

THE MISSIONARY HERALD.

FROM NORWAY.

BY THE REV. T. HARWOOD PATTISON.

THE Baptist Missionary Society has two fields of operation in Europe, the one in Brittany, the other in Norway. Both of them have special interest for us as Englishmen. In both of these districts we are brought face to face with the historic remains of races which peopled our own island. In Brittany the Druidic circles, and the huge dolmens, the sermons in stone, and monumental chronicles of the Celtic tribes, show us what old England was when the eye of Cæsar first rested on its white cliffs. The traveller in that wild district comes to places bearing the same names as villages and hamlets on the Cornish coast across the channel; he is struck by the resemblance between the wiry limbs and swarth features of the Breton and those of the Welsh; and even though he be happily ignorant of the grammar of the language, when he hears the harsh gutturals struggling in the throats of the foreigners, he is instinctively reminded of similar sounds inflicted on his ear among the valleys and hill-sides of the Principality. A visit to Norway will waken memories quite as familiar. The high-prowed fisher vessel has retained that same shape since the days when the sea-kings ravaged our shores, and its peculiar shape is said still to be preserved in the boats on the Tweed. The tawny hair and fair complexion of the people find their counterparts in Durham and Northumberland; the names over the shops in Stavanger and Bergen are familiar to every one acquainted with the villages along the east coast line of our own island; there is a certain north country ring in the dialect of the sturdy fishwives as they haggle over their salmon and cod; and the countenances of the Norwegians, grave, cautious, and independent, are matched in hundreds of our own peasants and fishermen.

It is not a little strange that our Missionary Society should be represented in just those two parts of Europe which are most nearly allied to

us by their historic memories and existing races. We can very heartily commend to the ministers and members of our churches who may have the power and the will to travel, a visit to the brethren at either of these two stations. The money which we spend in a few weeks at an English watering-place, amid the discomforts of small rooms, high charges, and uncongenial society, would amply suffice to carry us into the wildest parts of Brittany, or the noblest coast scenery of Norway. We might, besides, have that consolation of travel which is of all the richest in after fruits, in knowing that we have done good while getting good, by cheering the hearts and lightening the labours of devoted men whose work, although it lies so near home, is hardly less arduous than that of our brethren in the most distant mission fields. Indeed, we are convinced that it is not want of funds so much as want of enterprise that has prevented the missions of Mr. Jenkins, at Morlaix, and Mr. Hubert, at Krageroe, from becoming, long ago, a Home, rather than a Foreign mission to many of us. A few personal recollections gathered in a recent visit to Norway may be useful in directing fresh attention in that country to the field occupied by our friend Mr. Hubert.

“Norway. 1863. Krageroe and seven stations. G. Hubert.” These words, which have for the last few years been familiar to the readers of our missionary report, are the brief abstract descriptive of our operations in Norway. A glance at the map will show us that Krageroe lies on one of the numerous arms of the Christiania Fiord—an arm of the sea, which may be said, roughly speaking, to stretch from the capital of Norway to Christiansand. Krageroe is exclusively devoted to timber and fish, the creeks and inlets about it are often planked across with rafts on their way to Christiansand, and the waters are studded with the sails of fishing boats busily plying for salmon, cod, mackerel, or herring. At the head of the same arm of the fiord, in the direction of the curious Telemarken district, lies the little town of Skien, near to which is one of the most flourishing of the Baptist churches in Norway. Hitherto Mr. Hubert has been living at Krageroe. It was there we visited him. Impressed seriously under the preaching of an evangelist in his native country, he was baptized in Boston, America, and returned to Norway to preach and evangelise among his own friends. With a primitive simplicity and self-devotion which takes us back to the shores of Galilee, and the days of the first planting of Christianity, whilst plying his own trade he became also a fisher of men. He could handle the oar, trim the sail, bait the hook, cast the net. When the sale of the fish had put him for a time beyond the reach of want, he gave himself to the work of preaching the Gospel, returning to his nets as occasion required. In his pleasant cottage, the fiord all round dotted with rocks and islands, the dark pine woods stretching far away in the distance, we listened to his homely ex-

periences. His wife, who received us with genuine Norwegian hospitality, was herself the first fruits of his ministry. Then converts from Sweden came to settle near at hand; others, who had been awakened some years before, by the preaching of a Baptist evangelist at Skien, were stimulated to fresh life and labour, and so slowly, but certainly the work grew. There seems to be no lack of speakers amongst the brethren. From an island across the bay a young shipbuilder comes, except when detained by stress of weather, to minister to the church at Krageroe in Mr. Hubert's absence, and at Stavanger more than one faithful and earnest preacher has been raised up. But the work is of necessity gradual. The whole of Norway contains only about half the population of London. Houses are few and far between. The people are, for the most part, poor, winning a hard-earned and precarious livelihood from the wild waters or rocky soil.

The established religion is Lutheranism, and, in many cases, whilst it has a name to live, it is in reality dead. In much of its ceremonial worship it is a feeble echo of Romanism. In the sacramental clauses of its creed it is as bigoted in favour of the real presence as the highest churchman in England. With such a form of religion it is little likely that the simple faith and worship of our brethren can have much in common. At Stavanger, to which place he finally removes in a month or two, Mr. Hubert has been roughly handled by the Lutheran minister, who hooted him in the street, incited the crowd against him, came to his services in order to create a disturbance, and forbid his own parishioners to listen to him.

