

THE MISSIONARY HERALD.

The Late Rev. John Parsons, of Monghyr.

IT is with the deepest concern and sorrow that we have, at the commencement of a new year, to record the decease of one of the most distinguished and devoted missionaries the Society has ever had. At this time his loss is specially felt by our brethren in India, and by the Committee and friends at home. The particulars which we subjoin are chiefly gathered from a notice of our departed brother, which has been forwarded by the Rev. C. B. Lewis, of Calcutta, and from a letter written by the Rev. J. Lawrence, of Monghyr, detailing the circumstances of his illness and its fatal termination :—

Mr. Parsons was the child of most godly parents, and enjoyed the high privilege of seeing devoted piety exemplified in the persons of several members of his family. He himself early became a disciple of Christ, and from the commencement of the new life was diligent in attempts to do good to others. As a Sunday-school teacher and village preacher his labours were earnest and effective, whilst his endeavours after self-culture were so vigorous and unremitting, that his missionary brother George, when about to proceed from Calcutta to Monghyr, in the year 1839, proposed that he should be invited to become his fellow-labourer in the mission there, without any introductory college training. This proposal was sustained by the recommendation of Mr. W. H. Pearce, and so approved itself to the Committee of the Society, at home that immediate effect was given to it; and in November, 1840, he arrived in India. Only a few days before his landing his elder brother had been called away to his rest. Greatly gifted and devoutly consecrated, this excellent young man had won the hearts of the little church at Monghyr, and had desired to devote his life to its establishment and increase. When this hope faded in

death, it was his joyful confidence that what he was not to do himself would be done by his brother who should come after him.

Introduced to his work at Monghyr in circumstances so affecting, but so well adapted to stimulate his zeal, Mr. John Parsons promptly entered upon it,—and with what assiduity that work was pursued, with what patience its difficulties were surmounted, with what humble and prayerful desire he sought in it divine assistance, we who knew him are witnesses, and God also. Now that his missionary course of nearly twenty-nine years has been run, we can think of it all as presenting a uniform testimony to the holy and generous integrity of his character, and we doubt not that he has been received by our gracious Master with that ‘Well done!’ wherewith He greets his good and faithful servants.

Mr. Parsons excelled in many departments of labour. As a preacher in the vernacular languages of the provinces in which his missionary life was spent he was remarkably able,—as an itinerant evangelist, his labours were frequent and most extensive,—as a translator, his Hindi version of the New Testament has received the highest commendations from the most competent judges, whilst he also enriched native Christian literature with other valuable books,—and as a sound and practical English preacher, his ministry afforded both profit and delight to many congregations. And what shall be said of the manifold excellences of the character revealed in the familiar intimacies of his private life, as well as in his more public department?—of the gentleness, the kindness, the humility, the transparent guileless simplicity, the patience, the meekness of wisdom, the love unfeigned, the all-comprehending goodness, which those who knew him best most abundantly recognised? We devoutly thank God for the grace given to his servant and for the example his life has set before ourselves. Our memories of Mr. Parsons are troubled by no recollections of inconsistencies, of occasional deviations from his customary course,—his life was ‘steadfast, unmoveable, always abounding in the work of the Lord,’—he was ‘blameless and harmless, a son of God without rebuke.’

Mr. Parsons labours were not always given to the Monghyr station. At the close of 1856, at the request of the Committee, he left it to remove to Agra, where he patiently endured his share in all the troubles and the losses inflicted upon that city by the mutiny of 1857. On the restoration of quiet to the country, he removed to Benares, whence, in 1865, he came back to Monghyr. In every place his faithful and earnest labours were welcomed by all who witnessed them, and it is believed that the results of them, in many forms, will long survive him.

Most truly may Mr. Lawrence say, in giving us details of this sad event:—

Never have I begun a letter to you with such a heavy heart as now. The church here, and all the community at the station, have been filled with sorrow and mourning by the sudden death of our beloved brother Parsons.

