



GOOD NEWS

# The MISSIONARY HERALD

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## **Part 2.** Bengali Biblical Literature.

BY THE REV. DR. WENGER.

**WE** ARE at length able to announce the appearance of two volumes\* which, it is hoped, will prove very useful, especially to our native brethren. The first contains the four Gospels, with copious annotations; the second is a revised edition of the New Testament, with references and marginal readings.

In preparing the "Annotated Gospels," considerable use has been made of the Religious Tract Society's Annotated Paragraph Bible. The references to parallel passages are taken from it, and the elaborate chronological table prefixed to the volume is a translation of that which appears in the Tract Society's New Testament. Many of the notes contained in the English work are reproduced in the Bengali comment, with such modifications as are deemed likely to render them more useful to Bengali readers. In return for the help thus afforded, the local Tract Society is at liberty to reprint any or all the annotations.

The text which accompanies the comment, is the same, with very few exceptions, as that which is exhibited in the revised edition of the New Testament, referred to above.

The annotations have been prepared with the help of various commentaries, chiefly those of Alford and Meyer on all the Gospels, of Oosterzee on Luke, and Lange on John. English commentators, besides Alford, have not been extensively consulted, because it was

\* *The Four Gospels annotated in Bengali.* Royal 8vo, 540 pages. Price Rs. 2-8-0.  
*The New Testament in Bengali. A New edition, with References and Marginal Readings.* Demy 8vo. Price Rs. 2-8-0.

thought needless to reproduce remarks which are readily accessible to all our native brethren who are acquainted with English. The author's object was rather to supply information than practical reflections such as preachers are able to deduce from the text without extraneous aid.

The notes are far more copious than was originally intended, the author finding it difficult to be so concise as was desirable. It is hoped that the readers will excuse his prolixity, and will find the style perspicuous; though, being that of a foreigner, it cannot lay claim to elegance, which indeed was not aimed at.

May the Lord accept this volume and make it a blessing to many!

The Revised Edition of the New Testament appears several years earlier than was originally contemplated. It was hoped that the Sanskrit Old Testament might be completed, before a fresh and thorough revision of the entire Bengali Bible, or any part of it, need be undertaken. This hope, however, has been frustrated by the action of the Calcutta Auxiliary Bible Society; but the disappointment is perhaps not to be regretted, seeing that the Bengali Bible is a work of far greater direct importance than the Sanskrit one.

It is well known that the New Testament—or rather the whole Bible—was first translated into Bengali by Dr. Carey; and that he revised his translation several times, though some editions of the New Testament were mere reprints. The last revision which he completed, appeared at the close of 1832, less than two years before his death. It is believed that the New Testament was then printed the tenth time. This last revision of it was far superior in every respect to all previous editions; but, nevertheless, was marked by great asperity of style and other serious defects.

The second Bengali translator of the New Testament was Mr. Ellerton, a gentleman in the employ of the East India Company, and engaged in superintending indigo operations in Malda. Being unacquainted with Greek, he translated from the English, and was instructed to take “Doddridge's Paraphrase” for his guide in doubtful passages. His ignorance of Greek proved injurious to his work; but the style was a great improvement upon that of Dr. Carey's translation, such as it was at that time, *i.e.*, about 1820. Mr. Ellerton's version of the New Testament never reached a second edition; but the local Bible Society occasionally reprinted the separate Gospels, with emendations introduced by the Rev. J. D. Pearson and others.

Dr. Yates entered upon the work of translating the New Testament into Bengali in 1829, after his return from a visit to England. At that time the last revision of Dr. Carey's version had not appeared; and the edition which was then in circulation was far from satisfactory. There was no prospect either of revision of Mr. Ellerton's work being undertaken. Hence the field was in a manner clear. As Dr. Yates's work passed through the press, it was carefully revised by his colleague, Mr. W. H. Pearce (the founder of the Baptist Mission Press), who was an excellent judge of Bengali style. The first portion, containing the Gospels, appeared in 1831, and the whole New Testament in 1833, almost simultaneously with Dr. Carey's last edition, which consequently had not been consulted.

As soon as the translation came to be examined, it was found to be a most decided improvement upon Carey's and upon Ellerton's, in its style, which was perspicuous, idiomatic, racy, and in many places even elegant; and neither of the two older versions has ever been reprinted since. But, though praiseworthy on account of its style, it was less faithful than Dr. Carey's final revision proved to be; and it was disfigured by many very serious blemishes. To this day, however, that first edition is regarded by Hindus as the most readable New Testament in the Bengali language.

