



The MISSIONARY HERALD

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ADDRESS

DELIVERED AT THE MISSIONARY CONFERENCE, HELD IN NORTH-AMPTON, SEPTEMBER 26th, 1871, BY THE TREASURER OF THE SOCIETY.

MY Dear Brethren,—Permit me to salute you in the name of our Divine Master. “Grace unto you, and peace from God our Father and the Lord Jesus Christ.” I would remind you that we meet in Conference; our proceedings, therefore, will be deliberative rather than executive in their character. But I trust that we shall obtain some practical result in the shape of policy approved, or action suggested, or co-operation promised, or at least sympathy assured—sympathy, which continuing and increasing, shall cheer our hearts and strengthen our hands.

Two subjects will occupy our attention—the one relating to the foreign, the other to the domestic, branch of our operations—

1. The claims of India for increased missionary agency, and
2. Deputation work.

Between the consideration of these, it is proposed that we should retire for a short space from the field of discussion to that of devotion, and commend to God, in fraternal supplications, our dear friends, Mr. Hobbs, Mr. Goolzar Shah, and Mr. Rees, the two former of whom are about to embark for the East, and the latter for Jamaica.

I have been requested to introduce to you the first topic; but as it is put, what a range of subject opens up before us. India's claims for missicnary agency! Who can dispute them? For what has God given us this gigantic heritage of the gorgeous East? For what did He preserve it to us, when they would have wrenched it from our grasp, and when, perhaps, it was only saved to us by the swift message flashed along the obedient wire? Why has He so overruled it

all, that the acquisition of our language has become the object of desire, and our civilization has gone forward with giant stride, and caste is sensibly loosened, and long-closed doors are gradually opening, and our march is onward from the ocean part to the rising hills—from the mouth of the sacred river to its source in the mountain depths? Have we no other return to give than our cottons, or our hardware, our bullion, or our coin? Do we owe those heathen millions no atonement for the idols we have ourselves manufactured for their worship? or for the lust, the blasphemy, and the bloodshed, which have all too surely marked and marred the past? Oh, they *have* a claim upon our Christian efforts, and what can we do more or better for its discharge than send them “the ministry of reconciliation,” and urge on their acceptance that atonement which cleanses us, and will cleanse them, from all sin?

And India has claims upon us for *increased* Missionary Agency. Think of only some five hundred European Christian teachers, all told, for the spiritual needs of a population of, say, two hundred millions. “What are they among so many?”

Our concern, however, to-day, is with our own Indian Mission. And, with your permission, I will alter the proposition to “What can be done to strengthen and extend it?”

This place has its inspirations as well as this hour. We are in the district where our honoured Society was formed fourscore years ago save one; India being selected as the first field of its operations. Hence, Carey went forth from comparative obscurity to obtain a world-wide renown, achieving a work which is itself his noblest monument. And—if the transition be not too great from the illustrious dead to the humble living—speaking of this district, permit me, in passing, to make a personal reference. More than twenty-nine years since, at the Jubilee Meeting at Kettering, one of my earliest efforts on behalf of the Society was made. Seeing that between this and then, a busy life-time has been unfolded; and the fathers are well-nigh all gone; and our own children have risen up around us; and the great cause still demands our thoughts, our prayers, our energies; I would take up the stirring words of one whose memory will ever be fresh and fragrant in Northampton—and you, my dear friends, will, as one man, make my aspiration your own:—

“Awake, my soul, stretch every nerve,
And press with vigour on;
A heavenly race demands thy zeal,
And an immortal crown.”

I find that in the year 1866 the number of our missionaries in India,

excluding two superannuated brethren, was thirty-nine. Between that year and the present, six names have been added to the list, but ten have disappeared from it, leaving our number thirty-five. Of the above ten, four have been taken to their rest—viz., Williamson, Cassidy, John Parsons, and Dakin. One, our dear brother, Mr. Sampson, has returned on account of ill-health; while five have left us, four of them certainly, if not all five, for other spheres, or associations, of service—still doing the Lord's work, but no longer in direct connection with ourselves as a society. The financial figures are in harmony with the facts indicated by these statistics. In 1866 the salaries of Indian missionaries amounted to £7,190. In 1867 a considerable increase was rendered necessary, and this item rose to £8,370, while this year it stands at £6,480. Now, had the numbers remained stationary, it would have been a cause of much regret. Does the flood of idolatry, bearing on its bosom the wreck of a debased humanity, remain stationary? Do the millions of immortal souls on that far shore remain stationary? Nay, are we the advocates of a stationary Gospel, the members of a stationary Church, the subjects of a stationary kingdom, the followers of a stationary Lord? Then let us cease to utter the prayer, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, and in thy majesty *ride* prosperously."

But the numbers are actually less. And then the snows of age are whitening the honoured heads of some of our brethren, and the shades of life's evening are gathering around them. The translator's eye is waxing dim, and he who works up the living word for the native's hand sits lonely at his desk. And with these all will depart—what years of experience! what maturity of judgment! what facility of speech! what confidence of long-tested worth! "My father, my father, the chariot of Israel, and the horsemen thereof!" where is he who shall catch thy mantle, and smite the waters when thou art gone?

