

THE MISSIONARY HERALD.

The Baptist Denomination in Jamaica.

RECENT events have naturally drawn the attention of our friends to the Mission in Jamaica, and as the brethren are anxious that the Churches of this country should aid them in extending the Gospel to those parts of the island that are still destitute of the means of grace, it may be both interesting and instructive to our readers to know what has already been achieved, and what is the extent of the destitution we are called upon to supply. In doing this, we shall avail ourselves of facts and statistics furnished us by the Rev. W. Dendy, and of the weighty comments that he makes upon them.

The Mission was commenced in 1814, and, owing to the opposition of the planters, made but slow progress until the period commencing with the slave insurrection in 1831—2. In 1832, twenty-four churches had been formed, under the pastoral care of fourteen missionaries. During the thirty-eight years that have elapsed, the churches have increased to ninety-seven, with a membership of about 22,000 persons, and are served by thirty-seven missionaries. The growth in the number of the churches and ministers has not, however, been spread equally over this period. They rapidly multiplied in the years immediately succeeding Emancipation, but during the last ten years the progress has been much slower. Thus, in 1860 there were seventy-seven churches, with thirty-six ministers; in 1870 the churches were increased by twenty, but only by one additional minister. At first the ministers were all Europeans: at the present time seventeen only are Europeans; the remaining twenty are coloured men, educated at our institution at Calabar.

It is at once apparent that the supply of ministers is inadequate to the requirements of the churches; and although the Theological Institution

has done much to meet the demand, the supply is still far below what the welfare of the churches requires. On the return of the Deputation in 1860, an attempt was made by the Committee in some measure to increase the staff of Europeans, and to quicken the supply of native brethren. Commenting on this Mr. Dendy says:—

“The visit of the Deputation was not without its beneficial effects, but since then, in consequence of drought, heavy taxes, high price of clothing and necessaries of life, mismanagement of island government, &c., churches could not venture to apply to the Society for men, as they could not guarantee an adequate salary to the minister that might be sent; and if an application had been made, and men sent, a breach of promise would have been a disappointment to the new missionary, and unsatisfactory to the Church that had invited him.

“Since 1860, there has been only one missionary from England (Mr. Kingdon), and one European entered into the ministry in the island (Mr. Randall); while we have lost three by death, and four by removals, and two are now off the island taking restoration to health; and thus we have only fifteen European ministers in the field, some of whom are aged, and cannot endure much physical exertion, although able to conduct public services in their chapels.”

Notwithstanding this deficiency of ministerial agency, much has been done to reach outlying hamlets, and to carry the Word of Life to parts of the island in which superstition and ignorance still hold their sway. The most potent of these agencies have been the class-meetings, as they are called. They are held in small houses or huts, usually built for the purpose, and supplied with leaders from some neighbouring congregation. The following remarks of Mr. Dendy will give some idea of the extent to which this mode of Christian effort is carried:—

“It has ever been the aim of Baptist missionaries to avail themselves as much as possible of agency within their churches, to carry on the work of evangelisation in the district where they reside. You know the difficulty of collecting statistics in England, how much more so here. I have, however, been favoured by some of my brethren with the number of classes into which the churches under their care are divided, class-houses, &c.

“I have reported to me eleven central stations or churches; these have 124 classes, and will accommodate 8,500 persons. A few of these meet in the chapels when near by, but the greater part of them in class-houses, built expressly for the purpose, and they will accommodate from 30 to 150 people each, and are at a distance ranging up to eight miles from the chapel. These classes at a distance, are a means of grace to many old and sickly persons, who cannot attend the chapel, and they are used, in many cases, for the holding of Sunday evening schools. I have at my own stations twenty-one such Sunday evening schools,

with 730 scholars. Some of these, however, attend the morning schools in the chapel, while many others cannot do so; the want of suitable clothing or other circumstances prevent. The minister takes advantage of holidays, to hold special meetings at the class-houses, to examine the Sunday evening schools, &c.