On the 17th inst, he preached with even more vigour and earnestness than usual in the English chapel, and on the 18th he spent the evening at our house, and seemed in his usually good health and spirits; on the 19th he went to Jamalpore by the 4·10 p.m. train, and gave an address at a prayer meeting. That afternoon he first felt his throat uneasy, the speaking in the evening aggravated the complaint, and at night he complained of feeling feverish. He did not return home till the next morning, and soon after his throat became very painful. That day he applied his own remedies, which did him no good; he continued to grow worse, but did not send for Dr. Cameron till about 4 a.m. of the 21st. The doctor went immediately and prescribed for him, but all that day he continued in a very critical state. Ulcers of an aggravated kind had formed in his throat, so that he was unable to swallow even liquids without great difficulty, and he could speak only in whispers; but this gave him much pain, and the doctor strictly forbade it, so that he wrote what he wished to communicate to us on paper all that day. He was aware of his danger, and gave us to understand that if it should be the will of his Heavenly Father to call him away by suffocation, he was ready to acquiesce in the divine appointment. His friends hardly dared to hope that he would live to see another day; but about 8 p.m. the disease took a favourable turn, and the dear sufferer said he felt relieved. The next day he was better, and the doctor told us the crisis had passed, and he hoped his patient would do well. His throat gradually improved, and on Monday the 25th his medical attendant pronounced him out of danger. He thought himself better, and told me he should be well in a few days. To show me that he still retained his strength, he walked about his room with great firmness. When I reminded him that though his throat was better his breathing was not so well and he complained of pain in his chest, he replied that these were the effects of the acids the doctor was giving him, and if these were discontinued he should be free from these unfavourable symptoms. They were discontinued, but his breathing did not improve, and his countenance looked languid and heavy. I felt very apprehensive that something more serious ailed him than he seemed to be aware of, but no observable change took place throughout the day, and when the doctor saw him at 9 p.m. he considered him to be no worse, and intimated that there was no cause to be alarmed. Two friends had agreed to remain with him all night. During the evening he asked me to pray with him, but owing to the necessity of keeping his throat as free as possible from

all excitement and irritation, he seldom attempted to speak on any subject. Soon after 9 p.m. I took leave of him, and it proved to be the last time I had the privilege of speaking to him, or of seeing him alive. The friends who were with him say that he continued much as I left him, until about 2 a.m. of the 26th, when he arose from his couch and walked firmly round his room to his wash-stand, and there washed his hands and face and adjusted his hair without assistance. But the friends near him observing that he was becoming exhausted, helped him to walk to his easy chair. He sat down and began again to adjust his hair with a comb; while doing this he gently sank back in the chair, heaved one or two long sighs, and then breathed no more. His spirit fled from his earthly tabernacle to his heavenly home. Thus passed away calmly and peacefully from earth to heaven, one of the best of men, and the most eminent Christian I have ever known. One possessing such a combination of natural abilities and Christian virtues I never expect to see again on earth.

The church and people at Monghyr have lost a most faithful and affectionate friend and minister, whose like they will not see again. The Missionary Society has lost one of its most efficient and devoted agents, and India has lost a most useful and laborious missionary. In his critical and accurate knowledge of the Hindi language, and in his ability to speak it, he has left very few, if any equals. His translation of the New Testament into this language is a most valuable legacy to the native church, and will cause him to be had in grateful remembrance for generations to come.

We have, observes Mr. Lewis, lost in Mr. Parsons a tenderly affectionate and sympathising friend, and a fellow-labourer of inestimable worth; and in our grief we are sharers with many who have deep and special cause for sorrow. Amongst these mourners, we think especially of the son of our deceased friend. His father's God and the blessings besought for him in his father's prayers be his portion! May he inherit much of the excellence of his beloved parent. The venerable colleague of our deceased brother also has our warm sympathies. He has lost a long-trying, ever-loving, and most faithful associate, between whom and himself no envyings or jealousies have ever been permitted to come. We pray that the Lord may sanctify the heavy trial of this bereavement, and in His providence supply the wants our brother's removal has created. We condole, too, with the churches which enjoyed the ministry of our deceased friend. 'He being dead yet speaketh' in the example he has left them. May they follow his faith, and may his loving counsels bear yet more abundant fruit in their holiness of life.

While expressing their sympathy with the church at Monghyr, and Mr. Parsons' venerable colleague, our Indian friends are fully alive to the sense of loss which is felt by their colleagues at home. We are thankful for this expression of their sympathy. They may well say that the Society has lost one of its missionaries at a time when it can ill afford any diminution in their number. In former times the death of a distinguished missionary sounded like a trumpet-call to others to go forth, and the call was heard and often answered. And why should not such an event as we have thus recorded, produce a similar effect? May it fire some ardent spirits to give themselves to the work! and those patient and quiet ones, who, beneath an exterior of simplicity and stillness have a spirit of unfaltering courage and exhaustless energy like his whose death we mourn, may here see what such qualities as he possessed may accomplish when devoted to the service of Christ. Each class will find its own sphere, and in it may greatly glorify God, and do much to extend His kingdom, and make known His glorious gospel.

India.

M O N G H Y R.