Long has my spirit been oppressed with the desire to see an onward movement—a revival of real life amongst us, and I should indeed rejoice and be glad if from to-day should date the hour of its quickening.

No doubt the desirableness of action will be apparent to all—will be admitted by all.

But the question, "Where are the means?" will meet us on the threshold. To sustain present agency may be a "labour of love," but I assure you it has in it "the patience of hope;" and how dare we contemplate undertaking more? Our temple-front bears the inscription to which we yield unfeigned homage, "Owe no man anything;" and to build

up our Mission on the unreal and crumbling foundation of debt were unrighteous towards God and unjust towards man. But may I suggest that there is a previous question, "Where are the men?" If God gives us the men, surely he will move the heart of the Church to give us the means.

I believe most fully that, could we go to our brethren and say, "Here are two, three, four men well qualified, Divinely anointed, ardently inflamed, to preach among the Gentiles the unsearchable riches of Christ," we should have a response that would move us to thankfulness, while it would be the severest, and yet the kindest, reproof of our want of faith in God.

I should myself like to see a couple of able brethren sent forth to Calcutta, not to be absorbed in ministering to the Europeans, but to occupy themselves among the masses of the Hindoos, meeting their spiritual awakening, reasoning with them out of the Scriptures, preaching to them a full Gospel of life in the Lord Jesus, and going forth, more or less frequently, to bear to other districts the tidings of grace.

Another missionary is much needed at Monghyr, for our brother, Mr. Campagnac, is feeble, and Mr. Lawrence is now well stricken in years. Four more, I doubt not, could at once be placed where results would justify the wisdom of our course. Failing any present permanent addition to the missionary staff in India, I have thought that if two gifted brethren would visit Calcutta, and possibly some of the larger cities of the land, preaching the Gospel of the grace of God, large results might follow. I understand that the English language would quite carry them through, for our tongue now prevails extensively. A month—perhaps less—would take them to Calcutta, and there is the field before them, "white already to harvest." I would myself cheerfully contribute to the expense of such an expedition. Would any two leading churches, for the sake of "the world for which Christ died," give up for a season their pastors for the work? But who shall determine the qualifications involved? On this point it is not for me to speak; but I have in memory those of the first Christian martyr and his brother evangelist—"men full of the Holy Ghost and wisdom." *Princely* men we want, of whom it might be said, as of Gideon's brethren, "Each one resembled the children of a king." Princely men, in spiritual endowment, and bearing, and spirit, and speech; princes having "power with God and men" to prevail; men in their gentle, winning influence, like the late Mr. Parsons, for whom, I am told, the Hindoo and the Mohammedan mingled their tears

with those of the bereaved saints at Monghyr ; not in any wise curtailing, or concealing, or accommodating “those things which are most surely believed among us,” in the vain hope of disarming the opposer, attracting the scorner, or bringing over, or Deist or Theist, to the full faith of the Gospel ; but all the more resolutely, all the more earnestly, *because* of the scorn, the contumely, and the need, “determining not to know anything among them save Jesus Christ and Him crucified,” exalting the Saviour in the glory of His Deity and the sufficiency of His sacrifice ; the Son of God, “who is over all, God blessed for ever”—the Lamb of God, “who died for all” and “taketh away the sin of the world.” In conclusion, let me say that I would make no special appeal of a pecuniary kind in this matter. The men found, let the churches be duly apprized of the fact, and suitably addressed respecting it, and in calmness and confidence we will await the issue. Meanwhile let us give ourselves to prayer. Prayer will lead to inquiry, inquiry will lead to decision, and upon that decision who can tell what weight of blessing may be suspended, not only for the recipients, but also for the senders ; not only for the sons of need abroad, but for the saints of God at home ?

I have been anxious to keep my remarks within the narrowest possible limits, and have therefore made but little or no reference to the great movements, social and religious, which are at present making progress in India. These, with the questions of the native ministry, of schools, colleges, theological classes, boarding schools for the shelter and instruction of the children of native Christians, and various other forms of agency, bearing, directly or indirectly, on the extension and spiritual usefulness of our Mission, will, no doubt, receive at your hands that attention which I have been unable to bestow upon them.

A Visit to Juggernath.

ACCOMPANIED by two native preachers, the Rev. George Kerry, of Calcutta, visited in the month of June, the celebrated shrine of Juggernath, at Pooree. The district of Orissa, in which Pooree is situated, is occupied as a missionary field by our General Baptist brethren. It is but rarely that they are assisted at the great festival of the god by other missionaries. Mr. Kerry, therefore, concluded to attend the present year's festival with them, and to preach amidst the thousands of worshippers the glorious Gospel of the blessed God. Mr. Kerry has furnished us with an account of his visit ; but it will probably be more

interesting to our readers to have before them the journal of our native brethren. Mr. Kerry has, therefore, kindly translated the narrative of Puddoo Lochun Roy, who is one of the native missionaries of Baraset:—

“ At Pooree, in Orissa, there is now a very celebrated wooden image known by the name of Juggernath. Its priests wandering hither and thither throughout India, deceive the people by various false words, saying that being endowed with extraordinary power, and always manifested at Pooree, he knows and always accomplishes the desires of his worshippers. Thus, by unfounded words, they continually steal away the minds of women and men in this country, particularly the women are infatuated, and place entire faith in their words; so that notwithstanding the unwillingness of their husbands, they show so strong a desire to take the journey that the husbands taking wife, sons, daughters, and other members of the family go to Pooree to see the idol Juggernath made of wood.”