“Now, if there were means at command, in some instances classes that are eight miles from the principal station (I have no classes beyond four miles) would form a nucleus for a new church.

“In addition to the regular chapel for Sunday services, there are other places besides them where churches are formed that have Sunday services: as, under brother Phillippo, Passage Fort and Hartlands; brother Reid goes to Bass Grove; and I occasionally preach at Sudbury, though not so often as I could wish.

“From all these circumstances it is evident that more ministerial agency is required, to supply the ground already occupied, as also to extend to the regions beyond; and that which was urgent and important in 1860 is much more so in 1870, with only an increased ministerial agency of *one*, while there has been an increase of *twenty churches* connected with the mission.”

Under such circumstances, we naturally inquire whether the supply of native brethren cannot be more rapidly increased. On this subject Mr. Dendy remarks:—

“It need not be a matter of surprise that our College does not furnish men sufficiently fast to supply all our churches, when it is remembered the class of persons of which the churches are composed, as correctly described by Sir John P. Grant; that here such communions are made up almost exclusively of the lower classes. Hence the young men that are sent, with scarcely any exception, have not had any educational advantages beyond that which is obtained in our primary schools; and not, as is generally the case in England, where the students have had the advantage of middle-class education, and have acquired business habits in some employment in which they have been engaged between the termination of their education at school and their entrance into the college. Hence it will be found that where a group of churches in Jamaica is supplied by native pastors, there are no local associations of churches, or local Sunday-school unions; both of which are found to be so beneficial, and which generally exist where Europeans have the care of churches; and thus, for the benefit of native pastors and their churches, even if there were a greater number of them, it would be highly desirable that there should be located European ministers in central positions of the Mission.

“When referring to the report of the Deputation, as seen in the December HERALD, 1860, I cannot but record my testimony to the wisdom of that report, and to its recommendations; and it is to be regretted that the latter have not been carried into effect: if they had, so much ground had not been lost, in consequence of the decrease of the European element in the Mission; but I need say no more.”

Our space will not allow any detailed account of the school operations carried on by our brethren. Besides Sunday-schools, of which more than one is attached to each congregation, there have been sustained, during the last year, above 100 day-schools. Only thirty of them have been aided by Government grants. Notwithstanding the smallness of the means possessed by our brethren, it is believed that, as a whole, their schools will bear comparison with others.

In conclusion, Mr. Dendy thus briefly appeals to us for sympathy and aid. We leave his words to have the weight which they eminently deserve:—

“In closing my letter, I would say that it is to the credit of the Baptist Missionary Society, that its labours in the East have been so signally blest, in providing faithful translations of the Sacred Scriptures for the millions of the populations there; and also in these Western Islands, in elevating a people that were sunk in the lowest ignorance, and who were steeped in sin, to the enjoyment of freedom, both temporal and spiritual; and that now in this island, it only remains for that Society to crown the work in which it has been so long engaged, and manifest ‘gratitude to the God of salvation, who has wrought wonders by their hands, and which should prompt them to a large and liberal response’ to the appeal now made.”

Address to Sir J. P. Grant.

THE following address to the Governor of Jamaica, now at home on leave, was adopted by the Committee on the 28th June last, and was presented on the 9th August, by a deputation appointed for the purpose. His Excellency received the deputation at his own house with great courtesy and kindness, and returned the answer annexed. His testimony to the value of the services of our missionaries cannot but be gratifying to our friends:—

“To His Excellency Sir John Peter Grant, Knight Commander of the Most Honourable Order of the Bath, Captain-General and Governor-in-Chief of Her Majesty’s Island of Jamaica.

“May it please your Excellency!

“The Committee of the Baptist

Missionary Society beg respectfully to offer your Excellency their sincere congratulations on your safe arrival, in the enjoyment of health, in your native land, and on the successful results that have attended your Excellency’s administration of the Government of the Island of Jamaica.

