

# THE MISSIONARY HERALD.

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## NEW MISSIONARIES FOR THE EAST.

THE Committee of the Baptist Mission feel it to be their duty to lay before its friends and supporters, the pressing want of devoted missionaries to carry on the work of the Lord in India, Ceylon, and China.

It will be remembered that, some few years ago, they put forth an urgent appeal on behalf of India, calling attention more particularly to the utter destitution of vast districts in Eastern Bengal, containing a population of more than twelve millions, not one of whom had probably ever heard the gospel of the grace of God. It was proposed to open several new stations in this district, whereby Jessore, Barisaul, Dacca, and Chittagong, might be brought into connexion with Dinagepore in the north, and the country occupied on some general and effective plan.

To carry out this plan it was stated that an increase of £3,000 per annum in the Society's income, and ten additional missionaries, would be required. Liberal contributions flowed in; and the scheme was so warmly supported, that the Committee had little doubt on the question of funds; but the offers for mission service were languid and few; and to this hour the project has not been completed.

Making all due allowance for the decrease of missionaries, in a climate which tends so materially to shorten European life, and for the return of brethren who have been incapacitated by ill-health; it is still a painful fact that the number of missionaries in India, has been augmented only by *nine*, since 1842.

The advanced age of some of the brethren, the constantly recurring necessity for the return of others to this country to recruit their health—their work having to be taken up by those who remain, and who are already far too heavily taxed—combine to render the supply of more labourers to India an urgent necessity.

From similar causes to those already stated, the mission in Ceylon has made but little progress. The Committee have not yet been able to replace Mr. Davis, who returned in broken health in 1857; which again reduced the number of European missionaries to two. Mr. Carter, whose health has lately been in a precarious state, and who may soon be compelled to seek its restoration in another climate, has completed a translation of the Scriptures into the Singhalese, which is said to be of hitherto unequalled excellence, and to rival, in accuracy and skill, those of India—a fact the most encouraging, when it is remembered how greatly the Society's missionaries have been honoured in this department of labour. The recent death of Dr. Elliott, a most active deacon of the Colombo church, and a zealous and effective preacher, and the removal of some other influential friends to distant places, have greatly weakened Mr. Allen's hands, and thrown upon him a large addition of care and toil. Instead of being called to bear additional burdens, he should have had

additional help. Unless such help be soon sent, there is great reason to fear that he will be once more overborne by excessive toil, and compelled to retire from the field. Should this happen, the mission in Ceylon would be nearly extinguished.

And if we turn to China, so wonderfully opened by the providence of God to christian enterprise, how little have we done! The extension of the mission so recently begun there—and as it regards the brethren who represent the Society, begun so auspiciously—has not been stopped for want of funds. These brethren have spared no toil, and have devoted themselves energetically to their work. But what are *two* in any district of that densely peopled land? what impression can they make? There are large towns, and vast cities, where no missionary of any Society has ever been settled; but until more men be sent out, the Committee can arrange no plan of operations, nor instruct their brethren to occupy any particular district. Our mission to China has been consecrated, so to speak, by the sacrifice of one devoted life, and by that sacrifice we are pledged to maintain the work.

These are a few of the more prominent facts connected with this momentous subject; and every year adds to its gravity and importance. The ranks of the missionary band are quickly thinned; and the process goes on with accumulated rapidity when they are not adequately supplied with new forces. Hence the inquiry, *what is to be done?* is not only constantly recurring, but becomes really painful amidst the dearth of offers of service. One is almost tempted to ask, has the sacred fire, which burned in the hearts of the Fathers and Founders of the Mission, gone out? Has that race of truly spiritual heroes become extinct? Are there no men in our churches of self-denial, courage, and faith enough to give themselves to this work?

In this serious and pressing emergency the Committee turn to the churches, and beseech them to unite in earnest prayer that their Divine Head, who "holds the stars in His right hand," would inspire His servants with the missionary spirit. The first week in the new year is to be a week of prayer, as was the first week of the year that is past. Let it not be forgotten that the suggestion first came from a mission church in India! Will not that be a fitting time to bring this subject before the Lord, and to beseech Him to "answer and forgive"?

They turn likewise to the pastors of the churches; and they earnestly entreat them to give this subject their earnest attention, and to urge its consideration upon their flocks. Brethren, you have the influence, the opportunity, the power, which none others have! It is a great responsibility doubtless to possess them; but it is a noble privilege too. Used aright, how vast the advantage. Neglected, how great the guilt.

Nor are the Committee unmindful of you, dear young brethren, who are in "the schools of the prophets." Your numbers are rapidly increasing. Many of you are giving proof of great energy, great power of application, and unquestioned devotedness and zeal. Some of you are pressing to the front ranks of literary honour, and sweeping off the highest prizes which the most distinguished Halls of learning have to bestow. How is it that so few of *you* come forward? What holds you back? Will not some of you—and you even who are the most eminent—consecrate the distinguished abilities God has given you, and the great acquisitions you have made, to the cause of Christ, and the salvation of

souls? And we want the *best* men. Even in the Western Isles, and in the wilds of Africa, the most gifted and best trained minds, with the power of ready speech, make the most efficient missionaries. But among the civilized and subtle Orientals, mental and moral qualities of the highest order, are indispensable. We ask you, therefore, to ponder this appeal. You will not read it without deep concern. If any *can*, they are not the men we want. If you do ponder it, you must give *some* answer—to God—to your own consciences. May the Master, whose servants you profess to be, guide you to such an issue as will most promote His glory in the extension of His kingdom among men!

## THE NATIVE CONVERTS OF DELHI.

BY THE REV. D. P. BROADWAY.

John Warton is an Armenian, and was brought up in the Greek Church, but there being no establishment of that community in this part of the country, he joined the Roman Catholics.

He was a merchant for several years at Lucknow, and in the midst of prosperity and comfort, never thought of his future state; but by-and-by the Rebellion took place, and he was suddenly deprived of all he possessed, and ejected from his house. He had heard of the disordered state of the country, but not thinking affairs had reached such extremes, he had neglected to go into the intrenchment till it was too late. For some days he managed to hide himself, but was eventually taken by a party of Mussulmans, and they brought him before one of their chiefs, who would have had him put to death then and there, had not some Hindoo Sepoys, who were on duty in the palace, interfered and had him released. He was exposed to similar danger several times, and escaped by singular providential interpositions, effected through some Hindoo Sepoys of the same party, who had rescued him the first time he was taken, happening to be on duty in the places where he was brought up for trial, or rather for execution. He found the state of affairs becoming more and more gloomy every day, and could not help thinking he would soon perish, either by the hands of some Mussulman or from starvation. It was in this dreadful situation he was led to look up to the Lord, and he determined, should He take him safely through the calamity, to devote the residue of his life to His service. One day a Mussulman, with whom he was very intimate in better times, happened to meet him; he tried to hide from him, but he called him in a very kind manner, and offered to give him shelter, provided he filled water for him, and his mother and wife worked in the house for his family: he agreed, and though the man allowed each of them only a handful of parched grain every evening for the hard labour he exacted from them, still he was no longer exposed to danger as before, by having to go into the streets daily in quest of food and a fresh hiding-place.

The Mussulman he was serving was a person of rank and influence, consequently a large party used to assemble in his house every day to attack the garrison; and brigades of this kind, from the houses of different chiefs, formed such a formidable army, and they used to go against the devoted little place, binding each other down with such fearful oaths, that he trembled for it, thinking they would sweep it off the face of the earth; but he always found them return minus many of their number, and also many more or less wounded, and often heard them say, if such was British courage, they must give up all hope of ever wresting the country from them. He was of course obliged to be very serious, and often even to sympathise with them, and to dress their

wounds ; but at the same time he rejoiced to find them sad and discouraged by these repulses, and could see certain victory awaiting any army that might come up.

When General Havelock forced his way to the garrison, the feelings of the Mussulmans were more bitterly enhanced against Christians, and he was afraid he would have to suffer through it. However, as no further movements were made by the European troops, matters lulled down again, and began to assume the same, if not a more gloomy aspect than before, which made him despair ; but the Lord was his comfort, who continued to protect and preserve his life in the very midst of death. Presently it was noised abroad that the Commander-in-Chief was at hand with a large army, consisting of none but European soldiers of very gigantic size, such as never were seen in the country before, and the people began to desert the city in large numbers. The news was a source of no small joy to him ; but he found he was in much greater jeopardy now than before. If he remained where he was, he was liable to be killed by the British troops in a mistake, and if he followed the people they menaced him as they went along ; therefore he quietly stopped at the first village he came to outside, and thus got out of the way of both parties. After having rested a few days, and collected a little food by begging, he bent his steps towards Agra, and by slow and careful stages, the country being still in an unsettled state, he reached the place in safety with his mother and wife. Here he found his brother-in-law, Bernard, the native pastor of Chitoura, but he could give him no assistance, being also plundered of all he possessed ; consequently he took service for a short time in the Eurasian Artillery Battalion.

When I came to Delhi, and was looking for native assistants, Bernard recommended him to me. He was ignorant of the simplest doctrines of Christianity—in fact, he had never read the Bible ; but finding the man sincere, and anxious to be employed in the Lord's work, I took him on, and after a while admitted him into the Church. I am glad to say I have not been disappointed in him. He has conducted himself satisfactorily, and has also improved himself, and can address the people in the streets, and conduct service at home pretty passably, when I am out or otherwise engaged.

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## THE REBELS AND THE MURDER OF TWO MISSIONARIES IN CHINA.

WE hasten to lay before our readers the painful intelligence which has reached us from Cheefoo, of the murder of the two American missionaries, Dr. Parker and the Rev. J. L. Holmes, by the rebels. The events connected with this painful event are fully detailed by Mr. Hall, in a letter just received, dated the 14th Oct. 1861, of which the following is an epitome.

It will be remembered that after his visit to Nankin, Mr. Hall returned to Shanghai, altogether doubting whether missionary labours were practicable among the rebels, who with the growth of their power seem to throw off the restraints of the meagre Christianity they profess, and to give up the country to plunder and anarchy. The district of Shantung in the north has hitherto been free from their presence, and presented many favourable aspects as a field of missionary labour. Few missionaries had as yet gone into it, while the sphere was large, and the country populous. Thither Mr. Hall accordingly determined to go, to Cheefoo, the port of the district, and a consular station, and wait the instructions of the Committee. He received a cordial welcome from our American Baptist brethren, Messrs. Parker and Holmes, and many acts of kindness from Mr. Morison, the acting Consul.

Unable to find a suitable place for a chapel, his labours have chiefly been confined to preaching in the villages, and to conversation with persons on the

road-side, and in the streets, as occasion offered. About the end of September rumours began to prevail that the rebels had appeared in the district, and were approaching Cheefoo. The washermen, carpenters, and others, whose homes were in the country, were found to have left the town; but so often had similar reports proved unfounded, that the missionaries and merchants continued to pursue their ordinary avocations.

In the first week in October the rumours became more definite. It was ascertained that a band of rebels was at hand, burning, murdering, and plundering as they came, till at length the reflection of the conflagrations could be seen in the sky from Cheefoo itself. On the morning of Oct. 6th, the brethren, Parker and Holmes, well mounted, went out to meet them, in order to ascertain who and what they were, and to inform them that the French were preparing to defend Cheefoo, which place they occupy by the treaty, till the indemnity imposed at the close of the war is fully paid. The next day two foreigners rode out to meet the advancing rebels, to whom they spoke in a friendly way. The rebels immediately charged down upon them, and only the fleetness of the horses saved their lives. It was now necessary to fetch in from Chookyi the wives and families of the missionaries residing there, which was accordingly done before dawn the next morning. The next day the place was plundered and burnt. Two gentlemen, indeed, were closely beset; one saving his life only by shooting down the rebels who stopped his path.