“ As this year hundreds of people are leaving Bengal, and wandering

like sheep without a shepherd, so great multitudes of Bengali-speaking people, not knowing Him who is the true Lord of the world, even God, nor His only Son the Lord Jesus Christ, who is the Saviour of the world, and the true Keeper and Shepherd, continuing to wander like sheep without a shepherd, will arrive at Pooree. Alas! who will proclaim to them the Gospel of the salvation given by God? Because of this strong feeling rising in the mind of Padri Kerry Sahib, he sought for an opportunity of going thither. When his effort had succeeded, calling me, he said, ‘ Are you willing to accompany me to Pooree to preach the good news, for many people will go from this country to see the idol there?’ Hearing these words, with a delighted mind, I replied, ‘ Yes, sir; I will go with you.’ Then he said, ‘ On the 30th of May our journey will commence, for on that day a ship will start for False Point.’”

THE PREACHING BEGINS.

“ On the day appointed, at three o'clock in the afternoon, Padri Kerry Sahib and Baboo Anondo Duffadar and I went on board the ship, and on Saturday, the 3rd of June, we arrived at Cuttack, and remained there twelve days. I think it right briefly to tell the reader of all the gladness we obtained there, preaching the Gospel in many places. We preached at the Choudhri Bazaar, in Cuttack, and told the people that God the Father had placed their whole welfare in Jesus Christ, that they should come to Jesus on account of being enriched with the

given blessings of God. Here many persons listened attentively. When the preaching was ended, one began to say one thing and another to say some other thing. Amongst them one said to the rest, ‘ You all be quiet. I will ask a question respecting that which he has preached to us.’ This person then said, ‘ Is it so, that God has placed all that is necessary to our welfare in the hands of Christ?’ I replied, ‘ He is the only Son of God, the performer of His will, and the only Saviour of man, and God has placed all things under his feet, and

delivered to His hands all judgment. Because of this, the welfare of all the nations and tribes of the earth is hidden in Him. Now listen! Any one who is moved to pray to God the Father in the name of Jesus Christ, and continues waiting and believing in Christ Jesus until the thing prayed for has been obtained, obtains an assurance in his mind that the Father

has deposited his whole welfare in Jesus.' The questioner hearing all this, replied like an intelligent man, and said, 'If God recognises Christ Jesus as his equal, then certainly all this is probable, and not at all unlikely.' I was much astonished at hearing such words from him. He remained no longer, but quickly went on his way."

THEIR RECEPTION.

"On the 6th of June, at Balu Bazaar, I preached from the text, 'God was manifest in the flesh.' Whilst preaching, the people listened quietly, but immediately it was ended, like ignorant persons, they began to make a disturbance, one would begin to ask a question, and before he had finished, another would say, 'Your word won't do, hear mine.' I tried in vain to restrain them, and then remained standing quiet, afterwards some speaking good words and others bad, they went their way."

"On the 8th and 9th of June, we went to Telingu Bazaar, and places in its neighbourhood, and preached, but in this place the people chiefly use the Telugu language, they gathered to listen, indeed, but could not understand. At last two Telugus came up who understood the Hindustani language, and we began to speak to them in that tongue, and they explained to their brethren, but they could not do this well, as their knowledge of Hindustani was very small. Seeing their desire to hear of the Christian religion, I said to them, 'Kindly come with us, and we will cause you to hear in the language of your own country the grace of God, there is amongst us a brother who

knows your language, he lives at Sootahat.' Two of their number seemed willing to go with us, but the rest not consenting, they all went off together. Going thence, we preached on another spot, saying, 'Come to Jesus, the giver of peace, then you will obtain rest to your souls.' At the time of saying this, one said, 'It has come to pass, there will be no more delay, wait a very little while, and all will come to Jesus.' I supposed he spoke mockingly, and this was true. Another one hearing his jesting words said, 'You are defeated.' This did not last long, and on the mocker leaving, the people listened attentively. One old man said, 'I have no more time.' I said, 'Aged sir, if you wish to obtain peace in the future by Jesus Christ, then to-day is a happy day for you. Receive the salvation which is being given by Jesus Christ. He will not despise your old age. He does not wish for your old age or youth, but he desires true and sincere faith. Oh, hearers, listen! the man who may be swallowed by death, to-day or to-morrow, ought to hear and receive the words of God.' Thus we proclaimed the Gospel of the Saviour Jesus in various places in Cuttack."

(To be continued.)

Divine Truth in Norway.

FROM the letters of our Norwegian brethren we cull a few interesting facts showing the progress that the revival of pure religion is making in this interesting country. Under date of July 26th, Mr. Hubert writes respecting the proposed chapels.