Dr. Yates introduced very numerous alterations in a revised edition which—pending the great controversy then going on between the Baptists and the Bible Society—was executed for the Calcutta Auxiliary Bible Society in 1837. Two editions (one in 8vo, and the other in 12mo) were published for the Baptist Mission in 1839: both these contained the same text as the edition of 1837; and these may be regarded as exhibiting Dr. Yates's translation.

A fresh edition was published in 1841, which contained a few alterations suggested by Dr. Wenger and assented to by Dr. Yates.

In 1845 another edition was issued, forming part of the entire Bible. Dr. Yates was not permitted to see it completed. He embarked for England on the 2nd June, and died on the voyage. At the date of his departure the printing had advanced to the middle of Second Corinthians; and the remainder of the volume was carried through the press by Dr. Wenger, who had introduced numerous alterations in the earlier part, and introduced many more in that part which was edited under his sole responsibility. This edition of 1845 contained references and marginal

readings at the foot of the page, being uniform in these respects with the Old Testament, with which most of the copies were bound up.

Two editions of the New Testament, published respectively in 1846 and 1849, were mere reprints of the text exhibited in the edition of 1845.

As that text, however, was not so satisfactory as could have been desired, it was subjected to an extensive revision by Dr. Wenger, and so greatly modified that when it was published, in October, 1852, as an integral part of the second edition of the Bengali Bible, many affected to regard it as a new translation. This text was reprinted in the small type edition of 1854, and is substantially the text exhibited in all the editions that have appeared since. A few alterations, chiefly in the historical parts, were introduced in an edition printed for the Calcutta Auxiliary Bible Society in 1861. These are also embodied, together with a small number of fresh ones, in the editions of the entire Bible that were published for the Baptist Mission in 1866 and 1867 respectively, as well as in the reprints of the New Testament which appeared in 1864 and 1865.

The revised edition announced in this paper exhibits a text materially different from that which has been current since 1852. Dr. Wenger has once more subjected the translation to a careful revision, in which he has been greatly aided by valuable suggestions received from various friends, especially from the Rev. G. H. Rouse, M.A. In fact, there is some ground for calling this a new translation, at least with regard to large portions of the Epistles.

The side margin contains the references given in the Tract Society's Annotated New Testament, except that occasionally (perhaps in one page out of twenty) some had to be omitted for want of space.

An attempt has been made in this edition to exhibit some of the most important results of verbal criticism. Numerous words which are omitted in some ancient manuscripts, are marked as such by being put in parentheses. The most interesting various readings, which do not admit of being indicated in this way, are given at the foot of the page, where are also to be found literal or alternate renderings similar to the marginal readings of our English Bibles. This critical apparatus—parentheses and foot-notes—will have to be swept away, when the reprint for the Bible Society has to be executed.

May it please the Lord to accept this volume also, and make use of it for the advancement of His glory in this land!

## The Need of the Gospel in San Domingo.

OUR readers are aware that, at the request of the Committee, the Rev. Isaac Pegg is attempting to introduce the Gospel into this neglected island. Some efforts have been made by our Wesleyan brethren, but only with partial success. The moral and spiritual condition of the people is most painfully depraved, as the following extracts from Mr. Pegg's letter will show. We shall be happy to convey to him any contributions for the chapel he proposes to build :—

“ When I arrived at Puerta Plata, and had settled down a little time, I found, to my surprise, the greater part of my German friends had gone away—ruined—hopelessly ruined, by the fire of last autumn; and their room is filled by a number of Cubans. So effectual had the fire been, that not one street retained its identity. Desolation presented her rags and tatters everywhere.

“ As, after my arrival here I wished

to ascertain where I could best hold my services, and no place at once presented itself, I preached at Monyou. Seven American manumitted slaves have lived here for forty years, and during that entire time have maintained consistency of deportment, and have not forgotten to assemble themselves together, and according to the grace given unto them, maintain the worship of God.

### THE MEETING-HOUSE.

“ The hire of the first room offered was £8 per month, and that I could not afford to pay. The hire of the next place offered was £2 per month, or the option of buying it for £32. It was a house, 20ft. by 14ft., and partitioned off into two rooms. I bought it at once, trusting to the good providence of God for a return of the money. I called together, on the next Sunday, all my members who were waiting my coming among them, told them what I had done, told them the place was theirs, and they must fit it up; and by the next Sunday the partition was down, the house lime-washed, brackets for the lights, and a temporary platform fixed, a table and several benches made, and a flagstaff erected; the only demand on my purse for which was 12s. That Sunday, and the succeeding Sundays, I have preached in that

house. It is capable of accommodating fifty-five persons, but we are usually almost suffocated by eighty or more crowding together under its roof. You are perfectly conscious of the sensations produced by such an arrangement, and when you understand that over 150 persons are standing outside, blocking up every avenue through which air can enter, you will perceive our plight to be most unenviable. To continue this is simply impossible. We cannot organise. It is as absolutely impossible to hold private church meetings there, as to convert it into a bedchamber; for, no matter what one is saying or doing in it, the people of the country seem to think they have a right to be spectators. And, furthermore, we are subjected to annoyances from some of the spectators.