AFTER reading the previous notice of Mr. Parsons' missionary life and character, some extracts from the last letter but one which he wrote to the Secretaries will be appropriate, and the account of his removal from the scenes of his long and faithful labours will be read with more than usual interest:—

“Though the translation of the New Testament is not now on my hands, I have still found work of that kind to do I have recently brought two editions of Mr. John Christian's Hindee hymns through the press, both of which required much time, one being in the Kythee, and the other in the Nagree character. I have also compiled and had printed a collection of verses, mostly Hindee, suitable for the use of missionaries and others in outdoor preaching, to confute Hinduism, or illustrate or confirm the truth. I am from time to time correcting the proofs as they come to hand of a third

edition of my Hindee hymn-book, which is used in many native congregations of different denominations. And now I have taken in hand, by request, to translate ‘Peep of Day’ into Hindee. The prose is very easy, but the poetry presents considerable difficulty. Of course there is, practically, no limit to this kind of work, and most important to be done.

“Somehow I cannot avoid considerable correspondence on a variety of business, mostly connected with missionary work or publications. All this precludes the expenditure of much time in visiting from house to house.

Excuse my explaining my own circumstances and individual hindrances to more social intercourse with natives, provided I could find entrance to them in that way.

“Since I last wrote to you I have been repeatedly from home for preaching purposes, and returned recently from a two months’ tour with Mr. McCumby, in the course of which we attended a large fair near Fyzabad, in Oude.

“Recently our brother Soodeen has become acquainted with some Brahmos who appear to be in a hopeful state of mind. He sometimes attended their meetings, and was pleased with their devoutness and earnestness. Baboo Keshub Chunder Sen has been here for some time holding meetings. Soodeen took an European brother with him who was led to invite several Baboos, and Keshub Sen among them, to a

meeting in a private house, at which he requested me to deliver a lecture on John xiv. 6. I had the privilege of pressing the gospel way of salvation by the Atonement in a room full of deeply-interested hearers, chiefly Bengalee Baboos, who understood English. I have since had the opportunity of following up the subject in private interview with Baboo Keshub, and two other leading Brahmos, and am thankful to hear that the lecture has occasioned a good deal of discussion among the Brahmos themselves. My heart is much drawn to one of them, who seems, as far as we can judge, much nearer the kingdom of God than Keshub himself.

“Some of the Brahmos have requested me to give another lecture. I hope I may have grace and wisdom to make a good improvement of these opportunities. I have visited some of the Brahmos at their houses.”

DELHI.

The recent proceedings of Mr. Smith have awakened so much attention and inquiry, both at home and in India, that his letters are looked for with a sort of anxious interest. He has “abated not one jot of heart or hope,” and our readers, when they have read the following extracts from his last letter, will be disposed to regard the movement he has begun as presenting, just now, an encouraging aspect:—

“I am thankful in being able to write more hopefully than during the greatest part of last year. Our numbers are not quite so large at public worship, but they are increasing, and such an amount of self-help has never been developed before in our mission. It would have done you good to have been present at a gathering of native Christians at the house of our brother Fernandez. Chuni gave an account of his labours during his late wanderings in the villages. The people, in almost every place, fed him, and sometimes

gave him a few pice to help him on his way. He was ill in one place, and the Zemindar not only supplied him with food, but nursed him like a good Samaritan, and when he was able to leave, gave him something for the expenses of the road. In one large village he baptized a convert in the presence of a number of people, and several others will probably be baptized on his next journey. At first the people told them he was paid by some European missionary; but when they found he was no man’s servant, their admiration was

at once manifested, and they said he was the first who had thus come out to them with the news of Christianity.

“ We are getting a good deal of gratuitous labour from some of our people in Delhi. A good Sabbath-school has been commenced. Last Sunday morning, October 31, the bible-class contained fourteen young men, and Brother Mackintosh, son of our old missionary, kindly undertook the task of teaching it. Mr. and Mrs. Lancaster, and Mr. and Mrs. Fernandez are labouring to get a good school, and are succeeding remarkably well. I look to this school with great hope as to the future of our mission in Delhi. We want men to work from love to Christ, and the Sunday-school presents an opportunity all can avail themselves of. Another plan, which I hope will succeed, is the formation of night-schools. One or two have moved of their own accord in this direction, and I am giving them all the encouragement I can.

“ You must, however, remember that this movement is so new that people

open their eyes, and smile at it. The fact of the paying system existing all around us, and in our own Society as well as in others, renders it more difficult to comprehend. Nevertheless, we persevere, and light is gradually breaking into the minds of the people on the subject, and I have no fear or hesitation as to the results. Not until a man's religion costs him something, do the people believe in it, or in him. I hail with delight every *real* native movement. Last Sunday, October 31, thirty-five sat down to the Lord's Supper, and there was more unity and solidity in the little church than I ever saw before. One member has given seven rupees to the church this year, and his mission-box contains nine rupees more. It is strange that where I expected most the least has come, and where I had no expectation, from that quarter has come the most. God has wonderfully sustained us. We must more and more fall back on first principles as regards mission work, and if we would learn to be missionaries we must go to Christ and to Paul.”

Female Education in India.