"Your welcome note of 17th inst. came to hand a few days ago, and I sent a telegraphic message of its contents to dear brother Hanssen, Monday morning, and I know it was very gratifying for them as well as for us here. The chapel in Tromsøe will cost about 2,000 spd. (£450 in English money), besides the ground, and ours here at Bergen will be more expensive. The ground is very dear, and the house will have to be covered or dressed outside with bricks and lime, according to the building law, so I suppose that we shall need about £500, and we hope and trust that our dear

friends in England will, constrained by the love of Christ, raise the half of this amount, and then I think that we will raise the other half, a little by collections and gifts, and the remainder by a loan.

"Hanssen and the other dear saints at Tromsøe were highly gratified when he received the telegram I sent him Monday morning. And I hope we soon will hear that you have received more. As soon as we can get a suitable ground at the cheapest price as possible we shall buy it, as the brethren in Tromsøe have begun their building."

At a later date, August 23rd, Mr. Hubert writes :

"As I mentioned in my last that I was expecting our dear brother Hanssen I have now the pleasure to tell you that we have him now in our midst, and I am happy to entertain him at my house. We have meetings every night almost, and twice on Sunday; and our room is crowded, and we rejoice in hope and faith to our dear and precious Saviour, that He in His mercy will do great things amongst us. In Tromsøe they are proceeding very fast with their chapel

(but they need much more help), hoping to get it ready for use before the winter sets in; and we should also commence, that ours may be got ready next spring: but we cannot buy ground or begin with anything except we get more help, which I hope we shall, and that you soon may be able to forward as much as might enable us to make a start. I long also to hear your opinion about the size of and concerning the building."

The amount we have received towards this important work is about £120, chiefly through the kind services of the Rev. J. Edwards. We shall be happy to receive further contributions in aid of our devoted brethren.

The Jessore Churches.

BY THE REV. GOGGON CHUNDER DUTT.

THE churches in the southern portion of Jessore, under the care of our native missionary brother, appear to be making very satisfactory progress. We insert with much pleasure his account of their recent proceedings.

“ We had the anniversary meeting of our self-supporting church at Kud-dumdi, and a love feast in connection with it, on the 30th and 31st of May. Representatives of all our churches in the Soonderbuns were present on the occasion, and there were many soul-stirring speeches for the encouragement of our Kuddumdi brethren, who are going ahead in every good thing, beyond our people in other places. A month ago a young Mohammedan called Kassim Moodin, who was for a long time a student of our Kuddumdi night school, embraced our holy faith. Before he publicly joined us he used to preach about Christ and Christianity among his friends and relatives, and many of them used to hear him attentively; but since he has joined us all the neighbouring Mussulmans rose against him, and tried everything in their power to dissuade him from embracing our holy faith. Kassim has borne well all the trials up to this

time. He knows the Koran well, and should he be steadfast in his faith to the end, he will be a useful member of our church, to propagate our faith among the Mussulmans. He is in his own house at his own village, though his mother and brothers deserted him as soon as he joined us.

“ In the beginning of April last our people at Cheela were obliged to desert their village, which has been surrounded by a fearful jungle, owing to the negligence of the Zemindar. Our people, after more than ten years' struggling bravely against wild beasts and other inconveniences of the Soonderbuns, were at last obliged to forsake their village. They have now settled in two new places, called Shellabunya and Narrikoltolah. Some very poor Christian families are suffering much from this sudden removal, but I sincerely hope everything will be right after a few months.”

THE ROMAN CATHOLICS.

“ Mr. Marietti, a Roman Catholic priest, who retired home after labouring in this district as a missionary for ten or eleven years, has returned lately from Italy, and has been ordained as Bishop of Lower Bengal, and brought with him eleven priests and half a dozen nuns to propagate Romanism in the country. Since the arrival of Mr. Marietti, the Romish priests are engaged in tempting our people in the Soonderbuns in various ways. They do not preach among the heathen, like ourselves, but they try their best to injure our

churches by all sorts of roguery. I am sorry to say that two of the excluded members of Booridunga church have lately joined the Romish church. The principal object of receiving these men into the Romish church is to get their children, whom they have sent to their school, to bring them up as Roman Catholics. I have every reason to believe that good men among us will be always on our side; but now and then men of the worst character, as has almost always been the case, may join the Romish priest for a while.”

Incidents of a Missionary Tour.

BY THE REV. JOSIAH PARSONS.

DURING his sojourn in the Hills, Mr. Parsons has visited many places for the purpose of preaching the gospel. The following selections from his journal will be found very interesting:—

BARLOW GUNGE.

“Small Bazar, on the road from Rajpore to Landour, situated in a deep dell and embowered in a grove of mountain oaks, rhododendrons, &c. Read and preached to a large crowd of travellers and coolies, the former from the plains, the latter hillmen. A good deal of interest manifested, and a number of inquiries asked about ‘the way of salvation.’ A great demand for books ‘which gave a true account of the birth and life of Jesus, the Saviour of all nations.’ One man from the plains declared that he had now found a truth which he could

meditate on all his life. Another from Sirmoor said that Jesus was doubtless a Heavenly Teacher, and the only true Saviour. Two Bunniahs, with whom I left books, considered that in them they had got a double treasure, as by interesting their customers they would prove a source of profit, and by imparting to them saving wisdom they would secure for them future blessedness. Several mountaineers rejoiced to hear such comforting news; it seemed to banish all fear of demons, and make them trust God.”