Norway has, however, the advantage of a first-rate educational code. The poorest peasant can generally read and write and reckon. In every cottage the Bible and hymn book will be found. The laws of the land, which were at one time excessively tyrannical to Dissenters, have been repealed or modified, and there is now full liberty of worship and practice. As yet the Baptists have no chapel. They meet in the large and airy rooms which are to be found so frequently in the better class of Norwegian cottages. Those of our readers who remember the picture by Tiedmand—the great native painter of the country—of “The Sectary,” which gathered crowds about it at the Exhibition of 1867 in Paris, will see there a faithful portrait of a scene familiar to our brethren in Norway. In the centre of the picture we see the preacher, a peasant clad in the national costume, standing on a barrel, in his hand the Book from which his text has been taken. His face is full of enthusiasm and solemnity. Grouped about him are the members of the household and the neighbours; the old sire is there, and his wife, their son and daughter, and the grandchildren. In the background the fitful gleams of the fire flash from the huge ancient hearth, and from the smoke-discoloured rafters hang

the domestic gods of the farm folks. With such scenes our brethren in Norway are familiar. At Stavanger they rent a large room over the shop of a general dealer. When we visited it Mr. Hubert had left only a day or two before. The Bibles and hymn books scattered about betokened business, and the simple desk at the higher end of the room was placed in readiness for the next service. This room has been often inconveniently full night after night, and it is now proposed to enlarge it so as to accommodate some 200 hearers for worship during the winter months. There seems to be a readiness, and even an anxiety, to listen in this town. The presence of opposition will only help the work by awakening such life as really exists under the dead service of the Lutheran State Church. The simple worship and Scriptural fidelity of our friends is sure to attract attention, and ultimately, we believe, by God's blessing, will gain the adherence of a people naturally thoughtful and intelligent. We must beware how we measure the work in Norway by our English standard. A country naturally inaccessible, with few sources of wealth, with a population which, sparse as it is already, decreases every month by emigration, must necessarily differ in many essential features from our own.

Long ages ago the hardy Norseman, landing on our shores, battled hard with Christianity in defence of the gods of his fathers. The relics of that struggle survive among us still, in our names for the days of the week, familiar in our mouths as household words. We have now an opportunity of retaliating in the spirit of Him who bade us taste, in deeds of kindness, the sweets of revenge. The golden rule of the Gospel will receive a fresh tribute of honour if we succeed in advancing the pure and undefiled religion of Christ in Norway.

THE NATIVE MISSIONARY'S WORK AT SIMLA.

OUR readers are already informed that our esteemed Native brother, Goolzar Shah, the pastor of the Church in South Colingah, Calcutta, has, from the year 1865, endeavoured to make his annual visits to Simla conducive to the spiritual welfare of the people resident there, as well as to those who, like himself, are annually brought to the hills by the necessities of the Government offices to which they belong. His own services, both to the Church and the Mission, are entirely gratuitous. But it is full of interest and encouragement to see a Native brother thus giving himself actively to the spread of the Gospel.

At the recent opening of the chapel he has been enabled to build, he gave the following address. There were present about forty Europeans and one hundred Natives, and the service was closed with the baptism of two converts:—

“DEAR CHRISTIAN FRIENDS,—We are assembled here this morning to dedicate this house to God, and to praise him for the success with which He has blessed

our labours. Though beset with difficulties and trials, our way has been gradually opened up, and we can, with grateful hearts, now exclaim, 'Surely goodness and mercy have followed us.'

"It will perhaps be interesting to many of you to hear a brief account of our labour from the beginning, and of God's gracious dealings with us.

"When we came up to Simla in 1865, we were concerned to find that the condition of the people here was so deplorable. Few, if any, knew the name of Jesus, and the glorious salvation he has worked out for us. The Gospel apparently was not preached to them, and there were no Mission schools established. We thank God that He put into our hearts to follow his command 'to preach the Gospel.' Our first step was to converse with the people in the streets, and to preach to them. In this work we received great encouragement: the Natives were attracted by its novelty, and the great truth was then imparted, and the Gospel seed was sown. In this manner we became familiar with many of the people, who invited us to come to their villages. There we spoke to them of the love of Jesus, and taught from house to house. Thus the truth spread among the people, and we had some come to us enquiring.

"During the same year we felt the need of a place where the few Native Christians who came up from Calcutta could meet for public worship. We therefore held a regular service in a house placed at our disposal, and it was cheering to find that not only the Native Christians, but a few of the heathen attended these services.

ENCOURAGEMENT.

"Our experience of the first season in Simla impressed us with the idea of not only extending the street-preaching, but establishing a fixed place of worship, and a school where the Native children should receive secular as well as religious instruction. While at Calcutta we received kind help from Christian friends, which, aided by contributions from friends at Simla, enabled us the next year (1866) to preach the Gospel with the aid of four agents, two of whom were paid, while two rendered voluntary aid. The Sunday services were regularly attended by the Native Christians, but we had no increase in the number of the heathen who attended. A school was, however, established at Boileaugunge, conducted by the two paid agents. Our work that year consisted in street-preaching and teaching in the school, visiting and conversing with people in the villages, as well as with many of the rajahs and chiefs who came up to Simla that year. Tracts and books were distributed to some extent, chiefly among the chiefs and their followers. A larger number of villages was visited, the number of our inquirers extended, and the encouragement we received was greater, especially in the village Dhar, which is near the place we have obtained for this chapel.

