

THE MISSIONARY HERALD.

Decease of Missionaries.

IT is with the deepest regret that we have to record the decease of two missionary brethren—one in advanced years, the Rev. Andrew Leslie, of Calcutta; the other in the prime of life, the Rev. R. F. Laughton, of Chefoo, China. The one has been engaged in the Lord's service for nearly half-a-century, and had lived to witness the great changes that have passed over the people of India; the other, when just well furnished to "fight the good fight" with the powers of evil in China, has been called by the Leader of the Lord's hosts to lay down his weapons, and to enter on the rest of God. In a future number we hope to give our readers a sketch of the lives of both these honoured men; meanwhile we lay before them the following Resolutions, prepared under the direction of the Committee, on learning the tidings of their decease:—

"In recording the decease of their venerable friend and missionary, the Rev. A. Leslie, of Calcutta, the Committee desire to express their high estimation of his character, and their gratitude to God for his long and devoted service in the cause of the Lord Jesus Christ. It was at the close of the year 1823 that Mr. Leslie left England for India, commended to the grace of God by some of the fathers of the Mission; he arrived at his destination in the month of May, 1824. After brief intercourse with the eminent men of Serampore, he commenced his missionary life at Monghyr, with a diligence and zeal that were quickly followed by numerous additions to the Church, both native and European. The villages, the districts around Monghyr, the hill-tribes of Bhaugulpore and Rajmahal, heard the Gospel from his lips—until, in 1841, after seventeen years of exhausting toil, he was compelled, by fever caught in the Sonthal jungles, to seek restoration of health in England. On his return to Calcutta, in December, 1842, he was at once sought for by the Church in Circular Road to become their pastor. Months of deliberation followed, and in June, 1843, he finally resolved to accept the post recently vacated by the eminent Yates. Into

that office he threw all his energies, attracting, by the power and ability of his ministry, men of every rank. To English and natives alike he testified the love of God, and many were brought to the knowledge of Christ. At length, worn by incessant toil, he retired from the office and from work in the year 1865; and, after more than five years of great suffering and debility, was called to his reward on the 24th of July, 1870. He lived a noble and consecrated life, making large personal sacrifices in the service of his Master, and has been gathered into the garner of the Lord as a shock of corn fully ripe.

“To his estimable widow, and surviving son and daughter, the Committee beg to offer their deepest sympathy, and commend them to Him who is the strength and support of His saints.”

THE REV. R. F. LAUGHTON.

“The Committee have heard with the most unfeigned regret of the decease of their highly-valued missionary, the Rev. R. F. Laughton, of Chefoo, China, on the 21st of June last, in the prime of life and maturity of his powers. After a due course of preparation, under the Rev. T. T. Gough, of Clipston, he arrived in China in March, 1863. For seven years only had he been occupied in the Lord’s service; but during that brief course he had gained the warm attachment of all, the love of his native brethren, and a reputation for unselfishness and devotedness seldom surpassed. He possessed talents which in any other field would have won distinction; but he gave all his energies, both of soul and body, to the evangelization of heathen China. God smiled on his efforts, and many are rejoicing in the truths that he proclaimed. The interest and attention shown by the natives during the progress of his disease, the sincere sorrow they manifested at his death, and their voluntary assemblage at his grave, testify to the impression which his labours had produced. The Committee cannot but mourn over the loss the Mission has sustained in his early removal, and pray the more earnestly the Lord of the harvest to thrust forth more labourers into the harvest. With his widow the Committee desire to express their profoundest sympathy. They trust that she may be supported by the Divine Hand under the trying circumstances in which she has to encounter this sorrowful bereavement; that the Everlasting Arms may sustain her; and that she may be possessed of strength to bring up in the nurture and admonition of the Lord the infant children left to her care.”

The Quarterly Meeting of the Committee at Cambridge.

WE can at present only briefly indicate the nature of the important business which occupied the attention of the very large body of brethren which filled the area of St. Andrew's Street Chapel on Tuesday, the 20th ult. It will ere long be our duty to lay fully before the Churches the reasons for the decisions arrived at, and earnestly to invite them to aid the Committee in fulfilling the engagements on which they have entered, trusting to the devout spirit and oft-tried liberality of their friends.