THIS subject has of late attracted great attention, but not more than its importance deserves. Incidents are constantly occurring which indicate the progress of this good work. The great obstacle hitherto has been the utter apathy which exists in India in regard to female education; the desire for it had to be created ere the intense prejudice against it could be at all removed. It is with great pleasure, therefore, that we insert the following statement from a leading article in a recent number of the *Daily News* :—

“ We are glad to call attention to another effort which is being made for the higher education of Indian women.

Dr. Burzorjee, a Parsee medical gentleman, has resided in England for ten years past, with his wife and two

daughters, in the hope that through them he might do something to introduce a higher culture among his countrywomen. He is now ready to return to Bombay, and the ladies of his family are willing to give their whole time and effort to the superintendence of a school in that city for native girls. There are no accomplished Indian women to keep schools, and as girls are therefore all taught by men, they leave school at ten or eleven, when the custom of the country withdraws them into the seclusion of the *zenana*. Dr. Burzorjee, therefore, proposes that the new school, to be conducted by Mrs. Burzorjee and her daughters, should receive girls at ten years old, and give them the usual routine of a finished Western education without interfering with their religious scruples or their social prejudices. Dr. Burzorjee and his family give their services gratuitously, and it is proposed to raise subscriptions to start the school, with every necessary appliance of an Indian boarding and

day-school—the school fees low—and an endowment fund raised for free education, donors of £250 to have the privilege of nominating a free boarder, donors of £100 that of nominating a free day scholar. It is also proposed to found scholarships and prize funds, and especially a teachership fund, to encourage native ladies to become teachers of girls' schools. The scheme necessarily needs this support at first, owing to the apathy which exists in India as to female education. But an effort to which an accomplished native family are so generously and nobly devoting themselves ought to be well supported, and to succeed. The Bank of England and Messrs. Willis, Percival, & Co., have undertaken to receive subscriptions for it, and will transmit them through the Bombay Government to the Elphinstone Fund; and the money so raised will be used under the supervision of the Director of Public Instruction and a Bombay Committee for the purpose of founding the school."

Ceylon.

COLOMBO.

MR. AND MRS. PIGOTT are continuing their labours with their accustomed efficiency and zeal. Until lately they have generally enjoyed good health, but by a recent letter we learn with regret that they have had a very trying time lately. Mrs. Pigott had been very ill, but was recovering. The youngest child died of malignant sore throat, and a fortnight after the eldest boy caught the same disease, and was in danger for two days, but he was happily restored. Mr. Pigott, too, had suffered, and was about to seek the benefit usually derived from a change.

Mr. Carter, after a lengthened sojourn in this country, during which

time he has completed his translation of the Scriptures into Singhalese, Mrs. Carter affording him most valuable help, will have left ere these lines are read to rejoin the mission in Ceylon, and thus restore it to its former proportions. May they have a safe and pleasant passage.

Mr. Pigott writes on a subject of great practical importance, and we are glad to see him pursuing his object so perseveringly, and when one plan fails, not giving the thing up, but trying another. We cordially wish him success, for the churches will never be what they ought to be until this end is accomplished :—

“ I have been thinking over the best plan to adopt in reference to collecting native contributions. Some time ago I fixed to visit all the stations at an appointed period, and talk to the people on financial matters. I have given that up, as I found it did not work well. The people made large promises, and in the majority of cases I believe, because I was present, but did not give the matter a thought *practically* afterwards. . . . I have now issued a circular to each preacher, requesting him to call a meeting of his people during the month of November, and to find out how much they are willing to give towards his support from January 1st, 1870. At present they contribute, not to the preacher, but to the Baptist Missionary Society. I expect this plan to succeed, for it will not only encourage the people to give, seeing that they will thereby contribute *directly* towards their own pastor's support, but also that it will make them more particular in paying regularly, as his rice and curry will depend on their doing so. And then, the preachers themselves being interested in the matter, will be more likely to come down from their spiritual ‘ castles in the air ’ to this practical matter at the end of each month.”

Western Africa.

ADDITIONAL interest will be imparted to the communications of our brethren in Africa, partly from the visit of one of the secretaries, but more especially from the recent revolution in Spain, and the proclamation in *some* of her colonies of full religious liberty. We trust that Fernando Po will soon enjoy that blessing. We understand that SERRANO, who is at the head of the Spanish Government, is most ready to act whenever an opportunity occurs. We hope to hear shortly that our brethren will be able to resume work in Fernando Po, whence they were driven some years ago. Mr. Pinnock gives, among other intelligence, an account of his visit to the island, which we were sorry to have no room for in our last issue :—

“The presence of the brethren Smith and Fuller afforded us the opportunity of having, for the first time, a Missionary Meeting at Victoria. The meeting was opened with singing and prayer, after which Mr. Smith was called to the chair, and short addresses were delivered by the brethren Wilson, Brew, Johnson, Fuller, and myself. Mr. Smith, as chairman, had his full share of the time, and being himself so full of life, diffused much of it into the meeting. We had a

collection, of course, amounting to something over £2 that evening, but which was subsequently augmented to £3 10s. This, I should think, as our first missionary collection, is not such as we may be ashamed of, when there are taken into consideration the smallness of our number, and the pecuniary circumstances of the people generally. We sincerely hope that this will have been but the prelude to other missionary meetings, which shall be attended with far greater results.