Preparations were now made in the town for the assault which was approaching. Mrs. Hall, only ten days before confined, with her children, was first taken to the consulate, and a day or two afterwards, with other ladies, went on board a Dutch bark lying in the harbour. It was none too soon. On the Wednesday morning, the 9th, Mr. Hall saw from the top of his house a large body of men, with banners and lances, well mounted, advancing down the road to the village of Tongking, about a mile and a quarter from Cheefoo. He hastily sent down to Mrs. Hall such clothing and property as he could secure, with the Chinese children, their cow, pony, and goats. The rest of the property was left to its fate.

Under the bank of a dry watercourse near at hand, French sailors were lying with rifles, and H.M. gunboat "Insolent" lay off the place where it enters the sea. On the approach of the rebels firing immediately began. The shells burst in their midst, and soon the spear-heads and banners vanished over the brow of the hill. A brief tour round the town displayed many headless bodies of men who had fallen beneath the scimitars of the Chinese soldiers. The night passed over with many anxieties, lest the thousands of rebels should overwhelm the small band of two or three hundred men on whose prowess the safety of the town depended. Spies announced that an attack was fixed for two o'clock in the morning. But the rebels, having burned everything on the other side the hill, and plundered every place within reach, happily retired without venturing to assault the town.

Rumours now came in that Messrs. Holmes and Parker had been murdered. At length, on Monday, the 14th, a party of ten gentlemen, well armed and accoutred, of whom one was the brother of the missionary, set out to seek their remains. A French force also was collected to go out to the rebel camp and attack it. After riding twenty miles, some of the searching party returned; but five pushed on to a place fifteen miles further, where the villagers reported that two bodies of foreigners were lying. On Tuesday evening the mangled remains of the murdered missionaries were brought in to Cheefoo by the party. "Since my missionary life commenced," says Mr. Hall, "I have truly been 'in deaths oft'; but never did I see such a sight as met my eyes, when I began to make preparations for their burial." Spear wounds and sword cuts on all parts of the body disfigured the corpse of Mr. Holmes, while Dr. Parker's head bore the marks of the most deadly injuries. The pockets had been rifled of their contents, except a watch-key and a cheque in Dr. Parker's possession.

The bodies were found forty-five miles from Cheefoo, and their manner of death is thus reported. On reaching the outposts of the rebels, the two missionaries requested to be conducted to their leader. On reaching his quarters

they entered into conversation with him, and pointed out the sinfulness of the course pursued by himself and followers. He became exasperated, and at once ordered the missionaries to be put to death, which their fearful wounds testify must have been done by numerous persons rushing upon them, and hacking or stabbing them to death.

Thus they fell a prey to their anxious desire to secure peace—martyrs to the service of Christ, whose spirit led them to endeavour to stay the shedding of blood. They were buried with all honour from the officers and sailors of the shipping on the Cemetery Island, in the Bay of Yentai; they rest in Jesus, in a spot where the waves will murmur their elegy, and no rude hand disturb their sleeping bed.

It does not appear quite clear how far these rebels are connected with the revolutionary government of Nankin. They may be of local origin; but their course is marked with slaughter and devastation. The roads are strewn with hacked and decapitated bodies; ponds are filled with the dead; women and children lie mangled on the thresholds of their dwellings; while ashes mark the site of many a hamlet, now desolated, and its inhabitants wanderers or slain. Yet in the sight of all this, while needing the sympathy and prayers that will surely be accorded to our suffering brethren and fellow Christians, Mr. Hall writes:—"My only desire now is, if possible, to spend my life in seeking the spiritual good of poor bleeding China, whether oppressed or oppressor, imperialist or rebel, as God gives me ability, and spares my life." May it be his joy to give the gospel of peace to this bleeding land!

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### PROGRESS IN AFRICA.

THE mission at Cameroons has received an important accession to its members by the arrival of Mr. Peacock, who reached the station on the 29th September last. While the steamer lay at anchor in the harbour of Fernando Po, he enjoyed intercourse with a few of the brethren there. They feel the loss of the privileges of the gospel, but meet privately at the houses of one and another. It is proposed that Mr. Diboll should shortly pay them a visit.

Mr. Saker has at length completed at press the version of the New Testament in Dualla, and has now commenced the Old Testament, the books of Genesis and Exodus being already in type, and Malachi translated. Some two hundred copies were at once bound, and distributed among such as can read, and in order that the people who cannot read may hear the words of Holy Writ, a daily reading takes place in the chapel, conducted by the missionaries in turn.

Although residing in Cameroons, Mr. Diboll continues to visit the surrounding villages; but making King Aqua's town the especial sphere of his toil. Here he has built a small room, which serves for both a chapel and school, and a house is in process of erection for his own abode. Early in May he made a tour up the river, first visiting the Kwa Kwa country. After a row of four hours he stopped at a town where a missionary had not before been seen. The people came in throngs to see the white man and his wonderful boat. They cheerfully supplied him with fire and water, and listened to his message with great interest. The next stopping place was a slave town. He there learnt that the chief of the country was busy building a new town near at hand; he accordingly visited him. The chief assembled his people, sending for them to the place of his residence, and till sundown Mr. Diboll spoke with them of the great salvation. Again the next morning he preached to them, and before departing received an earnest request that he would come again.

Mr. Diboll next visited Too-too. The people here had never been visited before; they were astonished at the message of peace, and desired to hear it again. This was the furthest point of the trip; but returning he visited the numerous towns which lie on or near the banks of the river. At a slave town

and also at Young John Aqua's town, he was earnestly pressed to stay. There were plenty of people, they said, who were anxious to be taught the way of life.

Until his house is ready, Mr. Diboll spends three days a week in Aqua's town. But strangely, just as the field looks cheering, a new superstition has sprung up in the town which threatens, at least for a time, to hinder the good work. It has been introduced by the son of the King of Abo, who instructs the people in the oaths, and other rites of this witchery. On one occasion the priest was brought to Mr. Diboll's house, who read to him God's word, and earnestly pointed out his wickedness. The superstition will probably for a time prevail, and then die away. May the light of life utterly disperse the darkness whence it springs.

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### MISSIONARY LABOURS AND DANGERS IN AFRICA.

MISSIONARY labours among the wild, uncivilized tribes of the African continent, are not carried on without exposure to many perils. Recent letters from our young missionary, the Rev. Robert Smith, give a vivid impression both of the nature of the work, and of the dangers which attend it, in the attempts he has made to convey to the towns of the interior the Word of Life.

On the 9th May, with five attendants, including an interpreter, in a small boat, he ascended the Cameroons river to Wari, passing by the last slave town, and other villages on the banks. After waiting two hours he had an interview with the King, around whose house he counted six-and-twenty human skulls, suspended from the walls. He failed to obtain an audience with the people that day, but on the next more than two hundred collected to hear from his lips the good tidings of salvation. As he finished they expressed great delight, wished to detain him, and send then and there for boards to build him a house. It is probable that Mr. Smith will eventually make this promising spot the centre of his evangelizing labours. Along the river he found many populous towns and villages, twelve or fourteen of which he visited on his return, receiving a cordial reception; they are located, some on the banks of the rivers, a few on islands, and others on the tops of high hills. During the journey three storms burst upon the travellers, and on the way home a large hippopotamus followed them for some time; mercifully, they were preserved in the midst of every danger.

In the month of June, Mr. Smith took another trip to Bambai. The missionary party reached the head of the creek the first evening, where he held a meeting with the people, who were greatly astonished at the Dualla hymn they sung. The next morning, penetrating the bush, still wet with the night's heavy dew, they came in sight of the town. Immediately the inhabitants set up a great shout, crying, "Makala, makala, a poi—White man is now come." After examining every thread of Mr. Smith's clothes, and scanning closely his features, they sat down and listened attentively to the words of Eternal Life. Twice were they addressed, and on leaving gave to the missionary a pressing invitation to settle there.

On his return he visited Giberi, near to Cameroons, where he was struck with the industry of the people. The men, women, and even children, all appearing to be busily engaged in preparations for fishing, or other active employments.

A short trip which he took on the 9th, brought before the missionary a painful illustration of the cruelties which are practised in these dark places of the earth. The town he visited is about a mile from Cameroons. On reaching it he heard the firing of guns going on in the bush. The chief told Mr. Smith

that the people of a neighbouring town were shooting the wives and slaves of his subjects who were working on their farms. Immediately the men ran for their war-caps and weapons, and after rubbing oil on their bodies, and putting it on their tongues, to keep them as they said from being shot, started for the scene of bloodshed.

The fight now became serious, and on reaching home, Mr. Saker requested Mr. Smith to carry a note to the chief who made the attack. Hastening in his boat to the place, he found the aggressor in a state of fear, as his opponents were closing round him. He would not stay to hear the note read, but begged Mr. Smith to go and direct his men to retire. This was a matter of great difficulty, for they were scattered over two miles of thick bush.

The sun poured down its burning heat, musketry fire was dropping its shots around the envoy of peace, but he escaped all harm, and with much persuasion the warriors retired. Two men only were killed, but several others were wounded. One prisoner, a woman, was given by the chief to Mr. Smith, who of course soon set her free. During several days Mr. Saker had interviews with the chiefs, and after a time peace was restored.

Peace, however, did not last long. In the middle of August the men of the town first attacked started off in two large canoes, and seized two innocent men belonging to the other. These they brought, very cruelly bound, close to the landing-place of the Mission House, as if they were about to kill them there. Mr. Smith and Mr. Fuller hastened to stop the sacrifice of life. Their entreaties being of little avail, they sent for the chief. Before he came the poor captives were sorely beaten and ill-treated. As Mr. Smith urged the captors to desist, they levelled their guns at the two brethren, others raised the butt ends to strike them. Just then Mr. Smith received a blow from behind, which made him stagger to the ground, but several of the native converts caught and supported him. Some of the natives seemed frightened when he fell, and some said it was an accident. Happily the hurt proved but temporary.

A few days after these two men were exchanged for two others. King Aqua's people immediately took one of them, beat, and then shot him within half a mile of the Mission House, and threw his body into the river. Three days after it drifted to the Mission landing-place.

Hearing that the other man was to be burnt alive, Mr. Smith and Mr. Fuller hastened to Preso Bell, a principal chief, who promised not to consent to it. The man was, however, shot and thrown into the river, like the other.

In the midst of these painful scenes, Mr. Smith continues diligently to study the language, to hold classes of young people, and to visit the neighbouring towns. For three or four successive Sabbaths in September, the eldest son of a powerful chief attended to hear of the love of Christ; and not a few of the people of the populous town (Icari) to which he belongs, seem anxious to be more fully instructed. Here Mr. Smith continued to visit; but his hope of the conversion of the young chief soon met with a sudden check. The youth, now verging on manhood, must prove his right to the name of man by killing one or more of his fellow-men. This cruel rite his father compelled him to perform, and two innocent persons have lost their lives to prove that he is of age. Such victims usually have their heads and arms cut off, often with great cruelty. The canoes are then decorated with the dismembered limbs, and paraded for several days up and down the river.

Nevertheless our young brother, in the true spirit of a missionary, writes:—"My love for the work and people increases the more I come in contact with them; and they, on the other hand, know how to love and trust those that sympathise with them in their various troubles. Notwithstanding their deep degradation, and dark, heathen practices, they appear to feel keenly a wrong, and appreciate an act of kindness, and this opens the way for making known to them the everlasting gospel."

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## THE MISSION IN POONAH.