The first subject of discussion was an appeal from the Jamaica Baptist Missionary Society to assist the Churches in Jamaica with men and money, to extend the Gospel in those parts of the island which are still destitute of the ministrations of the servants of Christ. The present aspect of things, both temporal and spiritual, is in the highest degree encouraging, and our brethren urgently press upon us the necessity of aid, that they may reap the fields now "white for the harvest." In the discussion, the Committee were glad to receive the information which the Rev. T. Lea, of Lucea, was able to give, and to listen to his fervent appeals for aid. The result was the following Resolution:—

"That the appeal laid before the Committee by the missionary brethren of Jamaica be printed, and circulated among the Churches, with an earnest recommendation liberally to aid the Jamaica Churches by a special fund for four years, in order to secure the objects contemplated by the Jamaica Missionary Society."

Hayti next occupied attention. The valuable and interesting report of Mr. Lea was the basis of the discussion. As our readers are aware, since the lamented deaths of the Rev. W. H. Webley and the Rev. W. Baumann, the mission has practically been in abeyance. The revolutionary anarchy of the last two years has interrupted all missionary labour, scattered the Christian Churches that have been founded, and caused the death of multitudes by disease and starvation, among whom there were some members of the Church in Jacmel. A stable government has at length been formed, and several circumstances encourage the hope of a deeper interest in the message of peace, and a more rapid spread of Divine truth than at any former time. Although the funds of the Society are not equal to the immediate recommencement of the mission, it was felt that it is a field which must not be abandoned; nor can

the few sheep in the wilderness be left without care. It was therefore resolved :—

“ That the Mission in Hayti be recommenced, as soon as, in the judgment of the Committee, circumstances will allow.”

The kind offer of a friend to devote £80 a year towards the support of four brethren in Norway, provided the Society would furnish another £80, was then considered. A large blessing from God has attended the labours of Mr. Hubert ; and as it appears that Divine Providence is opening the way for yet greater things, it was resolved :—

“ That, as soon as suitable agents present themselves for the extension of evangelistic work in Norway, the generous offer of Mr. Kirtland’s friend be accepted.”

The question of rendering assistance to the preaching of the Gospel in Italy was also discussed ; but was laid aside, chiefly on the ground that the funds of the Society would not allow such an enlargement of its obligations. Indeed, the limitation of our funds is the only hindrance in the way of entering on the inviting fields of labour which God on every hand is opening to His servants. It may be that many of our friends will consider this, and be prompted to furnish the means that are necessary for this end. They may, by their speedy and liberal gifts, enable the Committee, without delay, to carry out the resolutions to which they have come. We are happy to say that about £500 have already been promised towards the work in Jamaica, and we are not without hope that other friends will think of Hayti, Norway, and Italy in a like generous way, so that there may be no further hesitation in giving God’s Word to the people perishing for lack of knowledge.

Another topic occupied a brief attention—the gratuitous circulation of the MISSIONARY HERALD among the members of the Society. This question was, however, referred to the ordinary meeting of the Committee, when the details of the measure could be better dealt with.

The very pleasant but prolonged labours of the morning were followed by a crowded missionary meeting in the Guildhall in the evening. The Treasurer occupied the chair, and a series of instructive, animating, and eloquent addresses closed the day. The speakers were the Treasurer, Dr. Price of Aberdare, the Rev. J. C. Pike, Secretary of the General Baptist Missionary Society, the Rev. T. R. Stevenson of Luton, and the Rev. T. W. Handford of Bolton.

One other important subject received the consideration of the Committee at Cambridge—the appointment of an Association Secretary, whose duty it will be to superintend and supply efficient deputations to the Churches, and to attend to the more systematic working of the various Auxiliaries. This necessary work the Committee have invited the Rev. C. Bailhache of Islington to undertake.

The Committee are greatly indebted to the Rev. W. Robinson, and the friends who aided him, for the comfort, convenience, and completeness of the arrangements made for their accommodation.

Decease of Mrs. Martin.

IT will be a source of great grief to a large circle of our friends, to learn the decease of the gentle and devoted wife of the Rev. Thomas Martin, of Serampore. In the early years of her missionary life, until disease laid her aside, she was among the foremost in every “work of faith and labour of love.” The love of Christ was the mould in which her character had been formed, and it animated her in her days of health, as it sustained her in the long and wearying sickness which at length has brought her to the grave. Her husband has lost a helpmeet in his missionary labours, the mission an earnest worker, and her connections a loving and attached friend. We give, in the words of her bereaved husband, whom we commend to the sympathy and prayers of our readers, the following brief account of the end. He writes on the 6th August:—