## THE REPULSE.

"I had the blessedness of getting rid of my greatest tormentor last night. He had been causing some merriment by his grotesque contortions and extraordinary blasphemies, until I addressed my hearers in this way:—'I have too much respect for my auditory to wish to class them among some of whom Solomon speaks when he declares that, "Fools make a mock of sin," and, therefore, turn your attention from one who would make you commit the sin and possess such a character.' 'What does he say?' said my tormentor. 'Oh,' said a bystander, 'he says you are a fool.' 'Then I will never hear him again,' said the gentleman, walking off, and shouting some oaths as farewells. But sometimes

we are too much annoyed by similarly disposed celebrities. And even this is not my greatest trial; for oftentimes am I unable to secure a seat for those who ask me, and are sadly in need of having the Gospel preached to them. It appears probable to me, that if a suitable place of worship were erected, a large number of those moving in respectable circles would attend; and no one can foresee how much good would be done, unless he were able to understand the way in which the Holy Spirit works. At present, from the nature of conventional customs, and the character of our house, only the poorest attend, and they cannot be accommodated. Hence we are unable to build a more suitable edifice.

## THE MORAL CONDITION OF THE PEOPLE.

"That a place is needed wherein a faithful pastor shall preach the Gospel in its comprehensiveness and spirituality, is far too manifest. The moralities of trade are unknown. The man who would value his word, or guard his commercial honour with a vigilant eye, would be, in this town, a delightful novelty. A habit of lying, and the practice of blasphemy, are almost as common as a spoken language. Drunkenness is a feature of the place. Concubinage and promiscuous fornication are deemed as honourable as the marriage state, and find their defenders in every second man you meet, and even murder is not singular. A poor man came to me last week whose heart had been pierced by the arrows of conviction. He wanted to become obedient to the faith, but was living in concubinage. I indicated that his first duty to us was to marry the woman with whom he lived.

He consented. The woman was sent for, the matter laid before her, and for two hours I urged upon her every incentive to that course I could remember, and then found she was as determined to refuse, as if my logic, and Scripture, pleadings and prayers had all been spared, although she lived with that man four years, and by him bore a child. 'No, pardon, Padre,' she said, 'tis better to be free.'

"Three weeks ago, Juan Julia called Adolphe Coen out of his store, and shot six bullets into his breast without a word, because he suspected the man had flirted with his wife. He was put in prison, and bribed the authorities, and is escaped to New York. The next week a man went to seek payment of a bill, and instead received three shots from the debtor's revolver. And only on Sunday week a similar case occurred. I do not wish to make my letter like a Newgate Calendar

for if I did, its present dimensions would be strangely swelled out by kindred details. But I only produce an example to indicate a series. And you do not know how earnestly I want

you to feel that we need some means of getting the Gospel of Christ into contact with the hearts of such a people.

#### ERECTION OF A CHAPEL.

“I thought the people would assist me in trying to build a chapel, and determined, and told the people that every cent. contributed should be appropriated towards a building fund. I also have been out, with a friend, collecting, and the result is as follows:—Contributed at religious services, £13 15s.; promised and contributed to my collecting list, £74 12s. The Receiver General has also told me there is no doubt the President of the island will allow all the materials for the chapel to come in duty free, should I wait upon him to solicit the favour, which would result in a saving of one-fourth on prime cost of material. And for the purpose of securing the President's subscription, and such permission, I intend going to San Domingo city in a few days. It will be a heavy expense, but I have cherished the hope that the money will not be thrown away. At the same time, I shall collect in the city, afterwards in Turk's Islands, and the Bahamas. Many of the merchants here would have given more, but they are very doubtful concerning the success of the

enterprise, and, from the late fire, are very poor. Still I hope to build my chapel this year.

“The building a chapel and mission house will cost, at least, £1,000, and such a sum in the West Indies I cannot obtain. As to a mission house, if it be built, £50 a year will be saved from the missionary's income, now expended in house-rent, and a convenient place secured to him. What I may collect here, I do not know; but the greater portion of the amount I hope to obtain from England. If I do not obtain a chapel before the rainy season commences, my congregation will be diminished by three-fourths, if not more, even should our house be capable of use as a chapel. And most earnestly do I beg you at once to assist; for our Consul says, ‘There is no doubt, if we do not have our chapel erected this year, we shall hereafter be prevented, through the efforts of the new Roman Catholic Archbishop in San Domingo; but that once we get the chapel up, we cannot be annoyed or hindered.’”