As in other portions of India, the Poonah mission has a double aspect—one towards Europeans, the other towards the natives. Being both a salubrious and a central position, Poonah is the residence of a considerable English population, drawn together by the troops which are always located there. Mr. Cassidy's labours among them have on various occasions been followed by the Divine blessing, while he also devotes much time to the evangelization of the native population. In his European work he finds much assistance in the willing service of Mr. White, a licentiate of the Free Church, baptized some time ago, and in the native work he enjoys the help of Sudoba, a native convert, also formerly connected with the same body.

It was while engaged in a church meeting on one occasion, that a man on horseback appeared at the door, and was anxious to be permitted to enter. As he was known to Mr. Cassidy, who had often held meetings in his brother's house, he was welcomed in. He said that he had come to ask for help. Seven or eight men of the regiment had been awakened to a sense of their own sinfulness, and in various ways had been brought to see the sufficiency of the Saviour. The case of one was particularly interesting. He had lost his mess tin, and appropriated for the evening another man's, putting it under his own bed. But conscience would not allow him to sleep. Restless, he arose at midnight, and thought to cool his feverish anxiety with the use of water; but in vain. He returned hastily to bed, thinking that the enemy of souls was seeking his destruction. After tossing about for some time, he prayed to God. He asked for grace to take back the stolen mess tin, and that he might find his own. Early in the morning he went out to restore the article, and on his way met a boy who brought him his own lost mess tin. The influence of this event was such as to lead him to seek the Christian brethren in the regiment, to ask for instruction, and to meet regularly with them for praise and prayer. He is now a steady follower of the Saviour, and has a daily prayer meeting in his house.

Early in April, Mr. Cassidy had the privilege of baptizing a native of about 60 years of age from Shillegaon, near Ramoree, in the Ahmednuggur district. He is a simple-hearted man, and described the change of heart he felt about a year before as a flood of light shed upon his darkness. As he is unable to read, he has been dependent solely on oral instruction. He has a patriarchal appearance, and a countenance beaming with intelligence and candour.

Sudoba has been well employed in visiting a jattrā, or car festival, and in some of the villages about Chakun. His brother has visited his friends in Ahmednuggur. In various parts of the district, sixty-one persons had given in their names as desirous of baptism, and it was expected that as opportunity served, they would come into Poonah to put on the Lord Jesus Christ. A tract translated last year has been printed and put in circulation; but funds were wanting to print others.

Our readers will be interested in the following particulars of the early life of our worthy native brother Sudoba. From 1848 till 1850, he was sent by his parents to various schools of the Ahmednuggur mission, a mission conducted by the American Board of Commissioners for Foreign Missions. He acquired a knowledge of English in the Seminary, where he was the second of the converts won to Christ in that Institution, and after the annual examination was appointed master over a Christian school in which he had once been a pupil. As he wished to prosecute his studies, he left this appointment and entered the Free Church Mission Institution at Bombay. Shortly afterwards the American missionaries at Sattara offered him employment, and he became superintendent of the mission schools in that district. Subsequent to this he again entered in the highest class of the Free Church Institution, and in three months rose to the College Division. Here he studied the Harmony of the Gospels, Edwards's History of Redemption, Paley's Natural Theology,

Butler's Analogy, and other similar works. In all his classes he obtained prizes; but he refused a scholarship lest it should be said that the prospect of gain had influenced him to join the Institution.

His acquirements and truly Christian character, led to his selection by the American missionaries as a teacher in their seminary in Bombay, where he continued from June 1854 to June 1855. He added to his knowledge by theological studies under the Principal; and in various ways enlarged his acquaintance with divine truth, and received a most flattering certificate from Dr. Wilson as to his attainments. In 1859 he was baptized by Mr. Cassidy, and has since been most efficiently employed in spreading among his countrymen the word of life.

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## A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

Every body, who knows any thing of Eastern Bengal, is aware that to proceed to Comillah the Megna must be crossed, and that in the rains this river is often in a turbulent state. Its waves and currents are not to be despised. I felt this when crossing, but all went well, and once on the other side it was smooth enough. We began work at Garipur on the Goompti. Here we had, as always, a very good congregation, who listened this time without contradiction or boisterous behaviour, and of course were anxious for books. Garipur is a large bazar, and a very extensive trade in Tipperah rice is carried on. Boats from Dacca, Calcutta, Putna, Pubna, &c., are always coming and going, laden with rice. The shopkeepers seem well-to-do people, and have substantial and tastefully-built houses, but most of them are idolaters of the most bigoted class. There were also a considerable number of Musalmans present, people from other districts, who received our message very well and accepted books. From here we moved East and South, through a Khal, and reached on the same day Allirgunj, on the Doudecandi road. Here we staid the whole evening and had very encouraging work.

At this place I got out of the palanquin, when I went with Mr. Underhill to Chittagong, and then left a few tracts and Gospels with the people. This time I had leisure to explain the way of salvation, and nearly all the inhabitants listened with very good attention. Some received Gospels and tracts, and all were very obliging and civil. There was also a young man here, who could speak English, in charge of the repairs of the bridge, and with him I entered into a long conversation. He was in the school at Comillah, and declared himself to be "no idolater." Then you are a "Brahma Gyani," I said, which is very little better than gross idolatry. He wondered at this not a little, and most condescendingly said that the Christian religion was nearly the same as Vedantism. To this I objected, and showed him how very far apart we stand. He was one of those who are plentiful in Comillah and Mymensing, who look down with pity upon their more ignorant idolatrous countrymen, but treat our Saviour with almost the same contempt. He brought forward in high words the impossibility of the miracle in Joshua about the sun standing still, and other difficulties of the Bible, all learned either from infidel schoolmasters in Government Colleges, or read in some English infidel books. Of course among other things he spoke of the needlessness of Christ's atoning sacrifice. I presented to him in serious terms the hopelessness of his ever entering heaven, and pleaded with him to think well of the difference between him who believes in Jesus Christ as his Saviour, and one who believes in his own goodness, at the gate of death. I gave him an English Bible, requesting him to read it carefully, which he promised to do.

From this there are two different ways to our new village at Jangalia, and the bazar people assured us that by going in a southerly direction, our boats might reach the village without being obstructed by small bridges.

Early next morning, I left in the preacher's boat for Jangalia, and, having no servant with me, invited myself as a guest to eat with our native Christians. We were fully six hours on the way, and small as the boat was, it stuck twice under some bamboo bridge. At Jangalia we were welcomed by the native Christians. I had a meeting and worship with them, spoke to some candidates for baptism separately, and after this left again for our boat at Arigal, which we reached in the evening.

A Brahman from the neighbourhood paid me a visit and remained for a long time. He inquired into the leading points of our religion, and appeared anxious to hear. I read to him parts of Matthew; explained the meaning of the words and gave him a New Testament and a few tracts. Some six or eight days after this a man went all the way to Jangalia in the hope of finding me there, but I was then in Comillah. Hearing this he begged our native preacher located there to explain him some more passages, saying that he read our Scriptures in company with his disciples, and that they are all convinced that this must be the true way. "What we now wish," said he, "is that some one may visit our village and instruct us more fully, and then we intend to embrace your religion." I directed Ram Jiban and Bhisonath to go there at once and remain with them for some time, and to tell them that if they were in earnest, I would gladly come myself in September and stay with them for a few days.

After well considering the matter, I resolved to take a few most necessary things into the native preacher's boat, send mine round to Comillah, and to put up for some days in the half-finished chapel at Jangalia.

Jangalia is about three miles inland from the Doudecandi road, and a common village. Some years ago, a Mahant (the head of a Hindu community), still there, invited us very urgently to build a hut and to stay now and then at this place. Many disciples of the "Satya Guru" sect are scattered in its neighbourhood; and the Mahant, being one of them, assured us of speedy success. Once or twice I went there myself, but found nothing to encourage. The Mahant, it is true, would have become a Christian very soon, had I promised him his support. This kind of work, however, I had no disposition for, and I told him plainly that he must not expect a pice from me. His eagerness abated suddenly, and he went abroad again as a beggarly Mahant to his disciples, and appeared no longer friendly to us. Last year a piece of ground was taken from the Talukdar, and there is now a small mat chapel erected and homesteads of native Christians settled there. The Mahant, eager as he was at first to have us near him, is now as zealous to drive new comers away from us.

Already he has pulled down a house of one of our new converts, and would have driven him from his ground, had we not appealed to the Magistrate in Comillah for protection. We had three more families who were candidates, but through his wily tricks, they keep at present at a distance, and have not courage to avow their faith in Christ openly. But I am not alarmed at his open enmity, for he has become so dissolute in life that his disciples cannot esteem him much longer as their Guru (or Teacher). This man is our next door neighbour, and probably has regretted bitterly that he should ever have induced us to erect a Chapel and a Christian village near him.

I made a stay of five days at Jangalia; during this time people from far and near paid me visits. From early in the morning till 10 and 11 o'clock at night I was a gazing stock to old and young men and women. It was a new thing to see a saheb there, and often when I thought myself at last alone, some one stretched in his head, saying, "Salam, Saheb." Even as late as 11 and 11½ o'clock, this salaming went on, and in the morning before dawn they came again to pay their respects. It was all the same to them, whether I was dressed, or dressing, or in bed, they would come and have some talk with me. Unhappily two doors were wanting at the Chapel, and through these openings the people came and went.

One evening I went to a house and met with a Hindu, whose brother appeared to be near the kingdom of God. This man alone was left of his family, four others had died within a very short time of cholera. We endeavoured to bring home to his heart this severe affliction, but he seemed to be beyond any impression, and given up to a wicked life.

(*To be continued.*)

### ACCEPTANCE OF A MISSIONARY.

WHILE we are anxiously looking for a response to our appeal for more missionaries from among the churches in this country, it has pleased God to direct one to us in India. A Mr. Edward Johnson has been accepted for missionary service by the Calcutta brethren, with the approval of the Committee. At the age of twenty-one he was converted to God, while a lieutenant in the 99th Regiment of foot. For three years he continued to lead a godly life, till on his arrival in India, he determined to throw up his commission and consecrate himself to the service of Christ among the heathen. This he did in October, 1859; he now devoted himself to the acquisition of the Bengali, and for four months rendered assistance to the Institution of the London Mission at Bhowanipore near Calcutta. Feeling a strong desire for more direct missionary labour, he determined to itinerate through the lower districts of Bengal. He came first to Baraset, where he met with our native brother Ram Krishna Kobiraj, and remained some time with him. Thence he went into Jessore, and meeting with a native christian at Jeardah, he stayed there three months. He was now introduced to our missionary, the Rev. J. Anderson, with whom and his colleague, Mr. Hobbs, Mr. Johnson has enjoyed much fraternal and Christian intercourse. Being desirous of offering his services to the Society, he wrote the brethren in Calcutta, who after communicating with the Committee, have accepted his services on our behalf. As he has already acquired a good knowledge of Bengali, he enters at once on mission work, and is for the present located at the station of Khoolnah in the district of Jessore.

We commend this brother to the prayers and sympathies of our friends.

### MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis has just completed at press an edition of the New Testament in Bengali for the Calcutta Bible Society, introducing the manuscript corrections left by the Rev. J. Wenger, on his departure for Europe.

SEWRY.—Mr. Williamson writes, under date of October 4th, that his health has improved, and that, in conjunction with Mr. Ellis, who has acquired the language so as to be very useful, the native work proceeds with energy. The recently baptized converts conduct themselves with Christian propriety. Our aged brother has also had the joy of baptizing and receiving into the church his eldest daughter, who has long hesitated to give herself to the Lord, through a deep sense of her unworthiness.