“It has pleased God to remove from me my precious wife! About a fortnight ago she had another of those terrible attacks of bleeding from the lungs, to which she had been subject for the last seven years; but she seemed to have recovered somewhat from its effects, and was not apprehending anything serious. A little before one o’clock, however, on Wednesday night, the 4th instant, another attack of more violence than usual came on. It seemed as though a bloodvessel had burst, for she was almost suffocated. The bleeding lasted about five minutes, and, when it

ceased, I laid her head down gently upon the pillow, and in two minutes more her gentle spirit had passed away without a sigh or a groan! Our dear little girl was asleep, and I was alone. Mr. Trafford came as soon as I could send for him, and stayed with me until the morning. Many friends from Calcutta and Serampore came to her funeral, to pay their last tribute of respect. The remains of my dear wife lie beside the former Mrs. Trafford, in the burial-ground where the precious dust of ‘Carey, Marshman, and Ward,’ and that of many other good missionaries and their wives, repose;

and I feel that that spot is more hallowed now than ever! There sleeps one who was a true wife and a true Christian. For several years past she had not been able to do much active work, but she had the genuine sympathy of a missionary, and took the deepest interest in all that concerned the welfare of India. How patiently she bore her long exhausting affliction!—what strong faith in her Saviour, and holy resignation to the will of God! My heart is filled with sorrow; but her memory will be sweet to me. In all my cares and difficulties, how lovingly she sympathized with me and sustained me! Her holy life, her gentle and loving spirit, her faith and patience, made her beloved and esteemed

by all who knew her. The last few weeks she thought much about the dear children; they were ever upon her heart before God. May her God be their God, and may she live again in their hearts! The funeral was large. Our dear Mr. Wenger read appropriate portions of Scripture, and prayed before the corpse was removed from the house, and dear Mr. Trafford performed the same service at the grave. My dear wife had been a great sufferer for many years, but she is now free from suffering and pain—for ever with the Lord, whom she loved and served on earth! She is not dead, but sleepeth. May I too be ready for the Master's call, that I may enter into His glory!"

The Native Evangelist, Seetul Das.

BY THE REV. JOSIAH PARSONS, OF DELHI.

WE give, in all its brevity, the following interesting notice of a tour performed by a native evangelist of Delhi. May the number of such men be multiplied by the grace of God!—

“I have just had an interview with, and received a report from, SEETUL DAS, the only man in connection with our mission in Delhi who devotes the *whole* of his time to preaching the Gospel, and is *altogether* unpaid for so doing. Take a good map of Upper India, and follow me, while I give you his route during his last itinerant tour; and then compare it with a similar tour in England, and present it to your zealous itinerant preachers, to provoke them to emulation. *Route*:—Delhi to Bagput, up the Eastern Jumna Canal, Bagput to Baroute, Baroute to Sirdhana, Sirdhana to Moozuffernuggur, Moozuffernuggur to Deobund, Deobund to Saharunpore, Saharunpore to Roorkee, Roorkee to

Hurdwar, remaining eight days at the great Mela; crossed the Ganges to Nujeebabad, thence to Bijnour, on to Amroha, then to Dhunowra; thence to Gurmucktesur, thence to Puree-chutgurh, on to Meerut, thence by Happer and Gaziabad to Delhi. Time occupied in tour, *nine weeks*; expenses, *nil*. Took no money, and expended none. Lived on the people to whom he preached. Got sufficient food, though he ate but once a day, and also got a present of a *black blanket*, his only clothing by day and night. His account of his preaching experiences is artlessly simple and charmingly interesting. Some details when I write again. Pray for Seetul Das!"

State of Brittany during the War.

WE have received from Mr. Bouhon an interesting communication, which throws much light on the movements that are going on in districts somewhat remote from the seat of war. It would seem that our brother himself cannot escape from service, but must, in some capacity, take a share in the national defence. His letter will enable our readers more distinctly to realise the burdens and sorrows which have befallen France, and lead them, we trust, to earnest prayer on her behalf. She truly needs a "Second Reformation" to bring her people to the knowledge of Christ Jesus. The letter is dated St. Brieuc, September 8:—

"The work has received blows, so far as the number of regular and former attendants at meetings is concerned; but this war brings here, the chief town in the Côtes du Nord, several young men and others belonging to different localities around, and which

I have visited. We have seen, in a very short space of time, some few of our friends depart for the battlefield, and lately again for Paris; and those who are still here daily expect their summons.

GOING TO THE WAR.