JUBBER KHET.

“Another small Bazar, east side of Landour, on Teerhee road, situated on a narrow ridge between two lofty hills. Read portions of two tracts, preached to about sixty hillmen, and conversed an hour on religious subjects. Left gospels and tracts with three Bunniahs, who at once commenced reading them aloud to as many groups of attentive listeners. Gave one tract to a hill Brahmin, who said he would read it every evening to his friends; gave also a gospel and two tracts to an intelligent hillman from Bela, a distant village. He

stated that his *Gooroo* had once heard me preach and received a tract from me in 1867; that the *Gooroo* had since been teaching him and others *strange* but *wise* doctrine; that he (the *Gooroo*) was anxious to get more books from me, and had instructed him to find me out; that he had searched in vain for me and was then returning; and that these new books would give joy to all in the village. One man said that this wise doctrine was just what they all needed, as it delivered from sin and gave them salvation free. To this many present assented.”

BHUTTA.

“Village S.E. of Mussoorie; occupied by graziers and cultivators. People busy getting in their wheat crop. Preached to and conversed with a party of them during their first meal hour. Never met with a more

ignorant, dark, carnal, unimpressible lot of people. They seemed to have scarcely any idea of a God, a spirit, of a future life, of sin or holiness. Their idea of a man's end seemed to be that he was destined to labour,

sport, eat, drink, smoke, propagate his kind, suffer, and die. One old man wished for death to speedily end his sorrows, and when I spoke of what followed death, and pointed him to Christ as the way to escape hell and prepare for heaven, he and some others stared at me with a look of mingled surprise and incredulity. It seemed as if I might as well have discoursed to the buffaloes standing before their doors. Still there were some pleasing exceptions. One man wished they had been taught these wonderful things in earlier life, and hoped that if there was such a destiny and such a salvation for man, fortune would favour their children more than it had them. Two women begged me to come again and teach them all, old and young, more about this very merciful Saviour. 'They, at any rate, believed what I said, for my

utterances all sounded like truth.' One man indicated that I had at least given them something new to talk about. A group of little boys and girls, to whom I turned when almost despairing of the adults, drank in all I said to them with eager attention, and the men and women seemed remarkably pleased to see me trying to instruct them. I spoke of a school for the children, and only one man and one woman responded, but the children were delighted at the idea. Not a person in the village could read, but I left a few tracts to be read to them by any visitor who may be able to read. Oh! that Christian friends at home could but get a view of this gross mental darkness, and that at least some kind heart may be disposed to befriend these neglected but interesting children. My heart yearns for them."

KYAR KOOLLEE.

"A village south of Mussoorie. Read, preached, and conversed here much longer than at Bhutta; had five times as many to listen, and nearly all of them attentive. Found two men who could read Hindi, and left four tracts. A wedding party had assembled at one end of the village, and I was invited to preach to them. I was often, during my discourse, respectfully interrupted, and requested to repeat or explain certain portions of it which seemed to interest them most. One part especially they seemed never to tire of, viz., when I pointed them to Christ as the true and only 'Sinless Incarnation.' At least a dozen of them expressed their opinion that Jesus was really the true 'Incarnation,' and the very Saviour which

the world needed. One old man devoutly thanked God for sending me to them with such glad tidings, and would have prostrated himself before me if I had not prevented him. [The latter act was not intended as one of religious worship, but one of respect and submission to a spiritual guide.] Such a Saviour, he said, just suited his case. One woman exclaimed, 'blessed are you for bringing this joyful message;' a man added, 'blessed be God for such a salvation, it rejoices my heart.' Many of the children, and about half the adults, expressed their wish to have a school established, promising to guarantee that scholars should be sent to it from that and three other villages."

JHALKEE.

"Situated in a glen at the base of a high hill. Preached to a number of villagers and coolies. A villager, who heard me preach in the Mussoorie Bazar last year, told me that since then he had left off worshipping idols. He had heard that the one true God had provided a full atonement for sin, hence, satisfied with this, he had ceased to present offerings to any god or goddess. I told him 'the story of the cross,' which he listened to with much emotion. A Brahmin, on hearing of what Christ had done, and what holiness consisted in, washed off the marks from his forehead, and six days afterwards I saw him still without them. Four men from Teerhee, who could

read Hindi, were supplied with tracts and gospels. They said that, in their opinion, the books pointed out the true way of happiness, and they wished that all the people in Teerhee were supplied with them. One man living in a village, twenty miles off, had heard the gospel and received a tract some years ago; he wanted more tracts to carry to his village that others there might benefit by them. Several expressed a wish that their Rajah and chief men would become Christians, as in that case they would no longer have to complain of injustice and oppression. Sung, read, exhorted, and prayed in the evening. The people retired to their homes and camps rejoicing."