BARISAL.—The Rev. F. T. Reed is diligently occupied in mastering the Bengali, but finds it difficult to meet with any native in the district who understands the language grammatically; he has also given some attention to Sanscrit. A native Christian came to Mr. Reed for assistance, having while in the jungle been attacked by a tiger and bit in the nape of the neck; some success in healing the wound has brought to the missionary many patients for other diseases. Mrs. Reed has begun a school for native children.

HOWRAH.—We are happy to report that the health of the Rev. T. Morgan has so much improved that he has been able to recommence preaching in the Mission Chapel.

**BENARES.**—The Rev. J. Parsons continues to make good progress with his Hindi New Testament. Copies of the epistles to the Galatians and Ephesians, are being prepared for the examination of other missionary brethren. He has also printed 4,000 copies of a tract entitled "The Gospel Messenger," written by the late Mr. Chamberlain. In this he has been assisted by a donation from Monghyr, and the kind aid of Dr. Lazarus. The funds of the local Tract Society were too low to accomplish this desirable work.

**CEYLON.**—Mr. Allen reports that the printing of the Singhalese New Testament is proceeding. He hopes that it will be completed by April, 1862. A good missionary meeting has been held in Colombo. He earnestly asks when help from England is to come.

**BRITTANY, FRANCE.**—Mr. A. W. Monod arrived in Morlaix on the evening of the 26th October, and immediately entered on his labours. He has also begun the study of the Breton language. Mr. Jenkins reports that the number of readers at Tremel has increased to 79, and that there are two candidates for baptism.

**HAYTI.**—Sickness and the rainy season combined, have prevented the brethren from taking their proposed journey to Port au Prince. At the date of their last letter, Nov. 9th, the preparations for it were nearly completed. It was thought that St. Marc would present a very favourable position for a new mission station. Two very interesting conversions had cheered the brethren in their labours.

**THE BAHAMAS.**—Mr. Davey has lately visited the island of San Salvador, and expresses himself pleased with his visit, especially with the Sunday Schools.

**INAGUA.**—Mr. Littlewood has enjoyed the pleasure of baptizing seven converts in this island; but there is much distress among the people, owing to the falling off in the sale of the salt they manufacture.

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### HOME INTELLIGENCE.

During the month of December, Missionary Meetings have been held at Windsor and its neighbourhood, attended by the Revs. F. Trestrail and W. K. Rycroft. Mr. Rycroft has also visited Rushden. The Rev. J. Sale has been engaged at Ramsgate, Margate, Missenden, Kingshill, Luton, and Watford, being accompanied at the first two places by Mr. W. Heaton. The Rev. T. Gould has been present at missionary meetings in Isleham, Barton Mills, and neighbouring places. Lord's day services and a public meeting at Brighton were attended by the Rev. F. Tucker and Mr. Underhill.

We need scarcely direct attention to the painful intelligence from Cheefoo contained in a previous page. Mr. Kloekers, we learn, is again on his way to Nankin. The present position of missionary labours in China is a very anxious one, and we ask for the prayers of our friends that the anarchy now prevailing may be made subservient to the diffusion of the gospel of peace.

To many inquiries we have the pleasure to state that Mr. Underhill's forthcoming work on his recent visit to the islands of the West will be ready for circulation in the first week of the New Year. The title is "The West Indies: their Social and Religious Condition."—The publishers are Jackson, Walford, and Hodder.

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### SACRAMENTAL COLLECTION FOR WIDOWS AND ORPHANS OF MISSIONARIES.

As it may happen that the usual circular may not reach some of the pastors of the churches to whom they have been addressed, we beg again to remind our friends of the simultaneous offering usually made after the ordinance of the Lord's Supper on the first Lord's day of the year for the above object. Nineteen widows, with numerous orphans, are now receiving aid from this fund, which greatly needs an augmentation in amount.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1861.

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

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>			Wallingford—		
Bacon, J. P., Esq. ....	1 1 0	Collections .....	7 13 10	<b>DORSETSHIRE</b>	
Do., for India .....	1 1 0	Contributions .....	12 9 8	Dorchester—	
Winter, T. B., Esq. ....	2 0 0	Do., for China .....	3 10 6	Contributions .....	0 12 0
			23 14 0		
		Less expenses .....	1 10 2	<b>DURHAM.</b>	
<b>DONATIONS.</b>			22 3 10	Hartlepool—	
Mr. George Pinch, of	0 12 0	Wantage—		Collection, for China	1 5 0
H. M. S. "Conqueror"		Collections .....	11 5 2	North Shields—	
Mrs. Goodale, Derby, for	1 0 0	Contributions .....	9 7 10	Collection, for China	0 17 3
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		Less expenses .....	0 12 0	Collection, Bethesda	
			20 1 0	Chapel, for China ..	3 18 1
<b>LEGACY.</b>				Contributions .....	2 5 0
Spires, William, Esq., The					
late, of Birmingham...	50 0 0			<b>GLOUCESTERSHIRE.</b>	
		<b>BUCKINGHAMSHIRE.</b>		East Gloucestershire Auxiliary—	
		Wraybury—		Contribs., on account	25 0 0
<b>LONDON AND MIDDLESEX.</b>		Collection .....	2 11 0		
Brixton Hill, Salem Chpl.—		Boxes .....	2 9 0	<b>HAMPSHIRE.</b>	
Contribs. for Rev. A.				Ashley—	
Hobbs, Jessore .....	1 2 6			Collection .....	1 3 0
Edmonton, Lower—		<b>CORNWALL.</b>		Crookham—	
Contributions from 1st		Grampond—		Contributions .....	2 10 0
Baptist Church .....	0 18 6	Collection .....	4 12 8		
Do., Sunday School	0 12 1			Lymington—	
Hammersmith—		Hayle—		Collections .....	7 13 3
Juvenile Association	13 1 7	Collections .....	2 3 8	Contribution .....	0 16 4
		Contributions .....	5 0 0	Do., Juvenile .....	4 10 0
Walworth, Arthur St.—			7 3 8		
Collections .....	10 17 10	Less expenses .....	0 6 0		
Contributions .....	6 14 5		6 17 8	Less Deputation	
	17 12 3			expens. 0 18 0	
Less expenses .....	0 11 6	Redruth—		Other do. 0 8 6	
	17 0 9	Collections .....	11 5 0	Irish Soc. 1 0 0	
		Contributions .....	19 18 3		
			31 3 3		
<b>BEDFORDSHIRE.</b>		Less expenses .....	0 14 6		
Bedford—			30 8 9	Milford—	
Contribs. for N. P. ..	1 5 6			Collection .....	1 13 6
		<b>CUMBERLAND.</b>		Sway—	
		Carlisle—		Collection ..	0 10 0
<b>BERKSHIRE.</b>		Contributions .....	1 5 0	Wallop—	
Abingdon—		Do., for China ..	0 15 0	Collections .....	1 3 4
Collections .....	5 4 4	Maryport—		Contributions .....	5 13 2
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Do., for China .....	25 5 0	Ashburton, &c.—		Donation .....	5 0 0
	65 0 3	Collections .....	2 13 6		
Less expenses .....	1 7 6	Less expenses .....	0 2 0	<b>KENT.</b>	
	63 12 9		2 11 6	Brabourne, Bethel Chapel—	
		Devonport, Morice Square—		Contribs., for W. & O.	0 8 8
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Contributions .....	16 2 9	Contributions .....	1 13 2	Collections .....	5 0 0
	20 19 4	Stoke Gabriel—		Boxes .....	2 15 0
Less expenses .....	0 11 0	Contributions .....	1 5 6		
	20 8 4	Tavistock—			
		Contributions .....	2 2 0	Less expenses .....	7 15 0
		Upottery—			0 5 0
		Contributions .....	1 0 0		7 10 0

	£	s.	d.
Lee Chapel—			
Sunday School, by			
Y.M.M.A. ....	1	13	10
Sevenoaks—			
Collections .....	7	5	4
Contributions .....	7	2	0
Do. for Rev. W. K. Ryerofs, N. P. David .....	8	10	0
Tunbridge Wells—			
Collection .....	14	13	1
Expenses .....	3	10	4
	11	2	9
Woolwich, Queen Street—			
S. School, by Y. M. M. A. ....	1	14	9
LANCASHIRE.			
Bootle—			
Juvenile Society, for Rev. W. K. Ryerofs Schools .....	2	10	0
Liverpool—			
Collections .....	70	0	9
Do., Atheneum, Brunel St., Everton .....	9	19	0
Do., Toxteth Hall ..	1	1	0
Contribs., Pembroke Chapel .....	0	10	0
Do., for China .....	10	0	0
Do., for Italy .....	9	11	6
Do., Africa .....	0	5	0
Do., India .....	0	5	0
Do., Juvenile, Brunel St., Everton ..	3	18	5
Do., Stanhope St., Welsh .....	3	13	4
Do., Athol Street, do. ....	3	4	3
Do., Soho Street ..	3	7	2
	116	16	0
Less expenses ....	10	13	0
	106	3	0
LINCOLNSHIRE.			
Great Grimsby—			
Collections .....	5	3	3
Contributions .....	12	5	1
	17	8	4
Less expenses ....	0	19	0
	16	9	4
Boston—			
Collections .....	2	3	9
Contributions .....	3	9	10
Do. for N. P. ....	0	15	6
	6	9	1
Less expenses ....	0	12	6
	5	16	7
Lincoln, Mint Lane—			
Contributions .....	20	2	3
Quadring Eandike—			
Contributions .....	5	0	0
NORTHAMPTONSHIRE.			
Brayfield on the Green—			
Contributions .....	1	11	10
Culworth—			
Contributions .....	1	15	8

	£	s.	d.
Cold Ashby—			
Contribution, for China .....	0	10	0
Great Holton—			
Contributions .....	1	11	0
Helmlden—			
Contributions .....	1	0	0
Do. for China .....	8	8	0
NOTTINGHAMSHIRE.			
Carlton-le-Moorland—			
Contributions, less P. O. order .....	1	5	9
Collingham—			
Collection (less expense) .....	4	10	4
Contributions .....	4	3	3
Do. S. School .....	1	6	5
Grantham—			
Collection .....	0	8	8
Loscoe—			
Collections .....	2	5	0
Newark—			
Collections .....	2	10	6
Contributions .....	5	2	1
New Basford—			
Collection .....	5	0	0
Nottingham—			
Collection, Pub. Meetg. Do., George St. ..	6	1	1
Do., Circus Street ..	11	0	10
Do., Circus Street ..	10	2	10
Contributions .....	96	1	0
Do., Juveniles .....	5	11	2
Do., for Mrs. Anderson's School, Jessore ..	10	0	0
Do., for China .....	3	0	0
Southwell—			
Collection .....	1	10	0
	170	7	11
Less expenses ....	5	5	9
	165	2	2
SHROPSHIRE.			
Bridgnorth—			
Collection .....	5	9	7
Contributions .....	3	0	0
Do., Sunday School ..	1	15	5
	10	5	0
Less expenses ....	0	8	0
	9	17	0
SOMERSETSHIRE.			
Bristol Auxiliary—			
Legacy of late Mrs. William Weston, of Bristol .....	45	0	0
Contributions on acct. ....	55	0	0
STAFFORDSHIRE.			
Tipton, Prince's End—			
Collections .....	10	1	5
Contributions .....	3	6	1
Do., Sunday School ..	1	0	10
	14	8	4
Less expenses ....	1	3	4
	13	5	0
SUFFOLK.			
Suffolk Auxiliary—			
Contributions on acct. ....	60	0	0
Bilderstone—			
Collection .....	3	0	0

