
Llangollen, for N. P.	0 8 2
Wrexham	0 5 1
Do. Sunday School, for N. P.	4 4 6

MONTGOMERYSHIRE.

Newtown, for W. & O.	1 0 0
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SOUTH WALES.

BRECKNOCKSHIRE.

Brynmaur, Calvary, for W. & O.	0 5 0
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CARMARTHENSHIRE.

Aion	1 2 0
Carmarthen, Priory St.	16 14 10
Logan	6 19 5
Fynnonhenry	0 16 2
Pembrey, Tabernacle	6 7 0
Porthryhyd	0 11 6
Talag	0 13 0

Less Expenses ... 0 0 7

33 3 11

33 3 4

GLAMORGANSHIRE.

Canton, Cardiff, Welsh Sun. School, for N. P.	0 3 3
Pontrhydyfen, for N. P.	0 8 4
Wauntrodaw	0 8 0

MONMOUTHSHIRE.

Newport	0 2 4
Do., Commercial St.	57 1 3
Do., for W. & O.	5 0 0
Tirzah, for N. P.	1 12 7

PEMBROKESHIRE.

Clarbeston, Carmel, for N. P.	3 8 8
Fishguard, for N. P.	0 19 3

Haverfordwest, Bethesda	16 8 10
Bethlehem	1 17 7
Salem	1 4 0
Neyland	0 14 0

120 4 5

Less Expenses ... 1 6 6

118 17 11

Pembroke	11 0 6
Pembroke Dock, Bush Street	13 10 6
Saundersfoot, Hebron	1 2 6

RADNORSHIRE.

Evenjobb, for W. & O.	0 2 3
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SCOTLAND.

Airdrie Sunday School, for N. P.	0 18 0
Dundee, for N. P., India	1 2 0

£ s. d.		IRELAND.		EUROPE—	
Eday, by Kirkwall,		Ballymena, for N. P. ...	£ 1 13 0	Switzerland, Berne Evan-	[£ s. d.]
Okney.....	1 0 0	Cairndaisy	1 1 0	gelistical Independent	
Elgin, for W. & O.....	0 10 3	Waterford	5 15 6	Church, per Dr.	
Do., for N. P.	0 17 0	Do., for N. P.	1 5 0	Bloesch for Rev. J.	
Fortrose, for N. P.	2 9 0			Wengers, N.P. Calcutta	16 13 8
Irvine, for N. P.	0 12 6				
Kirkcaldy, for N. P.	3 15 9				
Old Aberdeen, for N. P.	0 16 0				
Paisley, Victoria Place					
Church, for N. P.	2 17 0				
Tobermory, for W. & O.	0 14 0				
Do., for N. P.	1 10 6				

FOREIGN.	
AMERICA—	
“W.” Peterborough,	
Canada West, per Rev.	
Dr. Davies of Regent’s	
Park College	1 0 0

Rev. J. Jenkins, missionary at Morlaix, Brittany, has much pleasure in acknowledging the following generous donations received by him in 1868, and which have been applied in accordance with the wishes of the donors:—

Feb.—Miss Shaw, with the designation, “A little contribution towards the Breton Schools”.....	5 0 0	Nov.—Misses Jenkins, Protestant French School, Maison du Pont, St. Servan, 100frs., or.....	4 0 0
“Miss Shaw, a second donation....	10 0 0	“The Young Ladies at School, Maison du Pont, collected in Free Gifts, by sending round among themselves a bag called—“Le sac de l’oncle Ben,” 306frs., or ..	12 5 0
March.—Mr. Taylor (of Essex) on a tour in Brittany, 40frs., or	1 12 1		
Sept.—Mr. R. Dawbarn, with his Daughter	5 0 0		

The last donation was accompanied by the following kind note addressed by the pupils to the missionary:—

“DEAR MR. JENKINS,—We, the pupils at Maison du Pont, beg you will accept this humble offering to aid you in your missionary work among the Breton children of *Ty-mad*, in whom we feel great interest.
“August 3.”

ACKNOWLEDGMENTS.

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

Friends at Upton Chapel, for a Parcel of Clothing for Mrs. Fray, Jamaica.	Friends at Salem Chapel, Cheltenham, per Miss A. Banbury, for a Box of Fancy Articles for Mrs. Millard, St. Ann’s Bay, Jamaica.
Friends at Westbourne Grove Chapel, for a Box of Fancy Articles for Mrs. Lewis, Calcutta.	Mrs. Durham, Masham, Yorkshire, for a Parcel of Magazines.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Dec. 22, 28, Jan. 9; Fuller, J. J., Dec. 8; Pinnock, F., Dec. 8; Smith, R., Dec. 3; Thomson, Q. W., Dec. 28, Jan. 8.	COLOMBO—Pigott, H. R., Dec. 28; Jan. 12; Wal-dock, F. D., Jan. 8.
AMERICA—OHIO, Gill, H., Jan. 21.	EUROPE—FRANCE—GUINGAMP, Bouhon, V. E., Feb. 18; Lastrade, C., Feb. 1. KRAGEROE, Hubert, G., Jan. 5, 22.
ASIA—INDIA: AGRA, Gregson, J., Jan. 13. Dacca, McKenna, A., Dec. 21; Wise, J., Dec. 17. HOWRAH, Morgan, T., Dec. 28. INTALLY, Robinson, R., Jan. 8. JESSORE, Hobbs, W. A., Jan. 5. MONGHYR, Bate, J. D., Dec. 18, 26. RIVER HOOGHLY, Trafford, J., Jan. 6. ⁵ SERAMPORE, Anderson, J. H., Jan. 12. [CALCUTTA, Lewis, C. B., Jan. 12; Sale, J., Dec. 27.	WEST INDIES—BAHAMAS—Nassau, Davey, J., Jan. 9. TRINIDAD, Law, J., Jan. 8. JAMAICA—ANNATTO BAY, Jones, S., Jan. 23. KINGSTON, East, D. J., Jan. 5, 23; Oughton, T., Jan. 24. MORANT BAY, Teall, W., Jan. 7. PORT MARIA, Sibley, C., Jan. 7. ST. ANN’S BAY, Millard B., Jan. 7, 12, 23. SPANISH TOWN, Phillippo, J. M., Jan. 6.

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.