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## The Gospel in Brittany.

BY THE REV. V. E. BOUON, OF ST. BRIEUC.

**D**URING the month of January, I have been able to pursue the work of evangelization in the chief town of this department, as also in the country somewhat, with some measure of encouragement. Our regular meetings in town have been better attended than formerly at this season of the year, and a spirit of deeper attention animated the people.

For the second week of the month I had announced daily evening meetings, chiefly for prayer. The number of attendants was very fair, considering that the weather was very bad indeed; I was glad to see a certain number of new faces also. On these special occasions I discoursed also on subjects such as those which the Evangelical Alliance annually recommend. I was not without feeling also, and deeply, the sustaining comfort which the special prayers of our brethren in England afforded us in our peculiarly trying and national circumstances.

The Scripture teaching in private dwellings has been somewhat interfered with by sickness and death; but these painful visitations have had their usefulness, and proved a blessing even, by bringing very many under the Gospel sound again, or, perhaps, for the first time in their lives.

A few have come to our house for counsel, instruction, and prayer. Others who could not come were sincerely thankful, when visited and taught from the Word in a time of suffering.

#### THE DYING.

On the 1st of January, it was my duty to assist at the death of one who had often heard the Word of God, and whom I daily visited for ten days until his removal. This man was only forty-one years of age; he approved of our efforts, and showed publicly his sympathy by attending when our meetings were first inaugurated in 1866; but directing a public office connected with the railway, he had no "Sundays." When I saw that he was so ill, suffering from partial palsy, I felt that I had a special work before me, requiring my best attention. Not only was he willing to be prayed with and read a little to, but I was able to help him somewhat by carrying out some of his doctor's orders for his physical comfort. At midday exactly, on New Year's Day, I saw him fold his hands, a sign I understood (as he could no more speak), and I prayed aloud very near him. He rallied a little, but at 3 o'clock p.m. he quietly breathed his last, his features soon resuming a happy and meek appearance. He passed away whilst I was praying—his sorrowing wife, and a few relatives, surrounding his bed. On the previous day the *curé* of the cathedral called; and attempted to see him; but the wife refused admittance, for obvious reasons, specially reminding him that he had not been sent for. The funeral took place on the 3rd ult., a large concourse of people attending, and composed chiefly of business people. As he held a grade in the local artillery brigade, those members who were in town also attended, most of them in uniform, and some even with their arms. In the house, and at the grave, the greatest attention was paid, whilst the Scriptures chosen for the circumstance were read and commented on. After prayer, I thanked the people for their show of sympathy to the mourning family, and dismissed the gathering, which retired slowly and quietly.

I have to mention also two journeymen carpenters, who, being very ill, continued to wish for my visits and Christian words. One of these, much advanced in years, recovered from illness against his own expectation and that of his poor family; the other is still very low, and apparently nearing death, as also his eldest son, sixteen years of age. The lad, who is a basket maker, has



been suffering from typhoid fever. My visits to these poor and afflicted ones have contributed, doubtless, towards rousing the zeal of some persons; for I see that clothes, linen, and food have been given, where it is impossible for the father, or son, or mother to earn a single *sou* for a numerous family. Some little time back a "good sister" visiting this particular family, and ascertaining that a New Testament was in reading among them, thought it her duty to request the giving up of the book, that she might burn it in the poor man's own fire! But the book was not given up, for it is in it that I read to them when I find a suitable occasion.

#### AN INQUIRER.

An elderly English lady is a neighbour of ours; some years back she was induced to turn Roman Catholic by the then *curé* of Guingamp. Last month this venerable maiden lady wished to see me, so I called. I soon found that she had learnt, by a bitter experience, that neither "Church" nor "works" could give her peace in the sight of God. I pointed her to the Lamb of God, who alone can give us righteousness, and thanked God that one about whom I had heard much, and whom I greatly desired to reach, but in vain, was now being led to inquire about the way of life, and seems to be turning away from earthly props to look only unto Jesus. My earnest prayers on her behalf are thus being partly answered.

#### PRIESTCRAFT WITHSTOOD.

Here is another instance of the fallacy of priestcraft. A shoemaker, working for the army depot, wished, through some friends, to ascertain whether I would bless his marriage with Madame C——. The legal business at the *mairie* was duly set going, so I expressed my willingness to call God's blessing down on them at their wish. The priest had been applied to, but hearing that a Protestant minister would also act in the case, he mentioned the absolute necessity of having a licence from Rome, the which could not be had before three weeks' time, and would cost a certain sum of money.