A NEW STATION.

“It gives me much pleasure in being able to inform you that our little building at Fishtown, the finishing of which has been so much delayed for lack of boarding materials, is at last completed, and we were enabled to hold a first service in it on the morning of Sunday last, when some of the friends from Victoria accompanied us, which gave much interest to the event. On Monday, the 22nd inst., the school was opened with thirty-eight children. For the number of children in that place, there might have been double that number in attendance; but, as is the case at Cameroons and Bimbia, so here, the parents manifest no interest whatever in the education of their children, but leave it with them to do just as they please, either to go or not to the school.

But we would be glad if we could reckon upon having even thirty in regular attendance; for besides the good which these themselves would be sure to derive, their progress would likely tend to stimulate others also in future to attend the school. I do hope and pray that, with God's blessing upon our feeble efforts at that place, the work thus auspiciously began may continue and prosper abundantly. It being situated so near to this station, I shall be able to make frequent visits there myself, and shall call in all the aid procurable of the friends here, young and old, who all take a lively interest in the work there, being, in so far as the expense of the getting up of the building is concerned, all their own effort.”

VISIT TO FERNANDO PO.

“I have just returned from a visit of nearly a fortnight to Fernando Po, having left Victoria in H.M.S. *Lynx*, which called in here on the day previous from Cameroons. I am sorry to say that, through the bigotry of the present Governor of Fernando Po, who is much under the influence of Romish

priestcraft, I was not permitted to hold any public services in the place while there, to the great sorrow and disappointment of myself and the people generally, who came the day after my arrival to enquire whether there would be any service. On seeing so many persons seemingly anxious for a ser-

vice, and willing, chiefly for the people's sake, to run the risk of violating the law of the place, I despatched a note to the acting consul, asking his advice in the matter. Mr. Wilson very kindly went himself to the Governor, to see if he could obtain permission of him for me to hold a service with the people; but no such permission would the Governor give, excusing himself that he had no orders from his government to that effect, and should he break the law once to gratify the people's wish, he might be required to do it again.

“Under these circumstances, I could have no public meetings with the people. All that I could do was to speak to a few in private, who came

to see me, or whom I went to see at their own houses; but the generality of the people and other strangers there, had not the benefit of my visit. This was the more to be regretted, as the people all seemed so anxious to hear me, and their loose manner of living in that place would have supplied me with so much matter in preaching to them. Not obtaining, therefore, this privilege, I was anxious to get back to my own people and work. However, I hope that my visit to Fernando Po will not altogether have been in vain. I may add that while there I had two couple married, but in each case the ceremony had to be performed in the night.”

Jamaica.

THE intelligence which we have lately received from our brethren in Jamaica is increasingly encouraging. Commerce has considerably revived, and the agricultural interest has also improved. The subject which is now exciting the greatest interest is the disestablishment of the endowed church. All parties in the island, except those belonging to that church, are opposed to its continuance in any form, as an establishment, and are not less hostile to the idea of concurrent endowment. Similar opinions prevail in this country. No doubt exists that an entire change must take place, and we cannot suppose, after what the Government has done in Ireland, that it will commit so great a blunder as to propose concurrent endowment, especially after the successful career which the Governor has hitherto pursued. Our brethren East and Phillippo are taking up the subject and calling public attention to it:—

RESULTS OF GOOD GOVERNMENT.

“Sir J. P. Grant's great triumph, however, is in finance. This was a rock on which the best friend of the island feared he would make shipwreck.

Jamaica appeared hopelessly insolvent. The colony never had made ends meet, and the lamentable events of 1865 added at once £100,000 to the chronic deficit. What is the result of three years' honest and intelligent administration of the revenue? It is almost incredible. The customs for the financial year just closed have exceeded those of the preceding year by £87,772, and the excise by £11,166, making a total increase from these main sources of revenue of £98,938, and leaving a not very much less excess of income over expenditure. This partly arises, no doubt, from the disturbances in Cuba and Hayti, which have kept up the price of sugar, and diverted the demand for dyewoods from the latter island to Jamaica; and the consumption of imported goods has been augmented by the refugees from those islands who have taken up their abode in Kingston; but we unhesitatingly assign the improvement mainly to the restoration of confidence, to the honest collection of duties and taxes, and to the general wisdom of the changes made by the Governor and his council in the objects and incidence of taxation.