Missionary Notes.

CALCUTTA.—Recent letters express some anxiety relative to the health of Mrs. Lewis, also the injury accruing to the eye-sight of our esteemed missionary Dr. Wenger by his incessant toil. Our readers will be glad to hear that the Council of Brown's University, Rhode Island, U.S., has conferred the honorary degree of D.D. on our learned brother. It could not be more worthily bestowed.

SERAMPORE.—Mr. Martin reports that, in March last, he baptized four young men at Johnnugger. One is a native of the village, the other three are boarders in the College bungalow. These are the sons of native Christians; the fourth is a convert who has been the means of bringing two Hindu widows into Mrs. Lewis's Zenana School.

KHOOSTLA.—A young man was baptized here in June, the brother-in-law of the native preacher. He is now employed as a colporteur.

KHOOLNEA.—Babu Gogon C. Dutt reports the conversion of an interesting Mahomedan youth, well skilled in the Koran, who is a good preacher. He suffers much persecution from his friends. The anniversary meeting of the churches at Kuddumdi was a very encouraging one.

MONGHYE.—We are happy to announce that Mr. Campagnac has returned to his station, from a brief visit to Simla, with his health restored. He speaks with gratitude of the exceeding kindness of friends, both European and native.

BENARES.—Mr. Heinig reports the baptism of two lads and two girls from the Orphanage, and also that of a converted Hindu, by name Khudabakhsh. The orphans had suffered much from an epidemic prevailing in the north-west provinces; of twenty-two children attacked, eight died.

CUTWA.—The Rev. Isaac Allen has recently visited this station from Sewry.

He speaks of deeply interesting conversations with some intelligent natives resident there, in which warm interest was expressed in the truths of salvation. His Bible-class at Sewry also presents some very encouraging features.

DELHI.—Mrs. Smith informs us that the health of Mr. Smith is far from good, and that he urgently needs help. The native work is most encouraging. The Zenana work also presents features that are very interesting. Sometimes tears flow and attention is deeply riveted. At the least, a grateful affectionate friendship is formed, and more enlightened views on morals and religion cherished. Miss Fryer proves herself a most efficient helper.

ALLAHABAD.—The Rev. T. Evans writes from Mussoorie that although the season has been unfavourable, his health has considerably improved. Mr. Evans and Mr. Williams have received the thanks of the Government of India, for exposing and bringing to justice an attempt made by a recruiter at Allahabad to compel certain coolies to enlist as emigrants.

BOMBAY.—The Rev. E. Edwards mentions that, in June last, four persons were added to the Church by baptism, and that four candidates are awaiting the rite. The native preacher is daily engaged in preaching Christ. The Chapel Building Fund amounts nearly to Rs. 10,000, but much more will be required. As times are bad in Bombay, he asks urgently for help from England.

CHINA, CHEFOO.—Dr. Brown continues to pursue with success his studies in Chinese, and hopes shortly to enter on full medical practice among the Chinese. In company with Mr. Lilley of the Scottish Bible Society, he has paid a visit to the interior, assisting in the sale of the Scriptures. The sight of “a red-haired foreign devil” drew a crowd, some of whom generally bought something.

CAMEROONS RIVER.—Though frequently interrupted by fever, Mr. Saker reports himself as steadily pressing to completion at press his version of the Old Testament. Aided by Mr. Wilson and the native pastor N’Kwe, service is kept up at the station, at John A’Kwa’s Town and behind Dido Town. There are several candidates for baptism at all these places. The iron boat, which Mr. Saker has furnished with a small steam-engine, is found most useful and to answer all expectation. Mr. Thomson reports much sickness among the people, and also on board the ships in the river.

BAHAMAS.—Mr. Davey reports that in Andros Island there are six churches with a membership of 216 persons. Each church has a resident leader, and over the whole Mr. Watkins presides, who is a good and worthy brother labouring without charge to the Society.

TURK’S ISLANDS.—The condition of this colony continues most painfully depressed. Labourers can no longer be paid in coin, the stores only pay in provisions. By a recent census there are 4,800 persons in the colony, thus distributed:—Baptists 1,800, Wesleyans 1,400, Presbyterians 100, the remainder Episcopalians.

BROWN’S TOWN, JAMAICA.—The Rev. J. Clark continues to speak of the encouragement to labour which his congregations present. In February fifty-four persons were baptized, and a similar number will shortly put on Christ. The repairs at the various stations were nearly completed. At Stepney a new chapel has been built.

MORANT BAY.—Mr Teall informs us that on the 1st July he gave over the charge of the churches at Morant Bay and Arcadia to Mr. Watson, a student from Calabar College, lately chosen by them as their pastor.

TRINIDAD.—The Rev. W. H. Gamble informs us that he is about to baptize seven persons at the First Company Station, and has engaged the services of Mr. Wenman for six months to supply the station at San Fernando. The Government of Trinidad has adopted the principle of concurrent endowment instead of disestablishment, with respect to the support of the various denominations in the island.

Home Proceedings.