This was too much; so that I, who had only inquired into their views of religion, and urged them to walk *in a Christian path only*, saw them definitively come to me, saying they had determined to do without the priest, for they did not believe that they required any licence from Rome to live as man and wife. The day and hour were fixed; we went to our meeting-room, several under officers and friends came as witnesses, my wife and our two eldest attended also. I read suitable portions of the Scriptures, and remarked that to have God's blessing on our family life, we must daily seek it from Him, in the name of Jesus Christ our Saviour.

During my address, I could see some of the soldiers endeavouring to find out in the Bible the passages I had quoted. It was a truly interesting moment. After prayer, I offered a new Bible to the happy couple, and exhorted the husband to be the priest of God in his home circle. They were all highly pleased, and made some interesting questions about separation of Church and State. They expressed their satisfaction at what they had heard, and two offerings were made towards our general expenses. Several tracts were also accepted for perusal at leisure.

Thus, in connection with happy or painful events, the Word of God (whole or in part), together with tracts which illustrate Gospel principles, find their way quietly among the people.

Our small lending library has continued to be useful, instructing in various ways humble readers among shopkeepers, soldiers, sempstresses, and servant-maids.

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## Address to the Rev. Walter Dendy.

IN laying the following address to our venerable friend, the Rev. Walter Dendy, of Jamaica, before our readers, we preface it with a few words from the letter in which he forwards it. The years of his ministry in Jamaica have been very memorable ones, and the contrast between the present and past condition of the people is most striking. He thus refers to it:—

“On Sunday, the 7th inst., having just completed forty years in Jamaica, I preached from Deuteronomy viii. 2, ‘And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.’ On Tuesday, the 29th, a public meeting was held, Rev. J. E. Henderson in the chair. I gave an address on the history of Jamaica during the last forty years, giving extracts from the newspaper put into my hand on my arrival in the harbour of Montego Bay, containing an account of Messrs. Knibb, Abbott, and Whitehorne, being taken prisoners; workhouse slaves, many being branded; and slaves advertised for sales, &c.; and then glanced at many of the events that had occurred up to present time.

“Then came the address now forwarded, of which I knew nothing until about half-an-hour before the meeting, so that I could only give a verbal reply. Mr. Hewett and Mr. G. R. Henderson were with us on the occasion, and spoke to the assembly, as

also Mr. Tilley, the Government engineer, residing at Montego Bay.”

An address from the church at Salter’s Hill to their beloved and esteemed pastor, the Rev. Walter Dendy, on the occasion of celebrating the fortieth year of his missionary career in Jamaica, on the 9th of January, 1872:—

“Dearly beloved and esteemed Pastor,—Permit us on this interesting and important occasion to present to you our most cordial congratulations on your being permitted this day with us to celebrate the fortieth year of your residence and missionary career in this land, thirty-seven years nearly of which you have been permitted to spend in connection with this church and congregation, in the most zealous and indefatigable labours for the enhancement of our highest interests—for time and for eternity.

“We cannot but review with feelings of unfeigned gratitude to Our Heavenly Father all the way through which He has led you these forty years.

How chequered have been the scenes through which you have had to pass during this period! In the dark days of slavery, persecution for our sakes, in order to make known to us 'the grace of God which bringeth salvation to all men,' imprisonment, and other indignities you have had to endure from the hands of those who hated and oppressed us. Domestic trials of the most depressing nature have been your lot in this land; yet under these adverse and most trying circumstances you have continued with indomitable perseverance and Christian fortitude as our best earthly friend; and as in the sight of Him who seeth not as man seeth, and with the testimony of our own consciences, we cannot but testify this day to your unfailing fidelity in that you have not shunned to declare unto us the whole counsel of God.

"We have had in you always a kind and loving father in the Gospel, a faithful friend, and wise counsellor. You have stood up bravely for the defence of our religious liberty when we were in danger of being deprived of it.

"You have laboured strenuously from beginning to end to bring about the abolition of a religious system which was at once unjust and unscriptural, and consequently highly detrimental to the religious interests of the community, and you have been permitted to rejoice with us in seeing this object accomplished. You have rejoiced with us in circumstances of joy and prosperity, and many have been the bitter tears of sorrow which our failings and inconsistencies have wrung from your eyes. Time would fail us to refer in particular to all the benefits which we have derived, under God's blessing, from your residence and ministrations among us; but we cannot pass without noticing the unvaried interest and care you have ever mani-

festing in the intellectual, moral, and religious training of the young. Our Day and Sabbath Schools, with all the necessary appliances and materials with which they are from time to time furnished, free of all trouble and expense to us, plainly tell the fact that it has ever been your earnest desire and constant endeavour to fulfil the Divine command, 'Feed my lambs.' Looking upon these things we are constrained to glorify God in you, and to magnify His grace, which has very largely and richly abounded towards you.