“Seriously, we think, this surplus will prove a crucial test of Sir J. P. Grant's claim to statesmanship. If it tempts simply to an increase of salaries, offices, and departments, it will be a calamity. If the splendid opportunity is made use of for a wise remission and readjustment of the public burdens, and for the execution of much needed public works, it may be made a great and permanent blessing. Bridges are an urgent want in many places. There are wide districts destitute of streams and springs. Owing to the cavernous rocky substructure, the copious rains sink into the earth, and form rivers and lakes underground, instead of on the surface. The suffering and loss of crops in these districts where the season rains fail, are very calamitous. The localities have neither intelligence, means, nor the habit of combination needful to remedy the evil. Let the Government supply engineering skill and a portion of the cost, and means would be found of raising the precious element of water to the surface.”

A NEW THING IN JAMAICA.

At Trewlawny there was a maiden assize November 15, on which occasion the Custos presented to Judge Ker a pair of white gloves, accompanied by a very encouraging letter as to the general state of the parish. From Mr. Ker's reply to this letter we select the following sentences:—

“What can be more cheering or fuller of hope for your fine parish than that crime, which crowded the calendar in April, 1865, when the grand jury found seven-and-forty bills, left the last court a blank!

“And I am persuaded that this improved state of things, so far from being transient, will continue. I recognise causes manifestly tending to such a result. The most superficial observer cannot fail to be struck, among other happy circumstances of our recent condition, with the healthy and contented one of feeling latterly prevailing among our population. . . . This,

with the return of material prosperity, an event which I regard as certain, must have its effect in diminishing offences. I venture to predict, although by no means anticipating the total cessation of crime, that this is not the only maiden assize upon which I shall be able to congratulate my friends in Trelawny."

Mr. Clarke, of Mount Hermon, writes in October, and supplies the following most interesting intelligence :—

"The congregations are generally very large, and the attendance at inquirers' classes shows a desire to obtain instruction. I have usually, at Jericho, from forty to eighty on Wednesdays engaged in reading the Scriptures for four hours, giving an hour to general information by maps and diagrams. At Mount Hermon, on Tuesdays, from fifteen to thirty instructed in a similar way. I have this year gone through the forty-six classes in the two churches in order to find out who can read the Scriptures for themselves. There were in Jericho, 505, in Mount Hermon, 248. These amount to nearly half the members and inquirers.

"I am now examining for baptism about 120 applicants, and write down the principal answers each one gives; this I do for my own satisfaction; when satisfied with any I give their names to the deacons and leaders, and they examine into their character and conduct at home more closely than I am able to do. Those who pass, have their names read to the church one month before the baptism. In this way unsuitable persons are kept back from the fellowship of our churches."

DEATH OF MRS. CLARKE.

Since the foregoing lines were written we have received a letter from our honoured friend, dated November 20th, conveying the tidings of his heavy bereavement in the death of his wife. A few extracts from this letter will be read with sympathising interest. Mrs. Clarke was the daughter of the late Rev. W. Kirkwood, of Berwick, and sister to Mrs. Hume, now in this country. Mr. Hume left Southampton on the 17th to rejoin his venerable colleague, in the pastoral oversight of Mount Hermon and Jericho churches. His arrival will be a vast relief to Mr. Clarke in this time of trial :—

"How different must this letter be from my last, in which I informed you of our visit to Spa-Town to commemorate Brother Phillippo's completion of his 'three score years and ten.' A week after this my dear wife became very ill, and after two weeks of sore suffering, she has been released from the 'body of sin and death.' I need not tell you how I feel . . . and I now in my sixty-eighth year, may expect soon to follow her who has been my loving helper for more than forty years. . . . When I think of the sufferings she has

passed through in Jamaica and in Africa, on her weakly frame, from her youth up, it is wonderful that she escaped so long the shafts of death. . . . During her illness I was twice sent for from Jericho, distant twelve miles, once at midnight. It was a trying season to us all, chiefly from the great sufferings she had to endure. Her mind was in perfect peace. She often said, 'I have no fear of death, I desire to live no longer except for you, and my work for God.' Many words were uttered so low that we could not catch their meaning, and for ten hours before she drew her last breath, she could not speak at all. As the first streak of light appeared on the morning of November 5, my beloved wife ceased to live with us After more than forty years of happy companionship, I must feel the wrench of death which has parted us for awhile."

Home Proceedings.

THE Meetings held during the past month have been few. There was a slight omission in the statement of the previous month of the visit of the Revs.