“Your Excellency entered on the

administration of affairs at a moment of the greatest difficulty. The island was in a very depressed condition. It had been the scene of frightful disturbances, the result of misgovernment, and of a system unsuited to the condition of the people. Every class of the community was suffering. The revenue was raised with difficulty. Constantly increasing deficits were added to a debt already burdensome. Your Excellency had also to encounter the difficulties necessarily incident to the introduction of a new form of government, and which was regarded by the ruling classes with mistrust and dislike.

“Through the wisdom, the justice, and the firmness of your Excellency, all these difficulties have been surmounted. A new and hopeful spirit pervades the population. Trade has revived; the cultivation of the island has increased. New resources have been developed. The laws have been impartially administered by the new tribunals that you have established. Taxation has been fairly distributed. The finances have recovered their elasticity, and, for the first time for many years, a surplus of receipts over expenditure has been obtained.

“Crime has diminished with the peace and contentment that have been diffused throughout the population. Economy in all departments of the State has been secured, and many practical abuses have been removed. In fulfilling these high and difficult duties, the moderation of your Excellency has been pre-eminently seen, and your unflinching courtesy to men of every class, without distinction of colour or race, has doubtless largely contributed to the success of the measures you have brought forward.

The esteem and confidence in which your Excellency's administration is universally held are truly deserved.

“Among the benefits which your Excellency has conferred on the people of Jamaica, the Committee have seen, with the highest satisfaction, the establishment of a system of primary and general education, so wisely framed as to meet the views of all parties, and capable of as wide an extension as the need of the people. All sections of the community may participate in its advantages, without trenching on the sacred rights of conscience or religion.

“The Committee further rejoice that your Excellency has been permitted, in the providence of God, to bring to an end the connection of the Church of England in Jamaica with the State, in their conviction a connection unjust to all other churches, productive of divisions and heartburnings among Christian men, and most injurious to religion itself. The Committee learn with pleasure that this great measure has been accomplished without difficulty, and is already bearing fruit in the approach to unanimity in all classes, and the increase of Christian intercourse among the ministers of the different denominations.

“Finally, the Committee venture to thank your Excellency for the courtesy and kindness which the Baptist missionaries of the island have received at your hands, and for your recognition of the value of their services, as ministers of religion, and as friends of the coloured population.

“The Committee trust that on your Excellency's return to a Government which has been so wisely, ably, and successfully administered, your Excellency will enjoy the favour of

Almighty God. They cannot doubt that the services rendered to Jamaica will receive, both now and in the future, that recognition which they so largely deserve, from your fellow-citizens, and from the Crown whose efficient and zealous representative you are.

“Signed on behalf of the Committee of the Baptist Missionary Society.

“JOSEPH TRITTON,
“Treasurer.

“ED. B. UNDERHILL,
“Secretary.”

REPLY.

“GENTLEMEN,—I am greatly obliged by your congratulations and good wishes. I am gratified as well as honoured by the approval you have expressed, in such kind terms, of the general policy and principles of the administration of public affairs in Jamaica, since the government of that interesting colony was entrusted to my hands.

“It is true that four years ago, when the new Constitution was introduced, the moral and material prospects of the island were for the moment not hopeful. There was a general despondency; and those who, like myself, were not quite hopeless, were very lightly thought of. And it is true that at a time when social and financial difficulties were most pressing, the difficulties peculiar to a new and mistrusted system of government, such as you have alluded to, could not be unfelt. But if that new system introduced some peculiar difficulties of its own, it brought with it ample compensation, in affording means of reforming abuses that were at the root of all the evils, which it is my mature conviction no human ability could have coped with under the old Constitution.

“That under this Constitution things have improved, and improved very materially; and that this improvement is at least as striking in

the social relations of the island as in its financial, commercial, and industrial condition; are facts which I believe are no longer doubtful. That the improvement thus begun may be progressive and lasting, should be the prayer of all classes.