"Yesterday, again, a young corporal—who belongs to the 70th Regiment of the Line, and to whom, in present circumstances, is given the duty of drilling seventy-five men daily—came in at our family-worship hour, just to rest amongst us, and say that on the morrow he might be on his way to the capital! Another incident occasioned by the war: the youths of Guingamp, St. Brieuc, and surrounding districts, who in time of peace would only have

drawn next year, simply came to the chief town *en masse*, to be examined by the army-surgeons; in three weeks they have been drilled, clothed, and armed, and they are ready to leave at a moment's notice. Among them several are well-known to me—young and intelligent Breton workmen from Guingamp, whom I see now often, and to whom detached Gospels and tracts have been very acceptable.

REFUGEES.

"We have been applied to, also, by the families of some of our young school-pupils, for a refuge during the war: the wife of a captain of infantry, now in a fort near Paris; an aged gentleman, and his wife and daughter (relations of mine on my dear father's

side). The latter unfortunate group had the preference; so that, after having lodged six Breton soldiers for two or three days running, I have been enabled to receive under the roof of the mission-house my own father's twin-brother, seventy years of age,

and his family—in all four persons—who have come from the department of Yonne, on the Paris and Lyons Railway. I had offered shelter to my father, mother, and sister, but they were not able to come; and now have the Prussians quartered on them, besides French and Prussian wounded to attend to, at Charleville, close to the

fortress of Mezières, a few leagues from Sedan, where the awful battle of the 1st of September was fought. My own brother, an architect in Paris, and several cousins and uncles, are in the Mobile and sedentary National Guard, locked-up in the capital, and awaiting the terrible struggle.

THE CONSCRIPTION.

“A worthy medical man, residing opposite to our house—and who some little time ago was saying to me, ‘Dear sir, the only thing that could save France would be another Reformation by a new Luther’—is done-up, owing to his having to examine all the conscripts, who are rapidly forming into regiments for the war. Yesterday, 1,500 young men, belonging to St. Brieuc and neighbouring localities, from twenty to twenty-five years of age, left for Paris; 1,500 more are ready, belonging to the 70th Regiment of the Line. To-day those citizens who are aged from twenty-five to thirty years will begin to be drilled and clothed and armed. In a few days it will be the turn of the *Garde Nationale Sédentaire* (or Local Service Civic Guards). The law calling out the latter class is in force for citizens from

thirty-five to forty years of age. You see, then, that I am taken. But then, as ‘a minister of the Gospel,’ I believe the authorities will let me off, provided I act as ‘accountant’ or *infirmier*. The new prefect of the *Côtes du Nord* is an advocate whom I have met before to-day, and to whom I intend referring in case of any difficulty. Still I must beg your advice and approval, in case I have to accompany the civic guard of St. Brieuc. I will, if called out, and subject to your approval, ask to be employed as *infirmier*—for, as a Christian, I do not feel myself at liberty to use murderous weapons; and, as under the first French Republic, I have little doubt Anabaptists (as we are called) will be employed, as they can be, not to do harm, but to help the wounded and sick in case of need.

HELP RENDERED.

“I am thankful to say that our little St. Brieuc congregation has remitted to me, to be sent to the ‘Comité Evangélique Auxiliaire des Soldats Blessés et Malades’ in Paris, the sum of about 100 francs; and a large parcel, containing mattresses, sheets, lint, cloth, cotton, &c.—in all weighing sixty-eight pounds.

“The congregation has also manifested the hope that, notwithstanding the war, our meetings would be continued; and in consequence they have assured me of their co-operation if I will renew renting our meeting-rooms, which I have done.

THE OLD FARMER AND HIS WILL.

“At Collinée, near Moncontour, the aged farmer, whom I have mentioned before, called me, by his notary, a week ago, so that, with three other witnesses, I might attend whilst he dictated his will. Therein he expounds his faith, confiding only in Jesus Christ, who lived and died for him, and states also how he is to be buried—by myself, or another Protestant minister from Rennes, or Morlaix, or Brest. The notary remarked, when the deed was duly executed, that he must henceforth expect priestly perse-

cution and interference; but he begged of those present not to allow his expressed will to be annulled by violence on the priests' part. I am sure, for my part, that those gentlemen who are Republicans will not need to be asked twice; besides which, they highly esteem our worthy friend. The funeral cloth is to be turned into clothes, and a sum of money is named, all on behalf of some poor orphans in that large village. Thanks be to God, who giveth us always the victory, through Jesus Christ our Lord!

THE MISSIONARY ARRESTED AS A SPY.