J. Hume to Rickmansworth, and D. Rees to several churches in Essex. The Society has been represented during December at Abingdon and Oxford by the Rev. F. Trestrail; at Markyate-street, by the Rev. W. A. Hobbs; at Haverfordwest, Narbeth, Tenby, and churches in the district, by the Revs. J. Jenkyn Brown, Geo. Rouse, and J. Stubbins, formerly labouring in Orissa. In consequence of the Secretary's inability to be away from town for several days, the Rev. W. Sampson kindly supplied his place at Newhaven and Lewes.

MISSIONARIES ARRIVED IN INDIA.

We have received the welcome tidings of the safe arrival of Mr. Campagnac in Calcutta, of Mr. Josiah Parsons at Alexandria, on his way to Bombay, of Mr. and Mrs. Kerry, Mr. and Mrs. Supper, and Mr. Jordan, in the good ship *Shannon*, which has carried to and from India so many of our missionaries, and of Mr. and Mrs. Saker, and Dr. and Mrs. Underhill at Cape Palmas, expecting to be in Cameroons early in December.

DECEASE OF MISSIONARIES.

The pleasure we feel in recording the return of our esteemed friends to their several spheres of labour, and the strengthening our mission staff in India and China, is much damped by the tidings of the losses which the Society has lately sustained. In addition to that of Mr. Parsons, of Monghyr, of Mrs. John Clarke, of Jericho, Jamaica, of which there is a notice in the previous pages, we must now add that of Mrs. Robert Smith, of Cameroons, West Coast of Africa. The intelligence came to hand just as we were preparing for the

press. Having been for many years a confidential inmate in Mr. Saker's family, and cordially helping in the good work, she returned to England some two years ago, was married to Mr. Smith, and returned with him to his station, where she was a zealous helpmeet to her husband. For some time past her health has been failing, and she was urged to go up the coast for a change, but declined on account of the expense. At the latter end of October a small boil appeared on one arm, which ultimately proved to be a carbuncle, and though every remedy was tried which was at hand, and every effort made to support her under this formidable complaint, she sank under it, and quietly fell asleep on the 25th of October. Twice in five years has Mr. Smith been thus bereaved, and he is bowed down with distress. Some, he tells us, have urged him to leave, but he abides at his post, and long ere this has been cheered and encouraged by the arrival of our friends from England. To these bereaved ones the Committee have sent messages of affectionate sympathy and condolence, and we doubt not that especially those to whom they are personally known, will remember them at the mercy-seat. And those who may not know them, will also unite in prayer on their behalf, moved by the impulses of Christian sympathy, and by the lively interest they take in the welfare of the mission.

WIDOWS' AND ORPHANS' FUND.

As the annual circular is now in the hands of all the pastors of contributing churches, they will not fail to call the attention of their friends to the subject. We hope to receive a substantial proof of their unabated interest in the comfort and welfare of those whose dearest earthly friends have fallen in the field of labour.

Contributions.

From November 19th to December 18th, 1869.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Martin, Mrs. W.	1 1 0	Woodrow, the late Miss H., by Rev. S. Voller, Sydney, New South Wales	17 8 5	Poplar, Cotton Street, per Y. M. M. A.	3 8 8
DONATIONS.		Worts, the late Mr., by Messrs. Blake, Keith and Blake, Norwich ...	10 0 0	Upper Holloway Sunday School	10 14 4
Bible Translation Society for T.	300 0 0	LONDON AND MIDDLESEX.		Upton Chapel Sunday School, per Y. M. M. A. for N. P. George McKue W. Africa	12 0 0
J. S.	4 0 0	Abbey Road. St. John's Wood	24 0 0	BEDFORDSHIRE.	
Do., for W. & O.	1 0 0	Camberwell, Cottage Green, for U. P. Call Prusana at Baraset ...	14 0 0	Biggleswade	18 13 6
Per "Record."	1 0 0	Camden Road Sunday School	10 0 8	Sandy	4 17 9
R. O. I.,	5 0 0	Good Shepherd Sunday School, Maps Street, Bethnal Green	1 0 0	Stotfold	3 16 6
Stradley, Mr. B.	2 0 0	John Street, on account Kensington Assembly Rooms	3 10 0	Less County and deputation expenses	3 9 3
LEGACIES.					23 17 6
Rogers, the late Mr. W., of Pontesbury, by Mr. Thomas Imons, and Rev. T. Evans, Pontesbury, executors.	50 0 0				