"In 1867 we were enabled, by the blessing of God, to extend the number of paid agents from two to three, who were aided also by three voluntary agents. The street and bazaar preaching was continued more vigorously, and a system of itinerant preaching was established. The Sunday services were regularly continued, but were held in a house near the Simla bazaar, where the number of heathen attendants increased. A greater number of villages were visited, and tracts and books were sold and distributed. The school was removed to Simla bazaar, but as another school had been established there by the Church Mission (which has been abolished this year), it was removed again to Boileaugunge. The Mission work was extended, and our encouragement was greater, we had a larger number of inquirers, and we had two converts, who were baptized in the Christian faith by the Rev. Mr. Rebsch, of the Church Mission. The encouragement which attended the labours of this year suggested to us the desirability of building a Mission chapel and school. For this purpose we obtained from Government the grant of the site of this building.

THE PRESENT STATE OF THE MISSION.

"This year the work of the previous year has been continued with the paid agents, but with only two voluntary agents; our most energetic bazaar preacher being now employed in direct missionary work in another part of India. The number of children attending the school has now increased to 25, with an average attendance of 20; and the number of heathen attending the Sunday services has increased to 50, rendering it necessary for us to have a separate service for them. We have four services each Sunday—two in Bengali and one in Hindustani for the Native Christians, and one service for the heathen in Hindi.

"With the very kind help of Christian friends in Simla, Calcutta, and elsewhere, we have been enabled to erect this building. The cost will be about Rupees 1,500, of which Rs. 900 have already been received, and Rs. 58 promised. We wish to mention an interesting fact connected with this building. The contractor who was employed in erecting it, wished to work on Sunday, but we strongly opposed it. We impressed upon the workmen the necessity of abstaining from work on the Lord's-day, and compensated the contractor by paying the workmen half a day's wages on Sunday, on condition that they did no work. The effect of this has been, that the workmen were drawn to the services, and now some of them, though out of employ, come to our worship.

"These encouraging facts will prove the necessity for the erection of this building.

"We need a place where the Native Christians, who are stationed at Simla, who come up annually, and who, by God's blessing, may be gathered into the fold, may meet together for praise and prayer.

"We need a place where those seeking after knowledge may obtain it, where the thirsty soul may be satisfied, and where those seeking the Lord may find Him to be their salvation.

"We need such a place, that in the midst of the surrounding darkness we may be as a bright and shining light, and extend our influence among the heathen—as a candle placed upon a candlestick, that it may give light unto all.

"We need such a place as the centre point of our work, from whence the glorious Gospel of our Lord Jesus Christ may be proclaimed to the heathen around us, and where we may be enabled to gather the little ones to teach them of Jesus, sowing in their young minds the seed which we trust, by God's grace, may germinate and bring forth fruit in after years.

THE DEDICATION.

"Lastly, we feel the importance of establishing this Native Christian Church and Mission, that the honour of Christ's name may be magnified, and glory secured to God in the highest. May our brethren indeed secure the peace and goodwill reserved for them by their Heavenly Father, and may we, by His help, be enabled to reclaim our brethren from their idolatry and superstition, and introduce them into the glorious liberty of Christ's Gospel. The Gospel of Christ *has* power. We thank God its power lies not in us, we are the weak and humble instruments in His hands; and it is only from Him, the author of every good and perfect gift, that we can hope for success. We trust in Him, and in His gracious presence now in the midst of us. Let us now raise our hearts in solemnly and unanimously dedicating this house to His service. Here may many of His people enjoy sweet seasons of holy refreshment. In this place may His afflicted and tried ones find comfort, and the weary rest. Here may the hungry and thirsty soul be satisfied, and those who seek the Lord find Him; and, above all, may the careless, and the sinner, and the heathen hear of a Redeemer who has died because He loved them; and, casting aside their sins and idols, may they take Him to be their everlasting portion, and cast in their lot with the people of God!

TWO BAPTISMS.

“Christian Friends, we have yet another interesting ceremony to perform, and this is another instance of God’s blessing and encouragement to us in our work. We have to-day to baptize into the Christian faith two Native converts, who have been brought into the fold, God aiding in our work. I shall now proceed to give you some account respecting them.

“Dharoo is a Hindu Brahmin, a simple ignorant hill-man, about twenty-five years of age, and his conversion was attended by singular circumstances.

“In the course of our preaching and conversation, an intelligent Native came to us, seeking to know something of the salvation by Christ. We had great hopes of him; but the fear of incurring the displeasure of his relatives kept him from deciding to cast in his lot with us. He has left Simla, and we have heard nothing more of him. On one occasion he brought with him a friend, who, he said, was anxious to become a Christian. From subsequent conversations with Dharoo, we discovered that he had never heard from us or others of Christ, but that his friend who brought him had communicated to him some of the truths he had learnt from us. He continued to come to us regularly; but fearing he was induced by other motives, we told him plainly that if he was in hopes of obtaining employment from us, we could give him no promise of success. This led him to give us a definite assurance that such was not his motive. He had heard of salvation by Christ, and that salvation he desired. He was in no fear of man, but was willing at once to renounce his idols, and become a Christian. We placed him under one of our paid agents, who has instructed him as the poor man can understand. We are assured of his sincerity. Though an ignorant man, he feels he is a sinner; has openly informed his friends that he renounces idolatry, and that his idols cannot save him. He prays to God for the pardon of his sins, and rests upon Christ as his Redeemer. As a proof of his sincerity, we may mention that notwithstanding that he has suffered much persecution from his relatives and friends, and that the thought of being severed from his wife and children is distressing to him, he remains firm. We take these as proofs of his sincerity. We cannot read the heart—we can only judge by these outward circumstances. We consider him, therefore, to be a worthy object for baptism, and pray God, who reads the heart, to bless him and help him to grow in grace.