“As I was about to leave Collinée, the gendarmes were sent after me by their commander, to ascertain who I was, as the bigots and others about had said that I was a Prussian spy. I gave my name, quality, and address;

then Mr. Lemonie, the farmer, came up and said he would answer for me, body and soul! Thereon only did the gendarmes let me go; but already I was a prisoner in the hotel, the peasants staring.

THE COMFORTER EVERYWHERE.

“In St. Brieu, an aged woman—in whose wretched cottage I have regularly read and expounded the Gospel through the winter, before fifteen or eighteen neighbours, and whose soul drank in the Living Word—has been removed to the hospital. Previous to her departure I visited her again, and

she remarked that if her friends could now only see her on Thursdays and Sundays for one hour, no one could hinder God's Spirit from comforting her always—no walls being proof against His power to visit a faithful soul.

THE EVANGELIST IN SPAIN.

“I have heard lately from Eg. Grana-ta. He has been residing for eight or nine months in Xeres, Spain. He is sorry to have left us as he did; but he says his circumstances were such that his mind grew excited and troubled. He never ceased to be a Christian, and he now enjoys communion with God as when he was received amongst God's people. He reports some remark-

able facts. He keeps a school of forty-two pupils—evangelizes in Spanish among fifty-four people, who congregate to hear him in a room which he has hired at his own cost. Thirty Spaniards have asked to be baptized. The Jesuits opposed his work; and one evening he was assailed, and one of his arms was broken owing to a blow from a stick.”

Visits to Prisoners.

BY THE REV. C. CARTER, OF KANDY.

AS no class of men is beyond the reach of the mercy of God in Christ Jesus our Lord, the missionary will not omit to preach to outcasts and criminals the everlasting Gospel. This Mr. Carter has done in visiting the [prisons of Kandy. The following interesting narrative gives some of the results :—

“There were three prisoners here— a Buddhist priest, and two other Singalese men—condemned to death for the murder of a Buddhist priest. One of the men, on finding that his guilt was proved, confessed, and asserted that he alone was guilty, and that the other two had nothing whatever to do with the matter. He said he found the deceased talking to his wife, and pursued him, and without intending to kill him, struck a blow which proved fatal. This statement, however, was shown to be false, and two or three days before his execution he had another story to tell—that he struck de-

ceased a blow which would have done him no serious harm, and that then two other persons, who were among the witnesses for the prosecution, seized him, and without any consent of his (the prisoner’s) killed him with a bill-hook. The other two prisoners have been respited until further inquiry. It is not improbable that they may be proved innocent, and the two witnesses guilty. Falsehood and perjury are terribly prevalent here. People under the influence of fear, malice, or for a bribe, do not hesitate to swear and give any amount of evidence against the lives of their fellows.

THE HIGH PRIEST.

“I have frequently visited all three prisoners. The priest is the high-priest of a temple. He said, the first time I visited him, he had often seen me years ago, and had spoken with me in public; that he was well acquainted with Christianity, had satisfied himself and made up his mind on the subject, and did not wish now to speak about it. He had lived in Buddhism, and had no time now to turn to another religion, and seek salvation in some new way. He had many things to settle about his lands and other possessions, and when he had done that he should lay aside his priestly robes,

and would let me know if he wished to think further of Christianity. He very calmly and politely declined to enter upon the subject then, and I could only mention to him a few things which I should *like* to have talked with him about, and which I desired him to think of. The other two prisoners, who were in other cells, said they should indeed be glad to adopt any way which would save their souls, and they listened patiently whilst the way of salvation through the atonement of Christ was made known to them. They assented to what was said, and very readily promised to pray to

the God I had spoken of, and seek His pardoning mercy. On visiting them again, I found them sitting in the verandah, opposite to their cell-doors, and the priest standing in the doorway of his cell. I addressed myself to the priest in the presence of the others, and in the presence of some

other persons who were standing about. This was a disadvantage; but if I had asked him to go into the cell, and he had complied, my motives would have been misunderstood, and it would have been thought it was merely to persuade him to come over to our religion.

A DISCUSSION.