"We are bound to give thanks unto God for you, dear pastor, when we consider that many who entered with you, and after you, in the mission-field have been called home to their rest and reward, and you are still spared to us in the vigour of health and undiminished usefulness, notwithstanding you are advancing to a good old age.

"Beloved pastor! we are conscious of the fact, though we anticipate it with sorrow, that some day the Master will come and call you too to your rest and reward; and though painful to us will then be the event, our souls must only bow in humble submission to Him who doeth all things well, and say, 'Thy will be done!' Yet we cannot cease to present to the Throne of Grace our earnest prayer that Our Heavenly Father would be pleased yet to spare to us many days your invaluable life, and enrich you with all grace and wisdom to preach the glorious Gospel committed to your trust with more abundant success than ever yet you have experienced, that you may be permitted to see in this church, and throughout the churches at large in this land, a glorious revival of pure and undefiled religion, the Holy Spirit in all His plenitude of grace poured out upon the people of God, and the King-

dom of the Redeemer more fully come in the hearts of the inhabitants of this neighbourhood, and in the hearts of the inhabitants of the island in general. But if you are not permitted to see these days for which we pray, and to hope and to realise to the full extent your desire and hope for the more successful ministration of the words of eternal life, may eternity reveal to you the great good you have been instrumental in accomplishing in this and other places in which you have laboured in this land; and may you have the unspeakable joy of seeing, in many who are gone before you, and in many who shall follow after you, your crown of joy, and rejoicing in the presence of the Lord on that great day!

“We again congratulate you on this occasion, and wish you the enjoyment of a happy New Year. May the mea-

sure of health and strength which you have hitherto enjoyed be continued to you in a great measure through your remaining days, and at last may you, like the Great Apostle, finish your course with joy, lay down the weapons of the holy warfare to receive the plaudits of the Master, ‘Well done, good and faithful servant; enter thou into the joy of your Lord!’

“With these humble yet sincere wishes and prayer on your behalf,

“We remain, dear pastor,

“Yours in Christ Jesus,

“On behalf of the church at Salter’s Hill:—

JAMES ALLEN.

SAMUEL ALLEN.

JOHN S. THORPE.

JAMES WILSON.

JOSEPH EDWARD GREY.

} Deacons.”

## A Missionary’s Discouragements.

BY THE REV. J. LAWRENCE, OF MONGHYR.

SINCE I wrote last, our hopes of the two inquirers, about whom I had before written, rose high, only to be disappointed. One of them had been with us more than a year, and had won our confidence; but he had hardly been baptized two months before we found out his hypocrisy, and felt compelled to desire him to leave us, which he was not reluctant to do when he became aware that his wickedness was known. The other case was that of the young Bengali Baboo, who had professed to be a believer in the Lord Jesus Christ for a long time, but could not feel it his duty to be baptized. After many conversations on the subject with Mr. Campagnac, myself, and especially with Mrs. Deverell, our Zenana teacher, he at length seemed to have made up his mind to brave all consequences, and to confess Christ by being baptized. The day was fixed; but ere the time came he was missing, and could not be found, either at home, or at office, or elsewhere. His disappearance created quite a sensation among the Baboos and others. Some of them charged us with having concealed him, and all sorts of charges were brought against us. In a day or two it came to light that an old friend had talked him round, and persuaded him not to be in so great a hurry; that he ought to have some consideration for his mother and his wife, who would be ruined if he were to

So baptized. Thus the poor fellow was persuaded to turn his back on the Saviour, and to return to his old paths, in which, I am sure, he has found no rest to his soul. It was a sad disappointment to us, who had been long interested in him and felt confident of his sincerity. To avoid all intercourse with us his friends have taken him quite away from the neighbourhood, so that we have no opportunity of communicating with him, even by letter. But I do not despair of the young man. He may yet recover himself, and boldly confess Christ at some other Mission.

“The case of this young Baboo has had an unhappy influence on the minds of some, into whose houses Mrs. Deverell had gained access, and was paying regular visits. They became alarmed lest, through her teaching or influence, some member of their families might be persuaded to embrace Christianity; and several of the Baboos closed their houses against her; her opportunities of usefulness have, therefore, become more limited. This has been somewhat discouraging; but still there are ten or twelve families who are glad to avail themselves of her services, with some of whom she reads the Scriptures, and freely converses on religious subjects.