	£	s.	d.
Somerleyton—			
Contribs. for education of Boy in Mr. Pearce's School ..	6	8	0
Do., for education of Girl in do. ....	3	5	0
Do., for King's son in Mr. Saker's School ..	1	7	0
Do., for little Girl in Mrs. Saker's School ..	1	2	6
Sudbury—			
Collection for W. & O. ....	1	6	0
SUSSEX.			
Battle, Zion Chapel—			
Collections .....	4	6	6
Contributions .....	3	17	8
	8	4	2
Less expenses ....	0	7	6
	7	16	8
Brighton, Bond St.—			
Collections .....	10	17	11
Contributions .....	2	13	0
Lewes—			
Contributions on acc. ....	26	0	0
WARWICKSHIRE.			
Birmingham—			
Contributions on acc. ....	22	0	0
Do., for Rev. H. Heining, Benares ....	3	10	0
WILTSHIRE.			
Shrewton—			
Contribution .....	1	0	0
YORKSHIRE.			
Horsforth—			
Collection .....	8	0	0
SOUTH WALES.			
CARMARTHENSHIRE.			
Carmarthen, Tabernacle—			
Collection .....	7	5	2
Contributions .....	23	9	5
	30	14	7
Less expenses ....	3	12	6
	27	2	1
Saint Clears, Zion—			
Collections .....	4	12	8
Contributions .....	16	17	4
	21	10	0
Less Baptist, Irish, & Bible Tran. Soc., and expenses .....	6	10	0
	15	0	0
GLAMORGANSHIRE.			
Bridgend—			
Collections .....	1	5	7
Contributions .....	2	19	6
Cardiff, Bethany—			
Contribs., on account ..	25	0	0
MONMOUTHSHIRE.			
Abergavenny, Frogmore St.—			
Contributions .....	14	13	7
Do., Collections .....	6	1	1
Contributions .....	3	5	3
Do., S. School ..	1	0	0

£ s. d.		SCOTLAND.		£ s. d.	
Abersychan—		Aberdeen—		Greenock—	£ s. d.
Collection .....	2 15 2	Col., John St. Chapel		Col., Burn St. West	
Contributions .....	6 5 0	for China .....	2 0 8	Chapel, for China...	1 11 6
Do., S. School .....	1 6 0	Contribs., for do .....	7 15 0	Contrib., for do.....	3 5 0
Ponthier—		Edinburgh—		Montrose—	
Contributions .....	9 9 7	Collection, Dublin St.		Col. for China, after	
Pontrydryn—		Chapel, for China .....	2 13 0	Lecture in Congreg.	
Contributions .....	1 18 6	Contribs., for do.....	7 0 0	Chapel .....	5 0 6
Pontypool, Crane Street—		Elgin—		Perth—	
Contributions .....	5 9 8	Contribution for Rev.		Contribs., for China..	14 17 6
Contributions .....	4 3 10	J. C. Page's Chapel,	0 2 6	Rothsay—	
		Glasgow—		Col., for China .....	1 13 0
Less expenses ..	4 13 0	Col., Nth Frederick St.		Stirling—	
		Chapel, for China..	1 6 6	Col., for China .....	1 5 0
		Contrib., for do.....	3 0 0	Contrib., for do.....	0 7 6
	57 5 6				
	52 12 6				

*Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.*

£ s. d.		£ s. d.		£ s. d.	
Peter Broad, Esq. ....	2 0 0	John Rains, Esq. ....	2 2 0	Other sums under £1 ..	2 0 0
Samuel Gale, Esq. ....	1 0 0	Other Sums under £1 ..	7 9 6		
W. Vorley, Esq. ....	1 0 0	BRISTOL AND CLIFTON.			
Lady Havelock .....	2 2 0	BATH.			
J. B. Bacon, Esq. ....	2 0 0	Friends by Rev. D. W..	1 0 0	Rev. T. S. Crisp .....	1 0 0
Mr. and Mrs. W. Gover	2 0 0	Friends at Somerset St.		Mrs. C. Norris .....	1 0 0
Two friends, one C.M.M.	1 5 0	Chapel .....	3 17 3½	A Friend .....	1 0 0
W. K. Jameson, Esq. ..	1 1 0	Kensington Chapel (Dr.		Rev. W. T. Cross .....	1 0 0
Salem Chapel, Brixton	3 5 3	Winslow's) ..	3 7 8	T. W. ....	1 0 0
Hill .....		C. S. W. ....	2 0 0	F. Fry, Esq. ....	1 0 0
W. A. Butterworth, Esq.,	2 2 0	Mrs. General Marshall ..	1 0 0	Thomas Fox, Esq. ....	1 0 0
Surbiton .....		Thomas Thompson, Esq. .	1 1 0	Friends at Buckingham	
G. B. Woolley, Esq.,	3 3 0	J. W. Temple, Esq. ....	1 0 0	Chapel, Clifton .....	3 9 0
Hackney .....		E. Hancock, Esq. ....	1 0 0	Miss Heathcote .....	2 0 0
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Cambridge .....		Mrs. Ames .....	2 0 0	S. Leonard, Esq. ....	1 0 0
				Other sums under £1 ..	9 11 0

### *Contributions received for the Grande Ligne Mission, Canada.*

A Baptist .....

10s.

P. Q., Manchester.. £5.

Anonymous, Lytham.. £2.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Oct. 26; Milbourn, T. K., Oct. 29; Sakre, A., Oct. 29; Smith, R., Oct. 30.  
 VICTORIA, Pinnock, F., Oct. 18.  
 AMERICA—TORONTO, Warren, N., Nov. 29.  
 ASIA—BENARES, Heing, H., Oct. 3; Parsons, J., Oct. 21.  
 CALCUTTA, Lewis, C. B., Oct. 22.  
 CHEEFOO, Hall, C. J., Sept. 20, Oct. 14.  
 CHURAMONCOTTE, Hobbs, W. A., Oct. 7.  
 COLOMBO, Allen, J., Oct. 30; Lecchman, G. W., Nov. 15.  
 DACCA, Bion, R., Oct. 15.  
 DELHI, Evans, T., Oct. 18, 20; Parsons, J., Oct. 30.  
 GYA, Greiffe, E., Oct. 1.

JAPAN, RAYA GAWA, Goble, J., Aug. 22.  
 SERAMPORE, Dakin, E., Nov. 7.  
 AUSTRALIA—CASTLEMAINE, Smith, J., Oct. 25.  
 BAHAMAS—INAGUA, Littlewood, W., Nov. 5.  
 NASSAU, Davey, J., Nov. 23.  
 FRANCE—MORLAIX, Jenkins, J., Dec. 6; Monod, A. W., Dec. 2.  
 HAYTI—JACMEL, Bouhon, V. E., Nov. 9; Wobley, W. H., Nov. 9.  
 JAMAICA—ANOTTO BAY, Jones, S., Nov. 6, 23.  
 FALMOUTH, Lea, T., Nov. 23.  
 FOUR PATHS, Clayton, W., Nov. 19.  
 KINGSTON, Oughton, S., Nov. 24.  
 MT. HERMON, Hume, J., Nov. 7.  
 SPANISH TOWN, Phillippo, J. M., Nov. 23.  
 SWITZERLAND—BERNE, Wenger, J., Dec. 10.

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# THE MISSIONARY HERALD.

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## THE BRAHMO SOMAJ.

ON a Wednesday evening in April, 1856, in company with the late excellent missionary, the Rev. J. Lacroix, I visited the hall of the Brahmo Somaj. It is situated in the great thoroughfare of Calcutta, called the Chitpore Road, and in the midst of the native section of the city. We entered the lower part of a large native house, and ascending a long flight of stairs, found ourselves in a room, or hall, nearly a hundred feet in length, but of narrow proportions, with benches rising from the centre on either side. Each bench would hold five or six persons. In the centre the hall was paved with marble. Against the wall was a dais, or raised platform, of marble slabs, reached by three steps, occupying a very shallow recess. Opposite to this, in a kind of bow window, was another platform, covered with red cloth, which we soon found to be the seat of three native musicians.

When we entered there were about thirty persons present. Gradually the place filled up, and by the end of the service there were probably one hundred and thirty individuals in the hall. Soon after seven o'clock, two pundits ascended the dais, clad in muslin of great fineness and purity. They seated themselves cross-legged on the dais, and spread out, on two marble stools before them, the manuscripts from which they proceeded to conduct the service. They began by intoning some Sanscrit slokas, or verses, extracted from the ancient Shastres, and then explained them in Bengali, occasionally interspersing prayers in the same monotone. Once the whole assembly bowed in the attitude of adoration. The general subject was the attributes of the Deity, and in the course of the reading one of the pundits enunciated a long list of qualities which the Deity does *not* possess, the other responding with the attributes which were positive, or antagonistic to the negative. Thus, as the one declared that God was not long, was not short, was not air, was not earth, was not merciful or pitiful as is man; the other proclaimed God to be infinite, spiritual, clement, and kind. This was followed by a discourse from one of them on the manifestations of the divine attributes in nature. "Thus," he said, "who can look upon the sky, the sun and stars which adorn it, some the places of inhabitation, others suns, centres of systems like our own, and not recognize the power, majesty, and glory of Him who formed them." A quarter of an hour was spent in enlarging on this topic. As the pundit finished, a Bengali gentleman, named Debender Nath Tagore, the leader of this movement, came forward, and standing before the dais addressed the assembly for some twenty minutes. The substance of his discourse was the mutability of human things and the necessity of religion. He pointed out how, amidst all the uncertainties of the present, its vicissitudes, anxieties, and labours, one thing is certain—we must die. No one can escape *this* doom: all earthly things then leave us. But there is one

friend that will cling to us under all circumstances, that will follow us wherever we go, whom affliction will not frighten, whom death cannot hurt—that friend is Religion. This friend will cleave to us amidst all changes, and survive the tomb. Now, in order to be religious, one must study the works of God. He is holy. We must become holy, and strive to assimilate our character to His.<sup>1</sup>

Such was the general nature of the address delivered by this Bengali Babu to his fellow-countrymen, and which was listened to with very great attention.

The service closed with hymns sung by one of the musicians, with the accompaniment of the native guitar and tantom. It was a monotonous hum, minor in tone, with florid turns occasionally introduced.

The rise of this sect of Theists in Bengal is a phenomenon not to be overlooked in our estimate of the progress of Christianity in that land. In the whole of the service there was not a word of controversy, nor was there the slightest reference to Christianity; and yet it had been impossible for these Hindus to have arrived at such a belief, or number of beliefs, about God, unless the doctrines of the Bible had been first disseminated. On inquiry I found the body to be numerous. I was informed that there were at least a thousand registered members in all parts of the country. Indeed I met, in many parts of India, with individuals, who professed to hold the Brahmist faith.

The origin of this sect must be traced to the writings of the late Ram Mohun Roy. He affirmed that the original doctrine of the most ancient Vedas was a pure monotheism; that the Hindus in the early ages of their history worshipped the one true God. He therefore founded a new society on this basis, in 1828. Under the title of the Brahma Somaj (followers of one God), its members were accustomed to assemble for worship, making the Vedas the text-book of their theology and prayers. They renounced all the later Shastres as false, idolatrous, and of pernicious morality. They sought to lead back their countrymen to the pure truth of their ancestral religion.