“He quietly urged various objections to Christianity. Amongst the rest, he said: ‘You affirm that Christianity is the only true religion. Now, there are many other religions in the world, each of which is believed by many myriads of persons; are they all to suffer eternal punishment because they have not embraced Christianity?’ To which I replied to this effect: ‘That whatever persons there were of those religions who were sorry for sin, and wished to be good and to do good, they would be saved—not, however, through their religion, nor through their goodness or merit, but through the only Saviour appointed by the Governor of the World. God would forgive them, and confer eternal life and happiness upon them, through the atonement of Christ, though they did not happen to be acquainted with it in this life.’ To this he made no reply; he perceived that the charge of injustice which he was about to bring had been forestalled. He proceeded then to argue that ‘Pardon to the guilty would be a moral wrong on the part of the Governor who conferred it, and that therefore it was impossible. The pardoned crimi-

nal, perceiving that no suffering was inflicted upon him for his crimes, would be emboldened to sin more and more. What would be the consequence if all the prisoners in the gaol were set at liberty as soon as they chose to ask for pardon? No matter what may be the name of the religion, the only thing possible is that we should receive the result and reward of our deeds. And, further, Christianity condemns to *everlasting* punishment, but Buddhism is more just, and teaches that persons will be released after they have suffered due punishment.’ A man sitting near remarked that he had been a Christian, but was now a good Buddhist, and meant to remain so. The other two condemned prisoners also took part against Christianity, interspersing jocular remarks, though I begged them to leave the conversation to me and the priest. When I left the priest and came to speak to them, they said they did not see the use of believing in Christianity, for they had been praying, as I told them, for the pardon of their sins; but they were not aware that they were any better for it, or that their sins were pardoned.

MORE HOPEFUL.

“On my next visit I found the priest in his cell, and more disposed to listen. He said he had been reading some por-

tion of the New Testament again, and wished to ask me about the divinity of the Father, Son, and Holy Spirit. He

acknowledged that Buddhism had certainly taught what was not true about the world, and I urged him to renounce all trust in it, and to rely upon the sacrifice of Christ. I warned him against delay, and that he need not wait until his affairs were settled, nor until he had cast off his yellow robe, that he might pray to God to guide him aright in the matter of religion, and—since he affirmed his innocence—to rescue him from the gallows. He said he was doing so, and was contin-

ually praying to the Governor and Guardian of the World, the Great Brahma, to make manifest the great injustice which had been done in his condemnation. He said he had not known the Great Brahma by the name of Jehovah, but doubtless it was the same person. The other prisoners, too, seemed more serious, and said they were seeking the salvation of their souls, which was their only hope, having none for this life.

CHANGES.

“I visited them two days before the day fixed for the execution, and found the priest had learned that he was respited. His tone had somewhat changed towards Christianity; and on the danger of being ashamed of or denying Christ being pointed out, he said he could not profess adherence to the teaching of Christianity because he was not yet convinced of its truth. He still maintained the doctrine of merit and de-

merit, and that it would be very unseemly in him to revile or slight the religion of which he had so long been a teacher. The other prisoners professed their firm attachment to Christianity, and that they were seeking salvation in the way I had pointed out to them. The Searcher of Hearts alone knows how far this profession was sincere.

THE END.

“In the case of the one who asserts his innocence, it was mere bold assertion without the slightest trace of feeling. The other man seemed more subdued, but there was little evidence that the truth had reached the seat of his affections, until the last two days previous to his execution, when he seemed truly humble, avowed his utter renunciation of Buddhism, and his trust in Christ alone. Two of our friends went to see him on the morning of the execution, and found him in a very devout and earnest state

of mind. They met him again at the gallows, spoke a few words to him, offered a short prayer, and, advising him to keep his heart and hope fixed upon Christ, left him. We learned afterwards that he seemed to be engaged in prayer up to the last moment. One cannot but indulge the confident hope that the poor debased and dark man, turning thus at the last, and feeling after a Saviour if haply he might find one, was assuredly welcomed by Him who granted the prayer of the dying thief!”

A Trophy of Love.

THE native pastor at Makewitte, in the island of Ceylon, relates the following striking case of conversion, in his annual report:—

“Although to appearance there is not much prosperity in the work connected with the extension of the kingdom of Christ, still we have cause to rejoice in the remarkable conversion of a sinner—by the grace of God—a very old man, who was one of those who went to see the first landing of the English in this island, in the year 1796. He lives in a house standing in the garden adjoining the Oggalboda Baptist Chapel. He was once a great

enemy to God, and manifested that enmity by threatening, with a billhook in his hand, to kill those who went to clear the jungle for a site for building the present chapel. Now, by the grace of God, his enmity is gone, and he is a devout and consistent believer in the Lord Jesus. He and three others, who were hitherto careless nominal Christians, but since manifested real love to Jesus, were baptized and received into the Church in this year.”