“Henry Anthony, aged thirty years, is not a convert from heathenism, but has been a Roman Catholic. He was introduced to me by his brother, also a Roman Catholic, as a man seeking for knowledge. He told me that he was a native of Saharunpore, the son of Roman Catholic parents; that he for some time led a careless life, until he attended the ministrations of a Native missionary connected with the American Presbyterians. On coming to Simla, he relapsed into his former careless state, but latterly had attended the Roman Catholic Church here, where he says, he repeated prayers by rote which he did not understand. He felt the need of something more satisfying to his soul, and came to us as an anxious inquirer. He told us he had never read the Scriptures, and finding he could read, we gave him a copy of the Testament, which he received and read with great pleasure and profit. We had opened a Bible class which he attended, and where we taught him the principal truths and doctrines of the Scriptures. As these truths were presented to him he received them with great delight, which convinced us of his sincerity. He assured us that the doctrines of the Romish Church did not satisfy him, and that he had found that Christ, and Christ alone, could save him. He then desired to be admitted into the Church of Christ, and as we firmly believe in his sincerity, we feel no hesitation in administering to him the rite of baptism.

AN EXCURSION IN BRITTANY.

BY THE REV. J. JENKINS.

On Thursday (Ascension-day) the 6th inst., I made an excursion into the country, and visited three different places—the first, a farmer's house, five miles off, where we occasionally hold meetings. At the early hour of half-past nine A.M., some sixteen persons were met together; had the house been near the village, which is full half a mile off, there would have been more people, for the feeling in the neighbourhood is favourable. Our meeting on this occasion took the conversational form, and served to explain, in a familiar way, the nature of the Gospel, conversion, and piety; and I gave those present an idea of the Christian Church and its history; noticing the changes which have taken place, and the errors that have crept in gradually, and do still increase in number. The farmer said to me that his neighbours sitting close by me could not believe that the bread became God on the altar at Mass, nor could they see the utility of prayers for the dead. He then desired me to explain the testimony of the Scriptures on the Lord's Supper. I at once complied with the request, and said I would explain also baptism, and that in the first place because it is first in order, and so I did. The company gave an attentive hearing, and put few questions. Our meeting, which lasted not less than an hour, was calculated to give understanding and serious impressions. The meeting being over the farmer spoke to me apart, and made known his desire to be received a member of our Church; as did also one of his daughters. They have both left the Church of Rome above fifteen months. Another person at the meeting has since made known his wish also to be admitted. May the Lord enable them to follow Christ!

I was accompanied by our tract distributor. We travelled six miles further, though the rain at times was falling in heavy showers, and called on two aged brothers living together on a farm, and who had been at Tremel, on which occasion I had had an interesting religious conversation with them. Moreover, they had been visited by the evangelist and tract distributor. They have a numerous household. We were cordially received by the old people. No meeting had ever been held at their house, and it was evident the folks of the house expected no such thing. It is true also that there was no arrangement made as to holding a meeting—my object was to converse with the two brothers, and lay hold of any opportunity for good that would present itself. Some young men from the neighbourhood came in and soon left with others of the family, to go and play at bowls, as it was a holiday. I and my friend conversed a little with one and the other, but it was doubtful whether I could have an opportunity to explain to them the Gospel by forming them into a group. While several were present, one said they would like to hear singing. At once Omnes proposed singing *Ar Mab Prodig* (The Prodigal Son). All remained quiet and attentive. As soon as he finished I rose, and observed to them that the opportunity was suitable to speak respecting Jesus, what he had done and his ascension to Heaven. Then I proceeded, and, referring to the Gospel, declared that Christ suffered on the Cross, was buried, rose from the dead, and ascended to Heaven, in order to save sinners, raise his people from the grave, and give them eternal life and immortality in celestial glory. I thus found a favourable moment to preach the Saviour in this Breton farm-house, I trust with good effect. The speaking lasted about twenty minutes.

PREACHING.

Soon after we left, and arrived in time for an evening meeting, announced in a village where we have had many a re-union to preach. A little after 6 o'clock we

met in the humble dwelling of an aged humble couple. More people came together than the house could contain. I founded my discourse on Acts i. 8-11. The Word was spoken with ease and power, and the attention was good. When I had gone out into the road, and was preparing to go away in order to reach home that evening, I had a very interesting conversation with a young man who had received good impressions from attending our meetings and reading the New Testament. He had gone so far as to speak of his doubts to the priest, and he would like to put further questions to him. We were soon surrounded by about twenty persons. A tidy woman wanted to question me as to the Virgin. I told her that we believed the whole testimony of the Gospel respecting the mother of Jesus, and that I could not find sufficient reason for a difference of opinion respecting her, as it is evident she was chosen of God to be the mother of our Saviour, but that evidently she did not become thereby a divinity, nor is she a Saviour, nor is any honour or glory belonging to God to be given her. The woman listened, but made no reply. The young man spoke again, and we closed the conversation in a friendly spirit. This young man has a companion of the same mind as himself. He works with many others, and I am told he speaks often on religion. I returned home that evening, over about eight miles distant. Thus we closed a precious and blessed day.