“Our native preachers continue regularly to visit the different bazaars of the town and neighbourhood to preach the Gospel; and, whether accompanied by the missionaries or not, they meet with many hearers. Often interesting discussions arise, which evidently leave favourable impressions on the minds of some engaged in them. Our native brother, Sudin, is a very efficient bazaar-preacher, and is uniformly listened to with interest, and treated with much respect by intelligent hearers. Would that we had more like him!”

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## Evangelistic Work in Rome.

FROM the appeal which we now insert, it will be seen that Mr. Wall's labours in Rome and its vicinity have borne very abundant fruit. With success has come hostility, and numerous efforts on the part of the adherents of the Papacy to hinder the progress of Divine truth. Suitable structures for Christian worship cannot be found in Rome, while private houses containing a room fit for an assembly are more or less difficult and costly to obtain. Every effort has been tried to avoid the necessity of either building or purchasing suitable premises, but in vain; and Mr. Wall is at length compelled to contemplate the enterprise explained below:—

Almost immediately after the occupation of Rome by the Italian Government, Mr. Wall, who had been labouring in other parts of Italy, entered that city as an Evangelist,

and immediately commenced preaching the Gospel there. His meetings, which from the beginning were always well attended, were blessed to the conversion of many souls. Sixty-

thousand tracts, one hundred and fifty thousand detached Gospels, and ten thousand copies of the New Testament, were put into circulation. During the last two years he has visited, and either preached or distributed tracts and Scriptures in nearly every city and town in the Roman province, while Mrs. Wall has been most actively and usefully engaged among the cabmen, police, and soldiers of Rome.

Although received most cordially by the people generally, Mr. Wall's life has sometimes been endangered through the attacks of Jesuit agents, his efforts often interrupted, and now his meeting in Via del Tritone—in which, during the past winter, *one hundred and fifty Romans enrolled themselves* as converts or candidates for Christian instruction—is scattered, through ejection from the house, and the insuperable difficulties in the way of renting another. He is therefore constrained to ask Christians to assist in the purchase of a suitable place, in which he may carry on his Evangelistic, Bible, and general Christian work without Jesuitical annoyances, and the certainty of being sooner or later ejected.

In consequence of the impossibility of obtaining land near the centre of population on which to build, it will be necessary to purchase a house, the estimated cost of which, owing to the recent rapid advance in the value of house property in Rome, can hardly be less than £6,000, including the cost of the necessary alterations.

Desiring, as he does, to return almost immediately to Rome, it is believed that brethren who know Mr. Wall's doctrine and labours will give a joyful and immediate response to this appeal, and furnish the means of purchasing a house in one of the most central and populous parts of that city. With Rome open to the Gospel, and waiting to receive it, it cannot be that Christians will fail to supply a devoted and useful labourer with the means of preaching the Gospel to them that be "at Rome also."

The property purchased will be used for general Evangelistic purposes, under Mr. Wall's superintendence, and confided to trustees, representing the contributors, by whom, in case of Mr. Wall's labours in connection with this Society being from any cause interrupted or terminated, its future use shall be determined.

The Committee of the Society having very carefully considered the matter, earnestly commend this work to the favourable consideration of all Evangelical denominations. The aim of their esteemed Missionary, Mr. Wall, has been, and will be, the propagation of the Gospel throughout Italy, leaving those who may be converted through his instrumentality, to determine their own Church order; they, therefore, confidently appeal to the liberality of Christians generally, and especially to the friends of the Gospel in Italy.

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# CONTRIBUTIONS.

From 18th July to 18th August, 1872.