Missionary Notes.

SOUTH COLINGAH, CALCUTTA.—Goolzar Shah intimates to us that his duties at Simla will oblige him to resign the pastorate of the Native Church, which office he has held for eighteen years. The Church has for a time, owing to his long absences, been in a rather declining state, but lately three young men have been baptized, and a new vigour has begun to appear. He hopes that the Church will continue to be self-sustaining. The work at Simla has been much blessed of God.

NINGPO, CHINA.—The dreadful slaughter at Tientsin has created great uneasiness and fear for the safety of Europeans in Chefoo and Ningpo, and at all the outports where Europeans reside. Mr. Baeschlin informs us that when rumours were rife in Ningpo that the missionaries were stealing children, the chief mandarin published placards, enjoining the people to be quiet, and declaring that the authorities would carefully investigate the matter. Both Mr. and Mrs. Baeschlin are making progress in the language. He is preparing a meeting-place on his premises, and hopes in a month or two to commence his public ministry in it.

INAGUA, BAHAMAS.—Mr. Littlewood continues his self-denying efforts to preserve the people of these islands in the ways of God. He complains much of the interference of the Bishop, by whom every effort is made to induce the people to accept confirmation and baptism at his hands. The moral results are far from being satisfactory, while the churches are unsettled, and divisions occasioned, most harmful to their piety.

TRINIDAD.—The Rev. W. H. Gamble writes that he has visited San Fernando, and some of the stations in that district. At the Third Company a sacramental service was held, when the chapel was crowded with communicants. At the early morning prayer-meeting seventy persons were present. Eight persons

were about to be baptized. Mr. Gamble is anxious to remove the small debt which still remains on the chapel in San Fernando; he will be glad to receive contributions from any friends.

JACMEL, HAYTI.—In the absence of a missionary, M. Voltaire preaches on the Lord's-day, and attends to the wants of the Church, so far as his daily occupations will allow. Madame Cajoue, her husband, and son, are all frequently engaged in reading the Scriptures in the homes of the people. She also visits various places in the interior for the same object. She has furnished an interesting journal of a journey taken for this purpose.

SAVANNA-LA-MAR, JAMAICA.—The native pastor, the Rev. W. Burke, reports that in the two churches under his care there are 500 members. Forty-six persons were baptized last year. Although there is much in the moral state of the population to depress and give anxiety, yet his labours are rendered successful by the blessing of God. The repairs of the chapels and mission premises occasion much anxiety, £450 being required. At least £150 are urgently needed to make up the local contributions, and Mr. Burke requests the assistance which our friends may be able to render.

SALTER'S HILL.—The Rev. W. Dendy writes that he has never known so many calls in Jamaica for the extension of our Mission as at the present time, and that in a quiet way, and without any unnatural excitement. At Salter's Hill, on the 21st of August, he had a very large congregation, to witness the reception into the Church of twenty-one persons, recently baptized. He expects to baptize about eighteen persons at Maldon, his other station. He mentions that the Rev. J. Reid, of Montego Bay, is very ill, and lies in a dangerous state.

MOUNT CAREY.—The Rev. E. Hewett reports that on the 1st of August he had the pleasure of baptizing seventy persons at the Great River Bridge, in the presence of at least three thousand spectators. It was an interesting and solemn service. Hopeful indications are apparent in all the churches; the chapels are crowded on Sabbath-days, and there is quite a spirit for hearing the preaching of the Gospel in all the mountain districts. The Sunday-schools and inquirers' classes are well attended.

MOUNT PERO.—The new chapel was opened on the 2nd of August. At least a thousand persons were present. The day was commenced with a debt of £52; before the close of the services this amount was collected. It is many years since so noble a collection was made in Jamaica at one or two services. This congregation is under the charge of the Rev. C. Randall.

Home Proceedings.