AT TREMEL.

Last Sabbath week, the 16th inst., we had an extraordinary assembly at Tremel. Our friends and the public were invited. The morning was very wet. Later the day cleared up, but the early rain had discouraged several distant persons to come. At half-past ten A.M. the meeting commenced in the chapel. I spoke from Acts ii. 11. Then the Lord's Supper was administered, all the people remaining during the whole service. We felt, indeed that the Word of God, the communion of the Saviour and his people, and the blessing of the Holy Spirit did abound among us to the comfort of our hearts and the glory of the Redeemer. The congregation was composed of from eighty to ninety people. Eighteen members present took part in the Communion. There were four persons well-disposed to unite with us in the Lord, and all the congregation was composed of men in favour of the Gospel.

A little after 12, twenty of our distant Breton friends took a lunch together in the chapel-house, prepared by the Evangelist and his wife. After that a collection was made to pay the expenses. Sixteen others partook of provisions they had brought with them. Vehicles had brought some from a distance.

From one to two o'clock we held a church meeting. There is fraternal union among us; the Breton Church grows in knowledge and experience. Matters regarding the progress of the Gospel in the country were under consideration, and an admonition was made to the effect that members should assiduously attend divine worship whenever in their power to do so.

At half-past two P.M. another meeting was held in the chapel, when I preached the Gospel from Heb. ix. 27, 28; Acts iv., 12. The congregation was much the same as in the morning, with the same good order and attention.

The general feeling was that our meetings were truly good, and blessed to those who had come together. We intend holding again there a few meetings of this kind before the favourable summer season will be over. There is much need of pushing on this Gospel-work as much as we can, by prayer, labour, and devotedness. The country becomes increasingly more ripe for it.

The faithful and energetic Breton colporteur arrived here yesterday, to make up his monthly account. The present month is not quite up, but he has sold in the first twenty-three days of it sixty-four Testaments, which is very encouraging.

LALL BAZAAR CHAPEL, CALCUTTA.

THE 68th Anniversary of the formation of this church was celebrated on the 28th March, when the following interesting statement was read by the pastor, the Rev. John Robinson :—

“ We have stated that this is the sixty-eighth anniversary of the church. This assertion may need some explanation. On the 24th of April, 1800, the Baptist church at Serampore was formed. Messrs. Carey and Marshman were its pastors, and Mr. Ward was elected as deacon. From the vicinity of Serampore to Calcutta, and the frequent visits they were obliged to pay to this city, it was not long before their hearts were stirred in them to make direct efforts for the amelioration of the spiritual condition of those who called themselves Christians, but who lived without God and without Christ in the world. In 1802, the Serampore missionaries hired a house in Lall Bazaar, which they opened for divine service every Sunday. Then three, four, or six persons made up the whole of their congregation. It was not long, however, before their efforts were blessed, and souls were converted. These being baptized and still residing in Calcutta, belonged to the church at Serampore; and constituted the earliest members of what is now designated the Lall Bazaar Baptist Church. Hence, as a church, our commencement is contemporaneous with that at Serampore, of which we formed a part. After a time, the brethren hired an upper-room in the house of Mr. Peter Lindeman in Cossitollah, now called Bentinck-street. Here the congregation increased to about a hundred and fifty; and every month converts were added to the church, and baptized. Thus encouraged, they erected this chapel, which was opened on the 1st of January, 1809. On the 18th October of the same year, Messrs. O. Leonard and Adam Gordon were ordained to the office of deacon by the laying on of hands, and Messrs. C. C. Aratoon and J. Peters were designated to the work of the ministry. In 1812, the pastors write thus:—‘ The fruit graciously given this year has been great. No less than seventy of various nations have been baptized this year at Serampore and Calcutta; a greater increase than we have witnessed any preceding year. Calcutta, indeed, as it relates to the Gospel, is become one of the most favoured spots to be found in India, if we regard the number of European inhabitants; as it is either steadily or occasionally the scene of the labours of no less than ten European evangelical ministers; besides our Native brethren, whose labours are equal to those of all the others.’

OTHER PASTORS.

“ Messrs. Lawson and Eustace Carey for a time assisted in pastoral duties here, till the Circular Road Chapel was built; but the church continued under the pastoral supervision of the Serampore missionaries till the year 1825, when the Rev. W. Robinson arrived from Sumatra, and was, on the 16th of June, ordained its pastor; Drs. Carey and Marshman at the same time resigning their connection with it. Mr. Robinson continued in the pastoral office till December, 1838, when he removed to Dacca, and was succeeded in the following year by the Rev. R. Bayne. Ill health in his family rendered his return home necessary, and he resigned his charge on the 22nd of August, 1840. In December of the same year, the Rev. W. W. Evans accepted the pastorship, and resigned it in June 1844. The Rev. James Thomas then undertook the general supervision of the church, and performed the duties of a pastor, as far as time and strength permitted, till his death, which took place on the 20th of July, 1858. He was much and deservedly beloved by his people and all who knew him. The Rev. J. Sale then became pastor. Ill health obliged him to return home in January, 1861, and the Rev. G. Kerry acted for him till his return in 1864, when he resumed his charge, and continued the much-loved pastor of this church till the 1st of April, 1868; when, it being thought desirable that he should take the superintendence of missionary operations in Barisal, our present pastor was invited to join us.