“I rejoice at the confidence you have expressed in the educational system which has been inaugurated in Jamaica. It is as a growing system that I expect good from it. To my eye it promises well at present. I hope it will continue to grow steadily, and as rapidly as is consistent with its permanent health and strength. All of us must unite in rearing it. To none is more praise due, as the leaders in the educational movement in Jamaica, than to the important and estimable community which you to-day so worthily represent.

“I trust, and I conscientiously believe, that the momentous change to which you allude, in respect to the position of the Church of England in Jamaica, will work for good, and in the fulness of time for nothing but good. I rejoice to think that this measure is already bearing the good fruit which you, I believe justly, have described.

“I am happy to know that the Baptist missionaries in Jamaica are satisfied with my bearing towards them. No unprejudiced and candid

man acquainted with the facts, unconnected either with the friends or enemies of the Baptist missionaries of that colony, and unconcerned in those ancient contentions which are now for ever at an end, could fail to recognise the value of the services that have been done in Jamaica by them as ministers of religion, and as friends of the coloured population. Recognising in honest judgment these good services, and highly appreciating them as I did, and do, it would have been wrong to pretend to any other feeling. I have

received, or, I ought rather to say, the whole colony of Jamaica has received, invaluable assistance in the work of the last four years from every religious denomination without exception; and by none has this assistance been more freely and more usefully afforded than by the Baptist missionaries.

“I thank you, gentlemen, most heartily for this address.

“*Willenhall, Whetstone,*
“*August 9th, 1870.*”

Disestablishment in Jamaica.

In a few brief words our revered friend, the Rev. W. Dendy, of Salters' Hill, refers to this most important measure:—

“It has been a long struggle. The first petition on the subject to the late House of Assembly went from Salter's Hill in 1843; others in 1844, 1845, 1846, 1847, 1848, 1849, 1850, and 1855; the constant fee of four dollars, besides at that time heavy postage, prevented petitions being frequently presented, or they embraced larger circles, as the Baptist Union, and the North Cornwall Association; resolutions adopted by these and other bodies were published in the Island papers.

“The very last charge that Ex-Governor Eyre brought against the Baptists, and which appears in the Blue-book, was the resolution passed on Church and State at Spanish Town during the sitting of the Royal Commission.

“As there is no payment of fees for petitions under the new government, there was, I think, scarcely a Baptist church in the Island but pe-

titioned on this subject, as also the Presbyterian and Independent friends.

“Our new position calls on us for increased energy and labour. We require men and money, that we may accept the challenge thrown out by the Governor in reference to the dark spots in the Island, which he tells us, while they remain, are a *disgrace* and a *danger*. Will British friends aid us?

“After deducting all who may remain at home through age or sickness, if all the places of worship in the island were filled, there remain 122,000 who ought to be in the House of God; the proportionate share which we ought to gather in is one-fourth, or 30,500; now for these we ask nothing for building purposes, but we ask for men and money to gather them in. Sixty-one extra places are required, each to hold 500, or half that number to hold 1,000 each. Population, I calculate, increases 5,000 annually; so, to meet

this natural increase, one or two new places are required yearly, in addition to what is stated above. I hope our British friends will aid us in this matter, as there appears to be every indication that exertions made now will, with the Divine blessing, be crowned with success."

It will, be seen that much yet remains to be done to bring all parts of the Island under Christian instruction.

"We cannot be too thankful for what God has wrought for Jamaica; and future historians will, I believe, place the Baptist Missionary Society as one great instrument of bringing about such happy changes in the condition of the people in this Island. To God be all the praise."

A Missionary's Tour,

BY THE LATE REV. JOHN PARSONS, OF MONGHYR.