WITH the harvest month have come the numerous meetings in which the work of the society is laid before its friends in the country, by the various deputations appointed for the purpose. So far as the particulars are known to us the following list contains the places visited and the names of our brethren who have kindly taken part in the services. Many local brethren have assisted, and to their kind aid and management we are indebted for the success that has attended the various gatherings. They will kindly accept our cordial thanks, especially the Secretaries of the Auxiliaries, on whom the chief labour has devolved.

Portsea and district	{	Rev. Goolzar Shah and Rev. F. Trestrail.
Norwood	,,	Goolzar Shah.
Liverpool, Birkenhead, Bootle and Southport	}	Dr. Brock, Dr. Underhill, and Rev. Goolzar Shah.
Suffolk	,,	A. McKenna.
Newcastle and district	{	C. Bailhache and Rev. J. G. Gregson.
Plymouth and Torquay	{	Goolzar Shah, Rev. E. Edwards, Rev. G. Rouse, LL.B.
Cornwall	{	E. Edwards, and Rev. G. Rouse, LL.B.
Devonshire (South)	,,	G. B. Thomas, Rev. E. Edwards.
Yorkshire, East Riding	{	B. Millard, Rev. W. H. McMechan.
Birmingham	,,	B. Millard, Rev. Goolzar Shah.
Somersetshire	{	A. McKenna, and Rev. G. B. Thomas.
Worcestershire	{	J. H. Anderson, Rev. H. Pestonji.

The meetings at Northampton took place too late in the month to be reported in this number of the *Herald*. But our readers will be happy to have before them the admirable address of our Treasurer, with an early copy of which he has kindly favoured us.

VALEDICTORY SERVICE.

A very interesting service was held at the Baptist Chapel, Mill Street, Bedford, on Monday evening, the 18th September, to commend to the Divine blessing and care our esteemed friends the Rev. W. A. Hobbs and Mrs. Dakin, who are expected to sail for Calcutta on the 3rd instant. Dr. Underhill, the Rev. W. Sampson, the Rev. W. A. Hobbs, and the Rev. J. Brown (Independent), took part in the service. The devotional parts were conducted by the Revs. R. Speed, J. Bonser (Wesleyan), P. Samuel, C. Sutcliffe (Moravian), W. P. Irving (Congregationalist). Mrs. Dakin is about to enter on Zenana work in Calcutta under the auspices of the Ladies' Association established for this object. Mr. Hobbs, with health re-established, will resume his missionary labours in Bengal, and his future sphere will be not in Jessore, as formerly, but in Beerbhoom, with Sewry as its centre. During his sojourn at home Mr. Hobbs has rendered great service to the Society as an efficient deputation. The extent of his labours in this respect may be seen from the following figures. He has attended during his two years' stay not fewer than 330 meetings, and visited 28 counties. The many thousands of persons present will long remember his lively and vigorous sketches of missionary life.

Contributions

From August 19th to September 18th, 1871.

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

ANNUAL SUBSCRIPTIONS.		Newington. Ebenezer Sunday School, per Y. M. M. A.	1 7 0	HAMPSHIRE.	Portsea Auxiliary, on account, by Mr. T. C. Haydon, treasurer.....	120 0 0
Carter, Mr. J.	2 0 0	Notting Hill. Norland Chapel and Spring Vale Sunday School...	5 3 0			
Shoobridge, Rev. S., Redland, Bristol	3 3 0	Peniel Tabernacle Sunday School	0 16 4	LANCASHIRE.	Liverpool, on account, by Mr. James Underhill, Secretary.....	106 0 0
Whiteley, Mr. Jos., Milnsbridge	0 11 0	Poplar, Cotton Street ...	0 11 0		Do, Pembroke Chapel, for Mr. Thomson, Cameroons	5 0 0
DONATIONS.		South Hackney. Grove Street Sunday School, per Y. M. M. A.	0 17 3	NORFOLK.	Lowestoft	20 4 10
Houghton, Mr. John, Liverpool.....	25 0 0	Vernon Chapel Sunday School, per Y. M. M. A. Do. for David Meaton, Cameroons, per ditto..	3 14 7 9 10 0		Swaffham, for N. P., Roop Chand Kotalya.....	7 0 0
Hudson, Mr., Box.....	0 4 4			NORTHAMPTONSHIRE.	Aldwinkle	4 10 0
Rouse, Rev. G. H., LL.B., for Mrs. Kerry's School	5 0 0				Loag Buckley.....	13 14 0
CORRECTION.		BEDFORDSHIRE.				
In last month's Herald, Morley, Mr. S., for N. P., read Morley, Mr. Samuel, M.P.		Keysoe.....	2 13 7	OXFORDSHIRE.	Caversham, Amersham Hall	5 5 0
Price, Miss C., read Price, Mr. W. C.		BERKSHIRE.		WORCESTERSHIRE.	Worcester	38 2 10
LEGACY.		Brimpton	1 1 0	YORKSHIRE.	Kilham.....	0 11 6
Risdon, the late Mrs. E. H., of Birlingham Court House, Pershore, by Messrs Bothamley and Freeman		DURHAM.				
	450 0 0	Middleton, Teesdale.....	9 1 0			
LONDON AND MIDDLESEX.		ESSEX.				
Arthur Street, Camberwell Gate.....	5 3 9	Plaistow. Union Congregational Chapel ...	5 13 9			
Brixton Hill	2 2 0	GLOUCESTERSHIRE.				
Bethnal Green. Good Shepherd Sunday Sch., per Y. M. M. A.....	1 11 3	Hillsley	1 0 0			
		Tewkesbury	13 0 0			