THE missionary meetings of September have been somewhat numerous, and we are happy to learn that in most cases they have been, through God's blessing, very encouraging and successful. The Revds. W. A. Hobbs and J. Stent completed their gratifying tour in Worcestershire, and during the rest of

NORTHAMPTONSHIRE.			OXFORDSHIRE.			SCOTLAND.		
	£	s. d.		£	s. d.		£	s. d.
Northampton	10	0 0	Caversham, Amersham			Aberdeen, Crown Terrace	8	5 9
			Hall	5	5 0	Do., for W & O	1	10 0
Particulars omitted last month.						Do., George Street ...	5	12 8
Bugbrook.....	11	7 6	SUFFOLK.			Aberchirder	4	0 6
Millon	20	7 0	Ipswich, Burlington Ch.	0	15 0	Fortrose	0	9 1
Northampton, Princes			Do., for N P	0	18 2	Fraserburgh	0	2 6
Street	16	18 4				Grantown.....	4	0 0
			WORCESTERSHIRE.			Peterhead.....	1	5 0
	48	12 10	Astwood Bank	24	10 0	JAMAICA EDUCATION FUND.		
Less expenses.....	1	10 9	Cook Hill.....	0	18 0	Trustees of Taylor's		
	47	2 1	Evesham	10	0 0	Fund.....	200	0 0
			Worcester	35	19 3			

ACKNOWLEDGMENTS.

The Thanks of the Committee are presented to the following Friends:—

Metropolitan Tabernacle Home and Foreign Missionary Working Society, per Mrs. Evans, for a Box of Clothing, for *Mr. Pegg, Turk's Island*.
 Friends at Yarmouth, per Rev. S. Vincent, for a Box of Useful and Fancy Articles, for *Mr. Littlewood, Bahamas*.
 Mare Street, Hackney, and Ann's Place Sunday-school Missionary Working Society, per Mrs. Hubbard, for a Box of Clothing, Toys, &c., for *Mr. Saker, West Africa*.
 Mrs. Risdon, Pershore, for a Parcel of Clothing, for *Ditto*.
 Mrs. Coombes, Frome, for a Box of Clothing, for *Mrs. Hutchings, Jamaica*, and for *Mrs. Kerry, of Intally*.

FOREIGN LETTERS RECEIVED.

AMERICA—
 BOSTON, Chapin, C. N., Aug. 22.

AUSTRALIA—
 QUEENSLAND, Brisbane, Kingsford, J., July 9, 11.

AFRICA—
 CAMEROONS, Pinnock, F., July 8, 20; Saker, A., June 25, July 27; Smith, R., June 25, July 8, 11; Thomson, Q. W., June 25, July 25.

ASIA—
 INDIA, Alipore, Pearce, G., July 9, 22; Aug. 13. Barisal, Jordan, C., July 20. Benares, Etherington, W., July 24; Heinig, H., July 28, Aug. 10. Calcutta, Lewis, C. B., July 2, 9, 16, 19, 23, Aug. 5; Leslie, M., Aug. 6. Dinapore, Brice, W., July 24; Davis, H. A. Dacca, Bion, R., July 5, 18; McKenna, A., July 8; Supper, F., & Mrs., June 21, July 6. Monghyr, Campagna, J. A., June 17, July 2; Lawrence, J., June 17, July 12. Mussoorie, Parsons, J., June 24. Patna, Broadway, D. P., July 20. Serampore, Martin, T., Aug. 6; Trafford, J., July 2, August 1, 6.

CHINA—
 Chefoo, Richard, T., June 24, July 7. COLOMBO, Waldo, F. D., June 2. „ Kandy, Carter, C., July 4.

EUROPE—
 FRANCE, St. Brieuc, Bouhon, V. E., Aug. 1.

NORWAY, Bergen, Hubert, G., Sept. 5. Langesund, Hubert, G., July 28; Wiberg, A., July 28. Stavanger, Hubert, G., Sept. 9. Stockholm, Wiberg, A., Sept. 12.

WEST INDIES—
 BAHAMAS, Nassau, Davey, J., July 23; Littlewood, W., July 11. HAITI, Jacmel, Cajou, L., Aug. 6, 12. TRINIDAD, Gamble, W. H., July 8. JAMAICA, Calabar, East, D. J., Aug. 22. Falmouth, Kingdon, J., July 7. Four Paths, P. O., Claydon, H. E., July 21. Jericho, Clarke, J., July 20. Kettering, Fray, E., Aug. 22. Kingston, Smith, R., July 9. Montego Bay, Dendy, W., August 6; Henderson, J. E., July 5. Morant Bay, Teall, W., July 5. Mount Carey, Hewitt, E., Aug. 6. Saker's Hill, Dendy, W., Aug. 18. St. Ann's Bay, Millard, B., July 23. Savanna-in-Mar, Burke, W., Aug. 22. Spanish Town, Claydon, H. E., Aug. 8; Phillippo, J. M., July 21, August 22; Porter, W. H., July 20.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D., Secretary, at the Mission House, Castle Street, Holborn, 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.