The society made but very little progress, and on Ram Mohun's departure for England, rapidly declined. Six years after his death it was revived (in 1839), but on an enlarged basis. English education had made great progress in Calcutta. The fountains of western science had commenced to flow through the land, and the ancient documents of the Hindu faith were better known and understood. Vedantism, as Ram Mohun Roy's system was called, was then found to be essentially pantheistic. The Vedas were discovered to be full of errors of fact, of science, of history, and pervaded with the elements of idol-worship. They were accordingly abandoned, and a system of eclectic theism was substituted in their stead. This took place about 1854. In three lectures which were published in 1855, the Brahma Somaj entirely repudiated the Vedas, and the "volume of nature" was declared to be the basis of their creed. They now boasted that the "doctrines of the Brahmists were founded upon a broader and a more unexceptionable basis than the Scriptures of any single religious denomination on earth." They claimed to select the articles of their creed from the books of all religionists, the Christian religion included, and to enfold in their belief all the mighty truths which science or nature could teach. Their theology, they said, was the result of logical processes, of close reasoning on the facts of creation and their cause.

But the sect has now entered on a third phase ; and from publications issued during the last year, it appears that the religion of reasoning and of nature is discarded for a religion of Intuition. Five years ago Brahmins stood upon the firm basis, as it was deemed, of logic and nature ; *now*, we are informed that "Brahmism stands upon the rock of Intuition—is founded upon those principles of the mind which are above, anterior to, and independent of reflection." Such is the language of the fourth of the series of tracts issued in September, 1860, with the title of "The Basis of Brahminism." It is no longer in the Vedas, as in the beginning of the movement, nor in induction as in 1855, but true religion is found "in the depths of human nature."

Curiously, there accompanies this new phase a denial of the possibility of a book revelation, meaning of course the Christian Scriptures. These neophytes of an Intuition religion affirm that their creed does not depend on any human utterance or writing. It is a universal and absolute religion, and no teacher, no idea, no abstract proposition, acts a mediator between them and God ; they stand before their Father face to face. Yet, oddly enough, the adoption of these notions is concurrent with the spread in India of the writings of Francis Newman and Theodore Parker, whose very words these Bengali intuitionists employ. So that, after all, their faith does not come from a perusal of the "depths of human nature," but from books, which unhappily scatter the seeds of infidelity wherever they come. Indeed the last of the series of tracts consists of extracts from the above and other similar writings.

The effect of these writings is not favourable to the reception of Christianity by those who read them. It is true that they effectually destroy all faith in Hinduism, but at the same time they encourage a taunting tone of antagonism to the Christian Scriptures. Still the movement is a notable phenomenon in the process of that regeneration of the Hindu mind which is unquestionably in progress. It has some remarkable resemblances to a like state of thought which attended the incoming of the Gospel into the schools of Greece, and among the rhetoricians and poets of Rome ; and it is not without some favourable influence on the superstitious practices and social life of the Hindu people. The Brahmists are ardent advocates of widow remarriage, are the enemies of idol-worship, Kulinism, and priestcraft. Gradually they are emancipating themselves from the trammels of caste, and setting aside many foolish social customs. Many of them have commenced the education of their wives and daughters. By their example they encourage others, and by their activity in scattering information, both literary and scientific, they are preparing the way for that great revolution in sentiment which impends in India.

The Brahmists consist chiefly of the class which has been educated in Government schools and colleges.\* Very few indeed of the young men educated in missionary institutions have joined them. This circumstance is an encouraging one, as indicating that the hostile attitude assumed by the Brahmists towards Christianity arises chiefly from ignorance, while at the same time we have a striking proof of the beneficial effect of the Christian education which the missionaries have so largely given. And with regard to the former, the language of the eminent missionary,

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\* The number of Brahmists in Bengal is stated to be at the present time nearly 1,700 persons.

Dr. Duff, is not without much encouragement : " Seeing that the Brahmos started some forty years ago from rampant idolatry, and have been travelling along successive stages of Vedantism, New Vedantism, Natural Monotheism, and New Intuitionism, there is reasonable hope that many of them are on the road to positive belief, which they will find in revealed religion, which is Christianity alone." E. B. U.

## NATIVE CONVERTS IN DELHI.

BY THE REV. D. P. BROADWAY.

AMAN-UT-ULLA. This is an educated man, and lived by soldiering ; he served in the British Army for several years before the Rebellion, and also after it.

I have a preaching stand near a police station, in which he was employed, and whenever I went there, if he was not on duty, he attended and listened to the word attentively. One morning he followed me home and expressed a desire to become a christian, stating that he was thoroughly convinced that Jesus Christ was the son of God and the Saviour of sinners ; he also seemed to be tolerably well acquainted with the Gospel.

During his probation he manifested such a good and pleasing spirit, that I could harbour no doubts respecting his sincerity, and fully expected he would turn out a very exemplary christian, but I have been sadly disappointed. After his admission into the Church he continued to go on very satisfactorily, but in the last few months grew careless and cold, and then of course fell into sin, and we have been obliged to exclude him from Church membership. He has acknowledged his guilt and seems to feel it, and it is to be hoped by the blessing of God, he will not be lost. It appears he was led astray by some of his relations and former associates, who did not discard him on account of the step he had taken. He continued to mix with them freely and unguardedly. But under all circumstances these occurrences are painfully disheartening to the missionary. From several such occurrences in my branch of the mission it is evident that very great caution is necessary to be observed in the admission of candidates into the Church, and that it is not good for young converts to live among their Heathen and Mahomedan friends ; because, though they may not in every instance be able to reclaim them, or to take them into caste again, still they will not fail to do their best to cause them to commit some fault, and thus render them unfit for christian communion.

MOOTI LAL, alia<sup>e</sup> Mutti, is an orphan boy. I found him on the banks of the river Ganges, near Raj Mahal, about five years ago. I have not been able to ascertain anything respecting his parents ; he was too young to be able to give a reliable account of them, but it seems they must have been Hindoos of the Vaishya sect. He is a very well behaved, good little boy, and seldom needs correction. He is fond of attending places of worship, sings the Bhajun's hymns got up by our Monghir brethren beautifully, and tries to impart to others whatever he knows of the Lord. He is very eager to learn, but his studies have been very much retarded by my removals and other causes : yet still he can read Urdu and Hindi pretty fluently, and should he continue to go on as he has hitherto done, he is likely to make a very useful hand in the mission.

One day he saw a lad not much older than himself baptized by Brother Parsons ; he seemed to be quite delighted with the service, and as soon as it was over he ran to Mrs. Broadway, told her all about it, and wished to know

why I did not administer the ordinance to him, since he believed in the Lord Jesus Christ, and knew more of him than the boy to whom it had just been administered. But when it was pointed out to him what a serious matter it was, and it would be well for him if he waited a few years longer, he was satisfied.

## INDIAN LAW COURTS.

SOME recent events connected with our mission in Benares have furnished a curious illustration of native habits, and of the administration of the law in the courts of Northern India.

Some years ago the Society purchased of the Government of India, at public auction, the present mission premises, which consist of a house large enough for the residence of two missionaries and their families, and a compound, or surrounding court, of considerable extent. The house possesses a large hall, well fitted for assemblies of natives, and, from its proximity to the city, the missionaries are able, in a few minutes, to reach its crowded ghauts and bazaars.

In the beginning of last September, the Rev. H. Heinig received a summons from the assistant magistrate, Mr. Loch, to appear at his court. The summons briefly stated that six persons, who are zemindars, or landholders, had complained against the missionary concerning the mission ground; but of the nature of the complaint he could learn nothing. Some persons, however, informed him that the Government had issued orders to all landholders to bring any complaint they had into court within the next two years, after which none could be entertained. It does not appear that any such orders have ever been issued. The story was probably only one of the thousand rumours which are ever circulating among the natives.

Mr. Heinig at once wrote the magistrate, who fixed the next day to see him. Although the summons specified the 14th day as the day of hearing the complaint, he found that it was fixed for the 4th, doubtless by the connivance of the officers of the court, that the case might be decided in his absence. He then learnt that the plaintiffs claimed certain rights over the mission-premises, and especially to fix a rent, or land-tax upon them. How they came into the Society's possession was explained by Mr. Heinig, and finally the 11th day was fixed for the hearing of the cause. To facilitate his proceedings, Mr. Heinig found himself obliged to engage the services of a native lawyer, called a Mukhtiar.

As the papers were handed into court, it was found that the plaintiffs were children or grandchildren of those who, eighty or ninety years ago, were owners of the land, and, notwithstanding that deeds were exhibited showing the subsequent sale of the property, on the strength of this ancient possession by their ancestors, the plaintiffs now claimed the right of ownership.

Several delays took place, the mukhtiar of the plaintiffs striving in every way to ignore the papers of Mr. Heinig. At length the 21st day was fixed for the hearing, and Mr. Heinig was in attendance; but the parties did not make their appearance. At length, three days after, when they knew that Mr. Heinig would not be in the court, they managed to get the case called on. This they could easily arrange by tampering with the honesty of the native officials. To Mr. Heinig's surprise, on the evening of the 24th day, his mukhtiar came and said, that, after three hours' hard fight, the magistrate had decided in the Society's favour, and dismissed the case with costs.

A copy in English of the magistrate's decision is before us, and it is a curious specimen of India law judgments; we will quote the conclusion:—

"It appears that Government originally obtained five bigahs (a land measure) from Sudholall, who, in 1218 hegira, purchased it from Ajaib Singh's wife Goolabkoor, who, in turn, purchased it from somebody else. Government also pur-

chased, at the execution of some civil court decree, bigahs 1 19 6. These two patches together were sold, by order of Government, No. 1884, dated Oct. 4th, 1852, for rupees 6,000, to the defendant (Mr. Heinig). Under these circumstances, I scarcely think the plaintiff has the right to tax it; nor do I think he has a right to retax the other patch, for which the defendant already pays an annual ground-rent of rupees 82. Under the above circumstances, I dismiss the claim with costs, and declare the bigahs 6 19 6 rent free in perpetuity."

Thus the insidious attempt to deprive the Society of its property has failed. But it is only a fair specimen of the uncertainty of all land tenures in India, and the litigation to which Europeans have been continually subject. The recent changes announced by Lord Canning, affecting the land tenure of India, will give a security to all classes which hitherto has not been enjoyed.

The affair was not finished without an attempt on the part of Mr. Heinig's own mukhtiar to make much gain out of it. He made a claim for £30 as his charge for the defence. At length he was content to receive £2.

Mr. Heinig continues to preach daily in the bazaars of this great city. Benares is ever crowded with pilgrims from all parts of India, so that the auditors are ever changing. But multitudes carry with them into the remote districts of the country some knowledge of the Gospel, and copies of the Scriptures, or tracts, which are able to make them wise unto salvation.

One young man has been for some time with the missionaries to qualify himself as a preacher. He was trained in the Normal School, where he first received his impressions of the truth of Christianity by reading the Word of God. He is a Hindu of the Kaysth caste.

The rainy season has brought a destructive flood on Benares, so that whole streets have been levelled to the ground. The Rajah of Benares was induced by his priests to make an offering of 1,600 quarts of milk to Gunga, the goddess of the river, to stay the rise of the waters. He also presented her with a small silver cow and a small golden bullock: nevertheless the Ganges continued to swell, and for three days after to commit fearful ravages.

## A MISSION TOUR TO COMILLAH, BENGAL.

BY THE REV. R. BION.

*(Continued from our last.)*

One day two Musalman Talukdars, or landowners, with their ryots, remained with me for nearly half a day. One of them complained bitterly of the injustice he had received in lawsuits, and was loud in his complaints against the bad government of the land. I granted that many have to suffer innocently, but that after all they are far better off than they ever were before the English came into possession of India. The other was more quiet, and made but few remarks on this subject. I then introduced religious conversation, but it was plain that they had little relish for such things, and when arguments against the Qoran were adduced to cut short the discussion, they denied various statements of their own book.