IN our last *HERALD* we left Mr. Parsons preaching in the fair of Ajoodhya, in Oude. He and his companions had selected for preaching a spot where three roads meet; under the shade of a tree they gathered the people to hear the Word of Life. He continues:—

"But amidst the hum and bustle of a fair, the number who can hear even a loud voice is much less than in a building or on a quiet hill-side. Here several afternoons we did what we thought to make the gracious invitations of saving mercy audible, amidst the din and tumult of idolatry and worldliness. In this head-quarters of reverence for Ram, his reputed birthplace and metropolis, it might be supposed we should find abundance of people eager to support his claims. Necessarily, therefore, we had much discussion. I have noted many of the arguments in my diary, but fear to weary by too much detail. On every occasion, however, we endeavoured to secure the opportunity for one plain, uncontroversial statement of man's need of salvation, and the appointed way to obtain it. This must undoubtedly be considered the most important and necessary object of our going forth. To root up error by the most forcible argumentation, by sarcasm, by fervent appeal, is but clearing the ground. The final intent is to cast in the seed of gospel truth. And when we think of the numbers who were present at these gospel addresses, the quiet attention that was often paid, and the expressions of approval that were sometimes uttered, we cannot but feel satisfaction in the performance to that degree of the command to preach the Gospel to every creature, while humbly sensible of our imperfections that prevented the object from being attained yet more extensively. Our sale of books was not large. The colporteurs, whom I have mentioned, did better, and perhaps their presence in the fair diminished our success."

PREACHING AT FYZABAD.

“On the 25th of March we left the fair, which was fast breaking up, and proceeded to Fyzabad, where we called on Mr. Reuther, and received a hearty welcome from him. We pitched our tent in his compound, and were entertained by him during our stay, which we prolonged some days beyond what we at first intended, at his especial request. Although the indisposition from which he was suffering, which brought on occasional giddiness, rendered it dangerous for him to attend the fair, it did not prevent him from often accompanying us to the bazaar, and very pleasant it was to labour with a fellow-minister of such an excellent spirit. We were at Fyzabad to the end of March. A well which has been erected in the ‘chouk’ by Government, in place of some little

shops that have been removed, affords such a convenient place for preaching, that we resorted to it on most occasions, only a few times going to the grain markets. The masonry at the mouth of the well is raised to the height of eight or ten feet, of a hexagon shape, surrounded by steps, and surmounted by a high wall, with a door in each side. The steps make an excellent pulpit, and as we always chose the shady side, the high wall protected our congregation, too, from the slanting rays of the sun. Here we had good congregations, brother McCumby’s addresses often attracting from 300 to 500 persons. A Mahometan preacher was generally preaching from another well near by, but he could not prevent the attendance of the people on the Christian discourses.”

PIOUS SOLDIERS.

“At Fyzabad, we had the pleasure to meet with native and Eurasian Christian brethren of the 38th Native Infantry. Some of them are Baptists, among whom some were baptised by Bernard, at Nagode, in Central India. A native non-commissioned officer, named Martin, is the one among them who takes the lead, and we heard from Mr. Reuther that he considered him a truly sincere and consistent Christian. But from his conversation I learned that much coldness and

some backsliding had crept in among them. The pious and active chaplain, Mr. Ayerst, is making great efforts to benefit all these brethren. We held one meeting with them, at which Mr. Ayerst was also present, and about twenty men and women assembled. By Mr. Ayerst’s request, we also attended a Bible-reading meeting at his house, and a prayer-meeting with a number of pious soldiers of the European regiment in the soldiers’ chapel.”

ON THE WAY HOME.

“On the 1st of April, we left Fyzabad for Benares, by way of Sultanpore and Jounpore. At the halting-places between these cities, there was little opportunity for work except at

the considerable village of Singramow. But in the two last-mentioned cities we had very pleasing opportunities. There was considerable opposition on the part of the Mahometans at both

places, and in Sultanpore the preacher from Fyzabad was present to endeavour to hinder our work, or neutralise the effect of it. Sometimes, however, he stopped when brother McCumby began speaking, and stood with his congregation listening from across the way. One day a person, by a little management, brought him forward, and engaged us in a discussion with him. The matter of it illustrated what I have said above respecting the present tactics of the Mahometans in controversy with us. He urged some stale objections about Christ's exclamation, 'My God, my God, why hast Thou forsaken me?'—His praying that the cup might pass from Him—the alleged injustice of

God's punishing Jesus for the sins of men—and the birth and sonship of Christ. Some of his objections were answered from Scripture, showing that Christ's death was voluntary, and his sufferings the highest exhibition of divine justice.' Our hearers were numerous in both cities.