“Of the number that have been baptized, and who have retained a shorter or longer connection with the church up to this period, it is almost impossible to form a correct estimate. It would probably amount to somewhat above a thousand.

PRESENT STATE OF THE CHURCH.

“On the present pastor taking charge, he found a hundred and twenty-six names on the list of members. Since the 1st of April last year, we have experienced some severe trials. Six have withdrawn from our communion, and three have been removed by death. These, though lost to our congregation, have not been lost to the Church. Those living are, we have reason to believe, walking consistently with their profession; those that have left the earth are before the throne of God.

“On the other hand, we have had much to cheer us. In July, it was deemed expedient to elect three additional deacons. A public recognition service was held in August, when our friends from the neighbouring churches encouraged us much by their prayers and exhortations.

“In September, the *Alise Ritson*, commanded by Captain Matches, arrived in Calcutta. The commander is a member of a Baptist church in Sunderland, and, at the request of some of its members, sought us out. He was a good man, and himself walked in the fear of the Lord, and sought to bring his crew to the Saviour. He held regular services with them on the Sunday, and a prayer meeting on Monday evenings, and read a lecture to them on Wednesdays. Besides this, he had daily worship with them, and embraced every opportunity by private conversation to urge them to seek their best interests. His efforts were attended with success. Six of his crew put on Christ by baptism in this place, and were admitted into our fellowship. Communications lately received inform us that they are all maintaining their consistency, and two more have since been baptized at Rangoon.

“There have been added to our list of members this year, by baptism and otherwise, nineteen souls, showing a clear increase of ten. We are thankful. May the good Lord add to us many more of such as shall be saved.

WORK.

“During the year, besides the deacons, five or six of our brethren have been engaged every Sunday, and, as opportunity has offered during the week, in visiting the homes of the sick and the poor, and the hospitals, where, as well as among the wanderers in our streets, they have distributed tracts and offered words of exhortation. Three of these brethren are foreigners, and are able to converse with considerable ease in Spanish, Portuguese, Italian, Danish, Swedish, and German, and have been able to distribute a number of tracts in these languages. They have also visited and conversed with many foreigners in our hospitals.

“The church also supports a Native preacher, and the pastor has the general supervision of the labours of one of the city missionaries. These have been engaged generally in visiting and preaching twice a day, and the number that hear the Gospel through them averages between 800 and 1000 weekly. We have had two or three enquirers from the heathen; but regret to say they have soon left us.

“In the Sunday-school held in the chapel we have had much encouragement. The number on the roll at present is 155, of whom 61 are boys and 94 girls. They have collected for missionary purposes during the year Rs. 107-8, and from this fund contributed towards the support of a Native school in Barisal, till it was closed. Our kind friend Mr. W. L. Wenger lately invited us to re-open a branch Sunday-school in his house, which has been commenced.

"One of our sisters is engaged in connection with the Free Church in that interesting branch of evangelical labour, visiting and instructing Native females in their own houses. She visits about four houses daily, spending an hour and a half or two hours at each. She has about 50 women under instruction in both English and Bengali.

A NATIVE GIRLS SCHOOL.

"The institution under the superintendence of Mrs. and Miss Robinson has gone on satisfactorily. The number of girls under their care has increased; and, considering that it is the first school established here in which Native girls are expected to pay for their board and tuition, it has made more progress than might have been anticipated. Among the additions of the year is the daughter of a Hindoo, professedly a Brahmist. His intention was to send her as a boarder; but in this he was strongly opposed by his friends, who urged that such a step might materially affect the girl's future prospects. She, however, continues to come as a day-scholar; while her mother and aunt receive daily lessons in English and music, from a young lady in Mr. Robinson's family. One of our girls, who is a member of this church, went to Dacca during the year to assist in Hindoo female education. We are glad to find she has maintained her Christian character with great credit, and has won for herself the confidence and esteem of her friends and employers.

"Such is a brief survey of our experience during the past year. We desire to bless the Lord who has guided us thus far, and would take courage from the past to pursue with fresh vigour the duties of another year; and we earnestly ask the sympathies and the prayers of this assembly that we may be found faithful and diligent workmen in the vineyard of Him who hath bought us with His precious blood."

A TRIP ROUND MY ISLAND.

BY THE REV. W. A. HOBBS, OF JESSORE.

No. III.

LOOSENING from this place, we came to the large market of Narua, and waited for the people to assemble. The heat was dreadful, and my head fast giving way. Scores of people came crowding round the boat, some clamouring for books, others desirous of hearing us preach. I wanted rest, but not a minute's quiet could be obtained. At five o'clock we went up to the market, where about 1,000 persons were collected. Two or three hundred immediately gathered around us.

As we were going up, I said to Mathoor, "I will prove their Poorans to be false; do you prove our New Testament and its teachings to be true."

The following was the pith of my discourse:—

1. Your Poorans are false, for they maintain that the shape of the earth is square, with overlapping clouds. It is not square, it is round; and every boy who goes to a Government aided, or to an English school, knows that what I say is true.