Our Talukdar, a Hindu, paid daily visits and listened with much attention to the gospel; he even came to our worship on Sunday, and felt very pleased with all he saw and heard. This man has shown our Christians great kindness, and protected them at various times from troublesome villagers. Another regular visitor was the village barber. This man appeared always happy, and brought some news every day from the village. As there was a young couple among our people to be married, he of course, spread this news, and they all hoped the ceremony would take place on the spot. In this they and I were disappointed, for the Magistrate, the present marriage registrar, objected to go there, and the marriage was subsequently performed in Comillah. Hitherto

the native Christians have not obtained the services of this barber; he is willing to do the work, but the villagers, threaten to regard him as an outcast, should he shave the Christians. I shall probably be obliged to appeal to the Magistrate for an order in their favor, if the villagers do not yield in this matter. One evening this barber saw my telescope, and was curious to know what wonders could be seen through it. I put it to his eye, and he burst into a rapturous laugh. He took the telescope, gave it to the Talukdar, and said: "Make one eye blind, look with the other, and then that village far off over there will come by magic to this place, and you see cows, men, and huts all before you. So the telescope went from one hand into another, till some fifteen had looked through it. Some said: "I can see nothing at all, it is all black before me." Others saw better and made fun of them, and the whole ended in laughter.

One day an intelligent Musalman came from a village ten miles distant, and sat with me half a day. He read Hindustani and Bengali fluently, and knew Arabic and Persian. The man came all this way to hear what was written in the former four books, (the Bible) especially about Jesus Christ. I answered all his inquiries gladly, the more readily because his whole manner was different from that of other Musalmans. He seemed to be struck with the way of salvation through our Saviour, and especially with his atonement for sin. He often remarked, If these things are written in the Psalms and Prophets and the gospel, why can they not be found in the Qoran? I replied; Because the Qoran is no revelation from God, but only a book of Muhammad. I then mentioned some of the statements of the Qoran regarding heaven, and compared them with those of the Gospel. At last he said; "Can you give me some of the four books?" Upon this I brought him Genesis, the Psalms, and a New Testament. These he wrapped carefully in a piece of cloth and said: "I will read them every day; for they are Allah's kalam; but should I wish for explanations, where can I find you again?" He was told that there was a preacher residing here always, and another at Comillah, and he would be welcome whenever he might like to pay a visit. He then took leave, assuring me that it was God who put it into his mind to visit this place; and that the words he had heard to-day stuck in his mind, and, if Allah pleased, he would come again.

Some Hindus, who at present keep back for fear of man, also called on me, and I urged them to trust in the Lord, and follow up their convictions. Perhaps they may yet come forward and join our church.

I had daily worship with the native Christians, expounding parts of the Bible, and at a church meeting accepted 5 candidates for baptism. Two of them, a man and wife, were new converts from this place, and three of them belonged once to my Dayapore church, but were for some 8 years connected with the chaplain at Dacca. I spent one Sunday at Jangalia, and it was a blessed season to us all. In the morning after service I baptized these 5 persons in a tank close by. A good many Hindus and Musalmans of both sexes were present, and surrounded the banks of the tank. One of these spectators has since come forward, and will probably be baptized on my next visit. At noon I had a Bible class with about 12 children, who rejoiced me greatly by their good answers. In the evening I administered the Lord's supper to the church, and the chapel was crowded with Musalmans and Hindus. The greater part are Dayapore Christians who have settled here. Their cheerful and good singing did my heart good, and they have attained a high reputation among their heathen neighbours for their singing ability. The Mahant lately got up a singing party, and invited the Talukdar and the villagers to it; but they refused, saying, that since they heard the Christians sing, they detest such songs as his. They come over every Sunday and attend our worship. There are now 15 members, and 4 or 5 candidates for baptism, connected with this new place, and there is ground to look for steady increase.

At last I had to take farewell of my people, and started early on an elephant to Comillah. There I stayed 9 days. My native preachers, having their boat

close by, preached as often as the weather permitted. Once, when preaching with them in the middle of the bazar, we had a very large but boisterous crowd of hearers. One among them, a Musalman, interrupted me several times during my address, but I heeded him not. He called out so loud that at last I had to stop, and then said to him: "I know what you want to ask, is it not this: 'Whose Son is Jesus Christ?'" He shouted Ha, ha, (yes, yes!) "Well, I will answer you this after I have done," and then preached on.

The native church is rather small, owing to removals and deaths. There are only 10 members, including the native preacher, with about 8 boys and girls, some of whom are nearly grown up. Every morning during my stay I had worship with them, and on Sunday preached twice in Bengali and once in English, in the Judge's house. Now and then some one drops into the village for conversation, and frequently the schoolboys annoy the preachers with conceited impertinent conduct. Repeated requests have come from Noacally or Suderam from Roman Catholics to preach to them, and I hope to visit that place in September or October, and endeavour to carry the gospel to the regions beyond Comillah. At Minamatti the native preachers preached at a hât, or market, during our stay, and had a very encouraging audience. At Jafferganj we all preached at a hât, Musalmans were the greater part of our hearers and they appeared not very anxious to hear. Distributed books there. At Muratnagar, at a hât, the Gospel was much better received, and many heard gladly and took books. At Lollpur, all on the Gumti, we had a very large congregation, who heard well till the end. Then an old disputer got up and asked: "Tell me what form or fashion has God?" I told him that we answered him this question over and over on our visits, and that he must know it by this time, if he had another subject for controversy we will gladly enter into it, but of this old one I was tired. He had a string of questions to answer, which took up much time, and they remained until it grew dark, and then took the last tracts and gospels we had in the boat. The Jaggernath's car here, with its filthy and shocking embellishments, is a disgrace to the authorities in Comillah. Let them at once pay a visit to the bazar, and order such an insult to every decent man to be put out of sight. There is a law, I believe, against exhibiting such abominations in public places: why is it not enforced in the Tipperah district?

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## THE BUDDHISTIC ATHEISM OF CEYLON.

BY THE REV. CHARLES CARTER.

The buddhist, except so far as the light of christianity may have dawned upon him, will not stand accused of having rejected the idea of an all perfect creator, God, for he never had it. From his earliest infancy he has been taught to receive with the most implicit and unquestioning confidence whatever is written in his sacred books, and to believe as an article of religious faith the most ridiculous falsehoods. He cannot remember the time when he first stood in the presence of an idol, and, raising his little hands, bowed in worship. The feeling of reverence and awe with which he comes into the presence of an image of Buddha dates prior to the earliest records of memory; and a conviction has taken possession of his mind—how, he cannot tell—that his worship is not in vain, and that, though Buddha does not exist, his influence or affatus does. His ideas of Deity are of the darkest and most debasing kind. The word God, as designating a single supreme being, has no place in his vocabulary. In his estimation there are, or may be, for ought he knows, as he has been told, 330,000,000 of gods. These beings differ amongst themselves in happiness and dignity to-day, and to-morrow may differ as much in misery and degradation. They have had a commencement to their existence, and they will have an end. They are all, in point of authority, pretty much on the same level, and at some future time many of them will be each other's companions as men or demons, or



some other order of beings. They are supposed to have some power over the inhabitants of this world for good or for evil, differing not so much in kind as in degree from that exercised by a powerful and absolute human monarch ; and their favour or vengeance is invoked accordingly. That all these things are vanities and lies, is a thought that never enters the mind of the ordinary buddhist, and one which is not entertained when suggested by others. Since, then, no being whatever with which the buddhist is acquainted, from the very vilest to the highest, not excepting even Buddha himself, is eternal or free from sin during the entire period of existence, what account, we naturally ask, does the buddhist give, or what opinion has he, of the origin of the present order of existing things? He denies that there is an omnipresent, ever living, perfect and only Supreme, who created all ; and, so wise is he, so well acquainted with all the possibilities and issues of things, so thoroughly able to say what an all-perfect God ought and what he ought not do, that he fearlessly denies His existence, on the ground that the sin and misery we see could find no place under the government of such a Being. The commencement of existence is, he says, so remote, that Buddha declared it incomprehensible. Beings now, indeed, pass from one stage of existence to another, or rather, the succession of beings is kept up, in consequence of the moral quality of karma, the merit or demerit of the actions performed by existing beings ; and he contents himself with some vague idea, that beings first came into existence through this same personified impersonality, karma. When he discovers that the acknowledgment of an all-perfect Creator and Governor would convict Buddha himself of the grossest ignorance or impiety, would overturn buddhism, rob him of the foundation of his hopes, and interfere very materially with his temporal welfare, he too often commences to resist the intruder and fortify himself in the ignorance and atheism of his religion.

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### A MISSIONARY'S LIFE IN AFRICA.

The arrival of reinforcements on our missionary field in Africa, has enabled the brethren at once to effect an extension of the sphere of their operations. Our readers have already been informed that Mr. Diboll is about to take up his residence at Aqua town, about three miles from the mission settlement on the Cameroons, and where he speaks of having a small company of persons who readily and attentively listen to the word of God. We now learn that Mr. Peacock has been able rapidly to complete a small house for Mr. Diboll's accommodation, and by the time this will be in our reader's hands, he will have taken up his abode in it.

Mr. Peacock has entered heartily into the work of the mission, and we cannot withhold the following extracts from a recent letter, more particularly as they bear on the character and missionary life of Mr. Saker. Some recent circumstances make it, we think, our duty to publish this unsought testimony to Mr. Saker's worth as a missionary.

From Cameroons, under date Sept. 29, 1861, Mr. Peacock thus writes :—

"The understanding was that I should assist our brother Saker as far as lay in my power. This, I think, has cordially been done, and we have co-operated together mutually and cheerfully in every engagement. We work together, I may say, well, because we appear to have the same views of the great work before us ; not that I shall prove such a champion in the cause in this great mission field as my dear brother Saker has been, and still is. Truly he was raised up for a great work, and amidst all the difficulties that surround him, he accomplishes his work as a workman that needeth not to be ashamed."

"Amidst bodily infirmities and pain he does not stop. He moves like machinery, day by day, in the great cause of our gracious Master. I will just give an outline of his movements. In the day early you will find him translating. You may look for him—he is at the forge, like a blacksmith. Then you

may see him at the cases, in the printing-office, composing. Then it may be he is drawing plans of some work he wishes to be done; then searching the Hebrew to translate some important text; then preaching in Dualla to the natives. Indeed, I could not tell the varied duties he performs daily. How can I but esteem, yea love, such an one, whose heart is so engaged in the work to promote the glory of God in this place. As for me, my abilities are but small compared with his, but I trust the one talent I have the Lord will help me to use to his glory.

"The circumstances of these people require that they should be taught the value of labour as well as the Gospel. I do not wish to undervalue pulpit duties and good preaching, but a man that could do no more would be but a sorry workman on the West Coast of Africa. The working man who has the love of Christ in his heart, and can preach Christ in all plainness and simplicity, is the man that will find work to do for many years to come."

The last remark is full of important truth, and will go far to explain to our readers the manifold employments which fill our missionaries' time. It must not be forgotten that on this coast there are none of the advantages of civilization. All trade is barter; and it is only by gifts of cloth, tobacco, and the like, that the missionaries can secure the fruits of the earth for food. If they want a house, they must build it. They must be both workmen and instructors of workmen. In other lands the missionary can have all his wants supplied if he only possess money to purchase what he needs. In Africa, he must be his own purveyor, his own carpenter and brickmaker, and money is of no use. Thus he depends on stores from England, and on the exchanges he can effect with the natives, for his daily food. Inevitably his day is occupied with manifold secular employments, as well as with exertions for his great object—the evangelization of the people. Here the Gospel is accompanied by the arts of civilized life, and the missionary must be the pioneer of both.