"It became very hot for three or four days before we reached Benares, on the 15th April. We stayed there only the day, and the next day reached our respective homes by train, leaving our servants to bring the tent and conveyances by road. We have much reason for gratitude in our good health during the tour. May our unworthy labours be followed by an abundant blessing!"

A Curious Incident.

The following curious incident is related by the Rev. W. Etherington, of Benares. It exhibits one of the many ways in which Christian truth is spreading among the people of India, and preparing the population for the confession of faith in Christ:—

"At one village, as we were returning to Benares from Mirzapore, we had great difficulty in getting anyone to listen to us, the people being either in the fields at work or in their homes, and cared not to come to us. At last we addressed an old man whom we found standing near a well, worshipping the sun, but he declared that he would not listen to anything we had to say; and as all attempts to induce him to do so only made him insolent, we left him, and made our way in the direction of a temple of Shiv, or Mahadeo, the destroying principle in the Hindoo triad. Near it there was placed a broad wooden stand, or plat-

form, on which we sat, and in a few minutes a small congregation gathered around us, to whom, for nearly an hour, we preached in a familiar conversational manner. When we were thinking of leaving, a man, whom I had noticed as he listened with silent attention for some time, began to sing what seemed to be a Hindu Christian hymn, in which Christ's name frequently occurred. He ended it, and began another, which I thought was a paraphrase of part of the Sermon on the Mount, and in singing which he was joined by another man, who had also been listening. This was a strange and very interesting sight, and made

no desirous of knowing something of the two men. I entered into conversation with them, and found that they were disciples of one Ramaiya, a brahmin, who some years ago resided in Benares. He became a Christian, at least outwardly, and joined the Church of England Mission. Subsequently, however, his connection with that mission ceased, but why, I know not. He made a metrical Hindu version of the gospel history, and wrote, I believe, some hymns more or less

Christian in their sentiment. He used to go about, as I have heard, with a bell, which he used to ring to attract an audience, to which he either read from the Scriptures, or sang part of his own compositions. He thus drew to himself a good many disciples, many of whom still adhere to his views, and tried to found a sect. What his system exactly was, I have not been able to learn, but he attempted to combine Christianity and Hindooism, and confounded Christ with Krishnu."

The Income Tax and Bengali Ryots.

IT is very obvious that the temporal condition of the people among whom a missionary labours must occasionally have his attention, and it may become his duty to claim justice for them in the presence of oppression. To take the part of the poor, and to sympathise with them in their trials, cannot but awaken grateful feeling in their minds, and may, in the result, open the way for a more ready reception of the truths that it is the missionary's primary duty to proclaim. "To do good unto all men" is a precept of the Gospel, and the limit of it is not reached when the missionary confines his labours to the simple preaching of the Word. An illustration of these remarks has lately taken place in Calcutta, and we cannot do better than relate, in Mr. Kerry's own words, the events which have led him to appeal to the Government of India, and that successfully, on behalf of the poor ryots of Bengal :—

"I have been drawn by circumstances into a kind of work and notoriety here which I did not anticipate in the least. You are probably aware that the income-tax in this country reaches, according to the Act, all persons whose yearly income is not below 500 rupees a-year. It has come to my knowledge that, in the district south of Calcutta, the assessment has been made most unrighteously, so that actually thousands of people have

been made to pay the tax who never ought to have been asked to pay a pice.

"The first case which came before my notice was that of Bholonath Dass, one of my native Christians. I was well acquainted with the state of miserable poverty in which he lived, and did not for a long while believe it possible he could have been assessed to the income-tax; I did not, therefore, take up his case on his first application to me. But when I found

that he had been arrested, and kept a prisoner for three days, I wrote a sharp letter to the collector, telling him that I had known the man for years to be living in a state of abject poverty. The collector, in official language, told me to mind my own business. I must own that made me angry, and I rushed in to print. My first letter attracted the immediate attention of the Lieutenant-Governor, who ordered the collector to enquire into the matter. The immediate superior of the collector, the commissioner of the Presidency division, gave him a "wiggling" (censure) for not paying more respectful attention to my letter.