BERKSHIRE.		KENT.		OXFORDSHIRE.	
	£ s. d.		£ s. d.		£ s. d.
Wallingford	30 6 9	Sevenoaks	26 11 0	Banbury	4 0 0
Do., for China	0 10 0			Bloxham	1 4 0
Do., Benson	0 18 5	LANCASHIRE.		Chipping Norton	8 0 0
Do., Warborough	0 13 4	Colne	25 0 0	SHROPSHIRE.	
Do., Slade End	0 14 6	Liverpool, Annual Meeting	23 9 11	Snailbeach, Lord's Hill ...	3 3 0
Do., do., for China ...	1 0 0	Do., Atheneum	4 13 9	SOMERSETSHIRE.	
BUCKINGHAMSHIRE.		Do., Athol Street (Welsh)	10 5 6	Bath, Somerset Street, on account	26 0 0
Dinton	7 0 0	Do., Egremont	1 13 5	Bristol, on account	45 0 0
DEVONSHIRE.		Do., Everton Village, (Welsh)	3 6 2	Do., Bedminster, Phillip Street, for Child at Mission School under Mrs., Fuller, West Africa.	5 0 0
Brixham	21 3 4	Do., Ebenezer Church	7 0 6	Cheddar and Stations, on account	15 0 0
Pledleigh Salterton	2 3 0	Do., Myrtle Street	58 14 0	SUSSEX.	
Exeter, South Street	27 4 1	Do., Old Swan	2 14 6	Brighton, Bond Street ...	17 3 8
King's Kerswell	1 0 0	Do., Richmond Chapel	42 13 7	Newhaven	5 15 4
Newton Abbot	8 12 0	Do., Solo Street	7 0 0	Tilgate	1 0 0
Plymouth, George Street	36 9 0	Do., Stanhope Street, (Welsh)	10 3 6	WARWICKSHIRE.	
Do., for African Orphans	5 18 2			Birmingham, on account, by Mr. Thomas Adams, Treasurer	217 18 2
Do., Lower Street Station	7 0 1			WESTMORELAND.	
Tavistock	0 3 0	Less Expenses and amount acknowledged before ...	171 14 10	Sedbergh, Kendal, Vale of Lune Chapel, for India	6 4 2
Teignmouth	3 17 0			WORCESTERSHIRE.	
Torquay, on account	76 3 0			Bromsgrove	3 19 6
DURHAM.				YORKSHIRE.	
Stockton-on-Tees	6 9 6			Bedale	6 12 4
Do., Welsh Church	0 12 0	Oldham, King Street	51 6 7	Horsforth	5 4 11
ESSEX.		Do., Glodwick	6 3 4	Leeds, South Parade	35 8 11
Loughton	3 14 11	Do., Royton	0 12 0	Masham	5 15 7
Waltham Abbey	0 15 8	Ramsbottom	1 0 0	Shipley, Rosse Street Sunday School	6 0 0
GLOUCESTERSHIRE.		East Lancashire Union, on account, by Mr. L. Whitaker, jun., Treasurer	199 10 6	SOUTH WALES.	
Arlington	2 4 10	LEICESTERSHIRE.		CARMARTHENSHIRE.	
East Gloucestershire, on account	50 0 0	Foxton	2 12 3	Drefach	0 16 3
Shortwood	0 9 0	Leicester, Charles Street	54 9 0	GLAMORGANSHIRE.	
HAMPSHIRE.		Do., for N. P. Do., for Kadugannawa Chapel, Ceylon	15 0 0	Cardiff, Bethany	18 15 0
Ashley	1 10 0		2 0 0	Merthyr, High Street ...	5 19 7
Beaulieu	2 15 1	NORFOLK.		MONMOUTHSHIRE.	
Blackfield	1 6 7	Swaffham, for salary of N. P. Roop Chand, at Kotalya	7 0 0	Ponthrhydrym	5 18 10
Lymington	4 9 3	NORTHAMPTONSHIRE.		PEMBROKESHIRE.	
Milford	0 16 9	Middleton Cheney	6 4 10	Bethlehem and Salem ...	4 14 1
Poole	9 0 0	Do., for W. & O.	1 10 3	Fynnon	12 0 0
Poulner	0 13 4	Do., for India	3 0 0	Martletwy	1 12 1
Sway	0 16 0	NORTHUMBERLAND.		Milford	2 7 6
Less expenses and amount acknowledged before	21 17 0	North of England Auxiliary, on account, by Mr. Henry Angus, Treasurer	30 0 0	Narberth	38 5 0
		Newcastle, Berwick St.	1 19 9	Pisgah, Cresswell Quay	4 15 3
Gosport, Union Church	0 15 0	NOTTINGHAMSHIRE.		Saundersfoot, Hebron ...	1 12 2
Romsey	11 10 0	Collingham	7 9 10	Tenby	11 5 6
HERTFORDSHIRE.		Nottingham, on account, by Mr. W. Vickers, Treasurer	103 0 0		
Rickmansworth	11 10 10				
Do., for Rev. R. Smith, Africa	1 4 0				
Do., for do., for orphan girl Fanny	2 10 0				
Watford, on account	50 0 0				

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. Barolay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.