2. Your Poorans say that the distance of the sun from the earth is 800,000 miles, but the real distance is 92,000,000 of miles—that is 115 times as distant as your Poorans say.

3. Your Poorans say that the moon is distant from the earth 1,600,000 miles. This again is wrong, it is only one-seventh of that distance (237,000 miles).

See here what a bundle of errors we have: you say that the moon is twice as far from the earth as is the sun, when the truth is that the sun is 190 times more distant from the earth than is the moon.

4. Your Poorans say that the wax and wane of the moon is caused by the sun getting in front of it, so that its light cannot fall fully upon the earth. Look

here: from this place Jessore is forty miles, England is about 7,000 miles. How could England ever get between this place and Jessore? So with the sun, which is 190 times further off than the moon. [I then briefly explained how the moon's going round the earth once a month caused the wax and wane.]

5. Your Poorans say that rain comes from the moon; that is false. Hear what is true; it is this. When you boil your rice too long, all the water dries up; where does it go to? It escapes into the air in the shape of steam, which steam is produced by the fire. So, by the heat of the sun, every day, from sea and river and pond, a quantity of water is drawn up into the air and finds a refuge in the clouds, which may be called great water-bags; but they are thin, and cannot hold more than a certain quantity; when this is obtained they burst, and down come the rains upon the fields of earth. ["Sahib! Sahib!" said a man in the crowd, somewhat excitedly, "your word is true and reasonable. Look! the rain comes like this. I took a sack to market to get two rupees' worth of rice. It was an old and rotten one. The rice was put into it, and when I lifted it on to my head, alas! alas! the bag burst, and out went all the rice. It would have borne the pressure of one rupee's worth, but two rupees' worth was too much for it."]

6. Your Poorans say that in the centre of the earth is Mount Shuméru, which is 600,000 miles high, and its circumference at the base 128,000 miles. On this I have two remarks to make—

(1) Since the circumference of the whole earth is five times less than the circumference of the mountain which is said to be in the centre of the earth, all sensible persons know that this is either a fable or a lie; and

(2) Though thousands of travellers are constantly journeying to all parts of the world, no one has ever seen Mount Shuméru. Hundreds have seen the Neilgherry and the Himalaya mountains, but the highest of these is only about five miles, whilst you say that the Shuméru is 600,000 miles high.

7. Your Poorans say that at the foot of Mount Shuméru are four mountains (Mondor, Gondhomádon, Bepul, and Supársho), on each of which grows a tree 8,800 miles high. Also, that around the whole earth is a sea of salt water; beyond that a sea of sugar-cane juice; beyond that a sea of spirituous liquor; beyond that a sea of melted butter; beyond that a sea of curds; beyond that a sea of milk; beyond that a belt of gold as large as all the forementioned seas together; beyond that a range of mountains, and outside of all—hell!

Now all this is so foolish and proofless, that I have scarcely patience to talk about it. I only say four words about it all:

1. No one has ever seen either these monster trees, or these seas, or the belt of gold.

2. The most intelligent amongst the Hindoos of the present day put no faith in these statements.

3. According to your Shasters, it is, even in this world, a mortal sin for a Hindoo to drink spirits. If God has given such a strict command not to drink intoxicating drinks in this life, would he provide a sea of it, so that people might be constantly drunk with it in the life to come?

4. For whom are these seas of good things provided? If all the good are to be absorbed in God, they won't want them; those who are labouring to become, by self-mortification, worthy of absorption, will not desire them; and those who, for the sins of a former life, are condemned to descend in the scale of being, will not be worthy of them, and will not have them.

I have now given you seven reasons why your Poorans are utterly untrustworthy; if you cannot believe their statements about the earth, and the clouds, and the sun, and the moon, how can you believe anything they say about God, and sin, and atonement? If I were to write you a letter containing many proved falsehoods about my own house and lands, would you believe me if I gave you a description of the whole village?

O my hearers, turn from all these dry, unsatisfying things, and inquire with deep concern—"What must I do to be saved?"

I cannot talk more; my head has got bad again, and I must go to the boat. Listen to what my young friend Mathoor will now say to you. He will show you the true and excellent way of life as laid down in our Shasters, and give you most convincing proof of our Bible being true.

About an hour afterwards, Mathoor came back to the boat with a crowd at his heels, some asking for books, others anxious to hear more, or to dispute about what they had heard.

He reported to me that the large crowd continued very attentively to listen, until he was too weary to talk any longer. The following was the pith of his address:

The Bible is true for the following reasons:—

1. It is proved by the kind of truths it teaches.
2. It is proved by the manner in which they are taught.
3. It is proved by the consent of unprejudiced minds to its teachings.
4. It is proved by its full acquaintance with the secret thoughts of our minds, and the feelings of our hearts.
5. It is proved by the change from evil to good which it produces in the life of a man when he truly receives it.

Having demonstrated it to be a divine book, he then told them of the remedy God had provided for men in it, and exhorted them to accept it, and own Jesus as their Teacher and Deliverer, now and for ever.

I had intended to have called at several other places on my journey, but my head became so bad, and the weather was so hot, that I could bear up no longer, and gave orders to row home. Next morning I reached home, after an absence of four days; and thus endeth the narration of the first trip round my island.

HOME PROCEEDINGS.