"Towards the end of May other cases of oppression came to my knowledge, in two directions, and I wrote again. And ever since I have had Hindoos and Mahommedans coming to state their hard circumstances to me, and to ask my interference with the authorities. On Monday morning last, at the request of the commissioner, I accompanied him to a village only four miles from Government House, for the purpose of investigation. He seemed very much surprised at the revelations made; what will be the result I am at a loss to know. I have no doubt, however, but that more care will be exercised, in the future, in the making of the assessment."

The Cemetery of Jacmel.

BY THE REV. THOMAS LEA, OF JAMAICA.

MR. LEA lately visited the scene of Mr. Webley's labours in Hayti, at the request of the Committee. Among other interesting incidents, he mentions a visit to the burying-place of the dead in Jacmel. It is most touching to witness the affection of the bereaved, expressing itself in forms of superstition so sad and so hopeless. They do not know Him who abolished death, and brought life and immortality to life by His Gospel:—

"On the evening of Friday I found my way to the cemetery, a place calculated to arouse the most conflicting thoughts and sentiments. There, crowding on the mind and heart, one realises all the tender associations which only a missionary can understand, who, on a foreign soil, stands by the grave of a brother or sister who has fallen in the field. There at our feet, and beneath the soil, watered by their tears, and sanctified by their prayers and works, sleep the holy dead; and there, in the fellowship of death and the grave, are all the sad and sickening feelings aroused by the gross superstition and fooleries of Catholicism.

"The ground and the tombs were literally covered with tapers and candles, and near the entrance stands a rough and rude crucifix, surrounded by lighted candles placed amid the filth of past illuminations.

“Amongst all this dirt and grease, before the crucifix, I saw a widow and two interesting daughters kneel. They were in deep mourning for the husband and father who had been killed in the revolution; they were formerly wealthy, but had been reduced to extreme poverty. My heart bled for them, as I watched their sorrowful worship, and I tendered a gentle remonstrance, and directed them to the Crucified One; and urged them not to trust in the rude crucifix, but in Jesus, the faithful loving friend of the widow and the fatherless in their distress. To all my words the widow meekly replied, ‘Yes, sir, I do trust in Him; the cross is only wood.’” But I felt that she was, in her great sorrow, only relying on the shadow, and not on Christ.

“Here, one reads the simple memorial on the gravestone of some Christian who sleeps in Christ; and there, one is struck in admiration at the chaste, exquisite beauty of a marble monument, inscribed with words which sadden the heart. *Passans priez Dieu pour elle.* There a large tomb is built, beneath which the dead are buried with all the splendour which wealth can command, and in which is a spacious furnished room, which the dead are supposed to occupy. While I looked and thought on these things, a poor stranger was hurried to an obscure grave, in a rough box, eighteen inches too short for the body, and carried jauntingly on the heads of two men, without candle or crucifix, priest or mass.

“I left the cemetery with indescribable feelings, and passing along the street a ‘Calvary’ attracted my attention. But a description of this place and of the cathedral, and its imagery and services, with incidents connected therewith, may perhaps be out of place here.”

Missionary Notes.

BENARES.—The health of Mr. Heinig is much improved, and he is able to resume his labours after the severe accident which at one time seemed to threaten his life. The orphan school under Mrs. Heinig’s care is flourishing, and the children give great satisfaction. One, married to a native preacher of the London Mission, is much esteemed for her piety and usefulness; another has lately married one of our own native preachers. The increase in the number of orphans has led to an enlargement of the school-house. Mrs. Heinig will be glad to receive any help that our friends can render; she has at present been obliged to borrow the money to pay for it.