SOUTH WALES.		FOREIGN.		London—	
GLAMORGANSHIRE.		CHANNEL ISLANDS.		Edwards, Rev. J. 5 0 0	
Lantwit Vardre	0 16 11	Guernsey—		By Mr. J. E. Tresidder	17 3 9
SCOTLAND.		Castel	0 14 0	Milnsbridge.....	0 4 0
By Rev. W. Tulloch.		Forest	0 8 8	Stroud—	
Aberdeen.....	7 5 0	St. Martin's	0 15 6	Collected by Rev. W. W. Liskey	
Do. Crown Terrace...	2 13 0	St. Saviour's	2 6 10	Bishop, Mr.	0 10 0
Do. do. for W. & O.	1 10 0	Jersey—		Cissold, Mr.	1 0 0
Elgin.....	3 7 6	By Mr. E. F. Carrel,		Clutterbrick, Mrs.	0 10 0
Grantown.....	4 0 0	treasurer.....	9 14 2	Grimes, Mr.	0 10 0
Huntly.....	1 0 0	SPECIAL CONTRIBUTIONS		King, Miss	1 0 0
Inverness.....	6 7 6	FOR ITALIAN MISSION.		King & Haines, Misses	0 10 0
Kenmay	1 14 0	"A Christian Friend"...	5 0 0	Liskey, Rev. W. W. ...	0 10 0
Tullymet	2 14 0	Calne—		Lewis, Mr. J.	0 10 0
Montrose.....	17 11 0	Gough, Mr. G.	6 10 0	Smith, Mr. C.	0 10 0
				Stevens, Mr.	0 10 0
				Under 10s. ..	0 10 0

FOREIGN LETTERS RECEIVED.

AFRICA—

CAMEROONS—

Pinnock, F., June 19.
Smith, R., May 9, June 22; Saker, A.,
May 27, June 27, July 27.
Thomson, Q. W., May 12, 22, June 27,
July 28.
Wilson, J., May 26.

ASIA—

CEYLON—

Colombo, Waldoek, F. D., July 22.
Kandy, Carter, C., June 8, July 21.

CHINA—

Chefoo, Richard, T., April 14.

INDIA—

Agra, Gregson, Jno., June 10.
Benares, Etherington, W., July 1.
Calcutta, Lewis, C. B., June 17, July 1,
8, 15, 22, 29; Wenger, J., July 22.
Dacca, Bion, R., July 7; Supper, C. F.,
June 20.
Delhi, Smith, Jas., June 17; Smith, Mrs.,
July 29.
Howrah, Morgan, T., June 9.
Intally, Kerry, G., July 14, 15.
Kholonea, Dutt, G. C., June 10.
Mussoorie, Evans, T., July 1, August 4;
Parsons, J., May 26, June 17.
Monghyr, Campagnac, J. A., July 16;
Lawrence, J., July 8.
Patna, Broadway, D. P., July 18.
Scrapmore, Martin, T., July 22.
Sewry, Johnson, E. C., July 5.
Allen, I., July 10.

AUSTRALIA—

Adelaide, Mead, S., May 2.

EUROPE—

FRANCE—

Angers, Hawkes, J., August 2, 26
Martin, A. S., July 23, August 7, 27.
Morlaix, Jenkins, J., June 11, August
22.
Tremel, Lecoat, G., August 23.
St. Brieuc, Bouhon, V. E., July 5,
August 21.

ITALY—

ROME—Wall, J., June 29, August 18.

NORWAY—

Bergen, Hubert, G., July 9th; Hansen,
O. B., August 23.

WEST INDIES—

BAHAMAS—

Davey, J., July 27.

HAYTI—

Webley, Mrs., August 9.

JAMAICA—

Brown's Town, Clark, J., July 4, 8.
Kettering, Fray, E., June 14, July 8.
Kingston, East, D. J., July 24;
Roberts, J. S., June 20.
Rodney Hall, Clarke, J., June 19,
August 26.
Spanish Town, Phillippo, J. M., June
23.

TRINIDAD—

Gamble, W. H., July 6.

TURK'S ISLANDS—

Gardiner, J., June 16.
Gardiner, W. W., June 11th.
Pegg, I., June 17, July 10.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to

Mrs. Fisher, Mrs. Peake, and Mr. J. R. Phillips, for Magazines and Books for Library.
Friends at Mare Street, Hackney, for Box, for *Mr. Saker, Cameroons.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-
fully received by Joseph Tritton, Esq., Treasurer; by Edward Bean Underhill, LL.D.,
Secretary, at the Mission House, Castle Street, Holborn, LONDON. Contributions can
also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s 54, Lombard
Street, to the account of the Treasurer.