AS USUAL in the month of September, the Missionary Services have been very numerous. The accounts we have received of them are very encouraging: both the attendance and the contributions have been good. In the following List of the meetings we fear that some may be omitted, especially where only local brethren have been present. For the very valuable aid thus rendered we beg them to accept our grateful acknowledgments.

PLACES.	DEPUTATIONS.
Bedford	Rev. J. Parsons.
Birmingham ;	{ Revs. G. Gould, J. G. Gregson, and A. Saker.
Devonshire (South)	Rev. F. Trestrail.
Hampshire (South)	" W. A. Hobbs and Dr. Landels.
High Wycombe	" Josiah Parsons.
Hull, Beverley, &c.	Revs. W. Sampson and Jas. Mursell.
Huntingdonshire	{ " W. H. McMechan and W. H. Dyer.
Lancashire (East)	Rev. J. Parsons.
Leicestershire	Revs. J. Bigwood and J. G. Gregson.
Norfolk	Rev. W. A. Hobbs.
Northumberland and Durham	Rev. A. Saker.
Shropshire	Dr. Underhill.
Somersetshire	Revs. J. Hume and Jas. Mursell.
Suffolk	W. A. Hobbs and S. H. Booth.
Yarmouth, &c.	{ Rev. J. G. Gregson (Omitted in Sept. Herald).
Yorkshire (West Riding)	Numerous Local Brethren.
Wiltshire	Rev. J. Parsons.
Worcestershire	{ Revs. F. Trestrail, G. H. Rouse, LL.B., and S. Green.

HAMPSHIRE.		NORTHAMPTONSHIRE.		YORKSHIRE.	
£ s. d.		£ s. d.		£ s. d.	
Portsmouth Auxiliary, on account, by Mr. T. C. Haydon, Treasurer ...	80 0 0	Aldwinkle	2 17 0	Farsley.....	32 14 10
		SHROPSHIRE.		Haliifax, Pellon Lane ...	1 1 0
		Whitechurch	0 10 0		
		SOMERSETSHIRE.		SCOTLAND.	
NORFOLK.		Shepton Mallet	2 3 6	ORKNEY ISLES.	
Lowestoft.....	11 5 0	STAFFORDSHIRE.		Edny.....	0 12 0
Yarmouth, United Pub. Meeting	9 4 5	Brettle Lane	5 0 0	Kirkwall	0 10 0
Do., for N. P.	1 1 9	SUSSEX.		FOREIGN.	
Do., Old Baptist Ch....	8 0 0	Brighton, Queen Square	1 10 6	CHANNEL ISLANDS.	
Do., St. George's Denes	26 8 5	WORCESTERSHIRE.		Jersey	4 5 6
	44 14 7	Tenbury	1 0 0	Guernsey.....	4 0 0
Less expenses.....	0 13 0				
	44 1 7				

CALABAR REMOVAL FUND.

Tritton, Mr. Joseph..... 10 0 0

ACKNOWLEDGMENTS.

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

Ladies' Missionary Working Society at Union Chapel, Manchester, per Mr. W. Bickham, for a case of Clothing for Rev. W. Teall, Morant Bay, Jamaica.	Mrs. Risdon, Pershore, for a parcel for Rev. J. Kingdon, Falmouth, Jamaica; also a parcel for Rev. R. Smith, Cameroons, W. Africa.
	Rev. F. Edwards, B.A., Harlow, for Hymn Books and two Communion Cups for Bahamas.

FOREIGN LETTERS RECEIVED.

AFRICA— CAMEROONS, Fuller, J. J., June 29; Smith, R., May 26, June, 20, 30; Thomson, Q. W., June 13, 25.	SERAMPORE, Martin, T., August 13; Thomas, J. W., June 23.
AMERICA— OTTAWA, Merrick, Mrs., July 20.	EUROPE— NORWAY, KRAGERO, Hubert, G., Sept. 6.
ASIA— CEYLON, Colombo, Pigott, R. H., June 30; Waidock, F. D., August 7.	FRANCE— MORLAIX, Jenkins, J., Sept. 14. ST. BRIEUC, Bouhon, V. E., August 10, 20.
INDIA— BOMBAY, Showel, R. H., July 6. ALLAHABAD, Carr, B., July 10. CALCUTTA, Johnson, E. C., July 9; Lewis, C. B., June 18, 25, July 2, 5, 16, 23, August 8, 13; Wenger, J., June 11, 17, July 30, August 5, 6, 13. CHITTOUR, Williams, J., August 5, 14. DACCA, McKenna, A., August 7. DELHI, Smith, J., August 5, 14. GTA, Greiff, J. E., July 28. HOWDAH, Morgan, T., June 22. INTALLY, Robinson, R., July 30. JUMALPORE, Flinn, G., July 8.	WEST INDIES— BAHAMAS, Littlewood, W., July 31, August 4. TRINIDAD, SAN FERNANDO, July 7, August 21.
	JAMAICA— CLARKSON VILLE, Maxwell, J., July 5. DUNCANS, Reid, W. J., August 23. FALMOUTH, Kingdon, J., August 14. JERICHO, Clarke, J., July 7. KETERING, Fray, E., August 23. KINGSTON, East, D. J., July 3, 7, 9, August 14, 21. MORANT BAY, Teall, W., August 14. MONTEGO BAY, Dendy, W., July 22, August 15. SPANISH TOWN, Phillippo, August 7, 14. ST. ANN'S BAY, Millard, B., July 8, August 7.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D., Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. 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.