MONGHYR.—Mr. Campagnac reports that his medical knowledge has given him access to three houses of natives, and has been of great service during the spread of the cholera in the district. He speaks also with great pleasure of a visit by Futteh Chund, our native brother, from Rohtuck.

CHITOURA.—It is with great regret we learn that the Rev. Jno. Williams is suffering from defective sight, through the formation of cataract in his eye. It is probable that he will be obliged to return to England for a time, to undergo an operation for its removal.

MUSSOORIE.—The Rev. J. Parsons, while residing here, finds plenty of occupation in preaching both to the natives and the English residents. He has four services every week in Hindi and Urdu, and two in English. The bazaar-preaching is very interesting. The hill men listen to the story of the Cross with marked attention, and inquirers are springing up on every side. He hopes to send cheering tidings ere long.

KANDY, CEYLON.—Immediately on his arrival, Mr. Carter commenced the revisal, for the press, of his translation of the Old Testament, with the assistance of two native Singhalese gentlemen. He has also baptised three persons, and visited Matelle and Gampola. He gives an interesting account of many visits to three prisoners accused of murder and convicted. One at least seemed to exhibit marks of true repentance.

BRITANNY.—Mr. Bouhon reports that he has enjoyed several opportunities of preaching the Gospel at funerals, and to the pilgrims who frequent the shrine of the Virgin at Guingamp. Two Breton soldiers have been billeted upon him, and he informs us that by the Romish priests the war was considered as one favourable to their cause. But since the French troops have been recalled from Rome, their ardour for the war has diminished. The colporteur, G. Lecoat, has published a small volume of hymns in the Breton tongue; it has found much acceptance among the people.

Home Proceedings.

AUGUST is not usually productive in missionary meetings, but we have gratefully to record the visits paid by the Rev. F. Johnstone of Edinburgh, and the Rev. C. Chambers of Aberdeen, to various places in the North of Scotland, from Aberdeen to Elgin and Inverness, and to towns on the eastern coast. Missionary services have also been held by the Rev. James Smith, with much acceptance, in South Staffordshire, in West Norfolk, and also at Yarmouth and Lowestoft. The usual meetings in Worcestershire were entered upon at the close of the month, by the Rev. W. A. Hobbs and the Rev. J. Stent. For the efficient services thus rendered by these brethren, as well as by friends on the spot, we desire to express our warmest thanks.

It is with pleasure we record the safe arrival of the Rev. J. J. Fuller and his family from the Cameroons River. After a brief stay in this country, Mr. Fuller will probably visit his native home in Jamaica, from which he has been absent some twenty-five years.

QUARTERLY MEETING OF COMMITTEE AT CAMBRIDGE.

This will be held at Cambridge on the 20th September, at half-past 10 o'clock in the morning, at which all ministers of contributing churches, and members of the Society entitled to attend, are cordially invited to be present. A public missionary meeting will be held in the evening. The Treasurer, Joseph Tritton,

Esq., has kindly consented to preside, and the speakers already engaged are the Revs. C. M. Birrell of Liverpool, T. R. Stevenson of Luton, and J. C. Pike of Leicester.

DEPARTURE OF THE REV. E. JOHNSON.

This took place on the 15th ultimo, in the *Shannon*. Although Mr. Johnson does not return to India as a missionary of the Society, he has received aid from us towards his passage, and will continue to correspond with the Committee. He takes out two brethren, at his own cost, to labour with him as evangelists in various parts of Northern India. We commend them and their work most heartily to the prayers of the Churches!

TRESTRAIL TESTIMONIAL FUND.

We beg to remind our friends, it is important that their contributions should immediately be forwarded to the Treasurer, or to the Hon. Secretary, J. Herbert Tritton, Esq.

We are requested to insert the following List of Contributions to the

BIBLE TRANSLATION SOCIETY,

From 1st June, 1870, to 31st July, 1870.

| LONDON. | | OXFORDSHIRE. | | SCOTLAND. | |
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Contributions.

From July 19th, to August 18th, 1870.

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

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