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

ANNUAL SUBSCRIPTIONS.		BUCKS.		SCOTLAND.	
Bacon, Mr. J. P. ....	20 0 0	Amersham, Lower Baptist Chapel. ....	10 0 0	Aberchirder. ....	5 0 0
Batson, Mr. R. Lifford Hall, near Oundle. ....	1 0 0			Brandenburgh. ....	1 0 0
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Under 10s. f. ....	0 5 0	Eastington, Unpend Ch. ....	3 9 10	Grantown. ....	2 13 0
DONATIONS.		Tewkesbury. ....	12 10 0	Huntley. ....	0 7 6
A Devonshire Friend ...	3 0 0	Woodchester. ....	3 17 1	Inverness. ....	0 13 0
Aldis, Mr T. S., Durham	5 0 0	Wotton-under-Edge. ....	27 3 0	Kenmay. ....	2 6 6
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Do. for <i>Japan</i> . ....	1 0 0	Bexley Heath Sunday-school. ....	0 11 4	JAMAICA SPECIAL FUND.	
Smith, Mr. Elliot, Cambridge. ....	10 0 0	Forest Hill. ....	3 7 0	Camberwell—	
Tritton Mr. Jos. for <i>Mr. J. Maxwell, Jamaica</i> . ....	5 0 0	Woolwich, Queen Street. ....	3 17 1	Cottage Green Chapel	4 5 0
Boxes by		NORFOLK.		SPECIAL CONTRIBUTIONS FOR ITALIAN MISSION.	
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Chalk Farm Sunday-school. ....	0 15 0	YORKSHIRE.		By Rev. H. C. Leonard, M.A. ....	9 2 3
Highgate. ....	1 0 0	Lockwood, for <i>N. P.</i> ....	0 14 10	Blaenavon—	
King Street, Long Acre	3 7 6	SOUTH WALES.		Anthony, Mr. W. ....	1 0 0
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Walworth-road Ladies' Auxiliary, by Mrs. Beal, on account. ....	25 0 0	Penrhyngoch. ....	1 2 0	A lady. ....	0 10 0
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Ebenezer Newington Do	1 6 0	Cwmberlla for <i>T.</i> ....	0 11 7	Gillingham—	
Vernon Chapel Sunday-school Do. ....	3 11 9	MONMOUTHSHIRE.		By Rev. W. P. Laurence. ....	1 12 6
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West Drayton. ....	0 18 6			Tritton, Mr. J. H. ....	31 10 0
				For Bombay Chapels—	
				Lauds, Mr. J. ....	50 0 0
				Tritton, Mr. J. ....	10 0 0
				JAMAICA EDUCATION FUND.	
				Charleton, Mr. R., Bristol. ....	3 3 0

## Contributions for Norway Chapel Fund, by Mr. George Hubert.

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Sherring, Mr. R. B. ....	2 2 0	Treffry, Mr. G. ....	0 10 0	Popham, Mr. F. ....	1 0 0
Townsend, Mr. C. ....	2 2 0	T. W. ....	0 10 0	France, Mr. C. H. ....	1 0 0
Williams, Mr. Wm. ....	1 0 0	Smaller sums. ....	1 0 0	Rodford, Mr. G. D. ....	1 0 0
				Smaller sums. ....	9 10 0
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Wood, Mr. W. ....	1 0 0			Blair, Mrs. L. ....	10 0 0
Smaller sums. ....	7 19 8				

ACKNOWLEDGMENTS.

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

Mr. Joseph Gurney, Putney, for bound volumes of Baptist magazines, Periodical accounts, &c., for Library.

Mrs. Green, Hammersmith, for parcel of clothing for Mrs. Clark, Brown's Town, Jamaica.

To Messrs. Colgate & Co., of 53 and 55, John-street, New York, U.S., for freight of case from New York to Nassau, Bahamas, for Rev. W. Littlewood.

FOREIGN LETTERS RECEIVED.

AFRICA—	NORWAY—
CAMEROONS—	Bergen, Hubert, G., July 29th.
Saker, A., August 7th, 9th.	Holland, Klooker, H. Z., July 29th.
Saker, Miss, August 9th.	Malta, Pearce, Geo., July 23rd.
Smith, Robert, August 7th, 9th.	W. INDIES—
Thomson, J. W., August 7th.	BAHAMAS—
MADEIRA—	Inagua, Littlewood, W., July 24th.
Fuller, J. J., August 12th.	HAYTI—
Saker, Mrs., August 12th.	Jacmel, Hawkes, Jos., August 12th.
ASIA—	TRINIDAD—
CEYLON—	Port of Spain, Gamble, W. H., Aug. 12.
Colombo, Pigott, H. R., July 23rd.	San Fernando, Wenman, J., July 29th.
CHINA—	JAMAICA—
Chefoo, Richards, T., July 31st.	Belle Castle, Harris, H. B., July 24th.
INDIA—	Brown's Town, Clark, J., August 12th.
Acra, Gregson, J. G., August 7th.	Kettering, Fray, Ellis, July 29th.
Allahabad, Evans, T. & others, July 23rd.	Luca, Lea, Thomas, July 29th.
Berhanpore, Bailey, W., August 13th.	MONTENEGO BAY—
CALCUTTA—	Dendy, W., July 29th.
Lewis, C. B., August 7th, 12th.	Lawrence, T. R., August 12th.
Wenger, W. G., August 7th.	Vaughan, S. J., July 29th.
Mussoorie, W. G., August 7th.	MORANBY BAY—
Sewry, Hobbs, W. A., August 7th, 12th.	Teall, W., August 7th.
EUROPE—	SPANISH TOWN—
FRANCE—	Osborn, R., July 29th.
Morlais, Jenkins, A., August 13th.	Phillippo, J. M., July 29th.

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. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.