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### RESULTS OF THE JAMAICA REVIVAL.

From the pastors of the churches in Jamaica we continue to receive accounts of the results of the great movement of last year. With the subsidence of excitement there has in some places reappeared the old indifference; but in many more the servants of Christ have had occasion to rejoice over numerous souls born unto God.

The Rev. John Clark, of Brown's Town, says:—"On the 1st of August I had the happiness of baptizing seventy one persons—nearly all the fruit of the Revival. With a large number of the candidates I was greatly pleased. Some of them had passed through the depths of humiliation and sorrow on account of sin, and through faith in a crucified Redeemer had obtained a peace and joy such as I have seldom witnessed. Last week between two and three hundred of the new converts who have been the last six months in our Inquirers' classes applied for baptism. More than a hundred penitent backsliders who have also been about the same length of time on trial, came to seek restoration to the church." Mr. Clark then gives the striking fact that the persons who were so wildly excited at the time of the revival, have in many cases relapsed into indifference or into open sin; but some who were only stricken down have remained steadfast. It would therefore appear that these remarkable developments of bodily affection were by no means a necessary part of the work, or even an indication of the reality of its being of God.

Writing again in the month of December, Mr. Clark states that the results of the Revival have been most gratifying. Of backsliders, not less than one hundred and seventy-four have been received back again into fellowship, while of new converts one hundred and twenty-four had been baptised, forty-eight of whom had previously been members of the Inquirers' classes. On Christmas day he expected to baptize seventy more. It is moreover very satisfactory to find, that of upwards of 700 received as Inquirers, only twenty-five have gone back to the

world. At the same time there has been a remarkable diminution in the number of cases of discipline brought before the leaders of the Church. It would thus appear that the effects of the revival in this district of the island are of the most pleasing kind.

It is with much difficulty that Mr. Clark is able to carry on his seven day schools in which more than three hundred children are instructed. His Sunday Schools contain a thousand. He will be glad to receive assistance towards the maintenance of these important institutions. Among the young people educated in these schools the work of conversion has been most satisfactory and gratifying. They were among the first to seek after salvation, and were less subject to abnormal excitement than any other class of persons who felt the power of the movement.

It was some months after the excitement began in the western part of the island, that it reached the other extremity. Its first appearance at Belle Castle, a station of our native brother Mr. Harris, was on Lord's day the 19th May. There were the usual manifestations of deep feeling, contrition for sin, and the abandonment of a wicked life. At one time quite one hundred persons were stricken in the chapel. The pastor at once sought to guide them in the way of peace, and though often exhausted with the labours thus entailed upon him, he had the joy to welcome many to the Saviour, and to see them obtain peace through his blood.

To the north of Mr. Harris's station is Annotto Bay, the station of our brother the Rev. S. Jones. He also has been favoured with tokens of the divine blessing. In June he baptized thirty-six persons, and in October twenty-five more, while about 200 have been added to the Inquirers' classes. Much, however, of his time is occupied in the erection of his new meeting-house, which makes slow progress; he will yet require a considerable sum to replace the building which was destroyed awhile ago by fire.

Returning westwards to Kettering, the place of Mr. Knibb's residence, our esteemed brother, the Rev. D. East, informs us that the new chapel is entirely finished. It stands really in Duncans, a town which has sprung up at the foot of the mountain on which Kettering stands, and where a large population is gathering. The old chapel was at the top of the mountain, and on the property belonging to the house given to Mr. Knibb by his grateful people. They have long required a new sanctuary. For more than three years Mr. East has acted gratuitously as their pastor, and encouraged them to devote all their pecuniary resources to the erection of the new building. During that time they have collected £292, and have paid over £37 to the widow of their former pastor. The building is of solid masonry, seats 500 persons, and has cost in the whole about £600. And best of all it is crowded almost every Lord's day. Since its completion, Mr. Knibb's son in law, the Rev. E. Fray, has been chosen pastor, and assumed his duties, the people marking their esteem of Mr. East and gratitude for his labours, by presenting him with a gold watch at a cost of twenty guineas.

Our readers are doubtless aware that for the last few years the church at Falmouth (the scene of so many glorious recollections in connection with the labours of Mr. Knibb) has been only periodically supplied with pastoral oversight by Mr. Fray. Various attempts to secure a pastor have hitherto failed, but at length the Rev. Thos. Lea, of Stewart Town, has accepted the unanimous invitation of the church, and entered upon his new sphere of labour on the 15th September. In taking this step he was encouraged by the unanimous desire of his ministerial brethren, and by the hope that he may be the instrument in the hand of God of restoring the church to something of its former prosperity. Our readers will be pleased to know that Mr. Lea is a relation of the honoured man into whose labours he has entered.

In the mountains beyond Montego Bay, the Rev. C. Sibley, has for some years been labouring with encouraging success. At Mount Peto the congregation has so largely increased, that the temporary chapel will no longer suffice. When he took charge of the station in 1838, there were 288 members and 30 inquirers. At the present time the church has multiplied to 501 members and 145 inquirers.

Many of them are the fruit of the revival. The foundation of a new chapel was laid in September last in the presence of an immense congregation. It will probably cost £500, towards which the people have liberally subscribed. His other station at Gurney's Mount has also participated in the refreshing showers of divine mercy.

We will detain our readers only to mention that a native brother from the Calabar Institution, the Rev. J. Maxwell, has taken charge of the church at Fuller's Field in the plain of Westmoreland. Here the revival had a powerful hold. Many have indeed fallen away, but still great numbers have been added to the Lord. It was his pleasure early in the year to baptize upwards of 100 persons, three only of whom have proved themselves unworthy.

As the mists clear away we now see, that with every drawback, the revival movement contained in it the manifest presence of God

### MISSIONARY MOVEMENTS.

**AGRA.**—An interesting conference of the brethren labouring in Delhi, Agra, Chitoura, and their vicinity, was held early in the month of December. The English congregation in Agra is rather low, owing to the sickness, and removal of troops. The Native congregation is in an improved state. There are four or five candidates for baptism.

**MONGHYR.**—The additions to the church during the year are limited to two individuals. The schools are reported as in an encouraging state. Mr. J. G. Gregson has been absent from the station upwards of four months, itinerating in the country around Monghyr.

**JESSORE.**—On the departure of Mr. Anderson for England, Mr. Hobbs has assumed the superintendance of the churches in the north-west part of the district. He states that although the actual number of professed Christians is small, the knowledge of the gospel is widely diffused, and that great changes of sentiment are obviously going on.

**DELHI.**—The Rev. J. Parsons, in greatly improved health, has resumed his work. It is proposed by the brethren that he should, at least for awhile, labour in neighbourhood of Meerut, from whence many pressing requests have come for missionary instruction.

**DINAGEPORE.**—We regret to learn that both Mr. and Mrs. McKenna, have been seriously ill, while on a missionary tour, at Rampore Bauleah, a large civil station on the main stream of the Ganges.

**BRITTANY, MORLAIX.**—Mr. Monod writes that he has been regularly engaged in preaching in French at the chapel in Morlaix. The congregation is small, but he trusts that good is being done. On the 29th December, a meeting for Christian intercourse and communion with all the converts was held at the chapel, Mr. Jenkins taking the Breton portion of the service, Mr. Monod the French.

**JACMEL.**—On the eve of embarkation for Port au Prince, Mr. Bouhon has been suddenly prevented by the premature confinement of Mrs. Bouhon. We sympathise deeply with our dear friends, in the loss of the two infants so unexpectedly born. We may hope, however, that the delay thus occasioned, will not be of long duration.

**TRINIDAD.**—Mr. Gamble at present preaches in a small room in San Fernando, hired at a high rent. He is anxious to proceed with the erection of a suitable chapel. Can any of our readers assist him in this important movement?

**NEW PROVIDENCE, NASSAU.**—The Rev. J. Davey also informs us of the desire of his people to enlarge their crowded chapel; but the estimate of the cost is so heavy, as to place its completion beyond the means of the people.

**JAMAICA, MOUNT CAREY.**—We have great pleasure in informing our friends of the safe arrival at their destination of the Revs. E. Hewett and J. Kingdon, with their families. The voyage was a very tedious one, extending to eight weeks.

HOME INTELLIGENCE.

We have the pleasure to record that after prolonged correspondence, the Treasurer has at length received from the Government of Spain, the sum of 1500*l.*, the compensation granted for the losses of the Society by the exclusion of the missionaries from Fernando Po. It is due to Earl Russell and to his predecessors in the Foreign Office, to acknowledge the kind assistance which has all through been rendered by Her Majesty's Government. It is very doubtful whether any compensation would have been obtained, had not the Society enjoyed the powerful advocacy of the Secretary of State for Foreign Affairs.

NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from December 21, 1861, to January 20, 1862.*

*W. & O.* denotes that the Contribution is for *Widows and Orphans*; and *N. P.* for *Native Preachers*.

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>					
Barnes, Mr. R. Y. ....	1 0 0	Shaldus, Mr. A., Sax-	1 0 0	Eldon Street—	
Blackmore, S., Esq. ....	1 1 0	mundham .....		Collection for <i>W. &amp; O.</i>	1 5 0
Chandler, Mr. John ....	2 10 0	Taylor, Mr. D., proceeds	0 10 0	Hackney, Mare Street—	
"C. R." .....	1 1 0	of Box by <i>Y.M.M.A.</i> ..		Contributions by Mr.	
Deane and Co. ....	1 1 0	Thomas, Mrs., Bristol,		Webb, for <i>Rev. J. C.</i>	
Gale, S., Esq. ....	1 1 0	collected for <i>Rev. J. C.</i>		<i>Page's chapels.</i> .....	8 6 0
Gingell, J., Esq. ....	1 1 0	<i>Page's Chapel Fund.</i> ..	0 12 0	Hammersmith—	
Hancock & Rixon, Messrs	1 1 0	Wood, F. J., Esq., LL.D.	15 0 0	Collection for <i>W. &amp; O.</i>	7 0 0
Lushington, S., Esq.,		<b>LONDON AND MIDDLESEX.</b>			
LL.D. ....	3 3 0	Arthur St., Gray's Inn Rd.—		Hampstead, <i>Rev. W.</i>	
Overbury, B., Esq. ....	1 1 0	Collection .....	3 4 0	Bruck, Junr.—	
Peek, Brothers .....	1 1 0	Do. for <i>W. &amp; O.</i> .....	1 1 0	Collection for <i>W. &amp; O.</i>	2 4 0
Pardon, B., Esq. ....	1 1 0	Blandford Street—		Highgate—	
Price, <i>Rev. Dr.</i> .....	1 1 0	Collection for <i>W. &amp; O.</i>	1 5 0	Collection for <i>W. &amp; O.</i>	1 0 0
Templeton, J., Esq. ....	1 1 0	Bloomsbury Auxiliary—		Hawley Road—	
Walkden, J., Esq. ....	1 1 0	Collection for <i>W. &amp; O.</i>	11 6 4	Collection for <i>W. &amp; O.</i>	2 0 0
Whitehorne, J., Esq. ..	1 1 0	Contributions on acc.	115 18 0	Oaklands Chapel—	
<b>DONATIONS.</b>					
"A Mother," for <i>India</i>	0 10 0	Brompton, Onslow Chpl.—		Collection, moiety for	
Do., for <i>China</i> .....	0 2 6	Collection for <i>W. &amp; O.</i>	5 0 0	<i>W. &amp; O.</i> .....	0 14 0
Blackmore, S., Esq.—		Camberwell, Denmark Pl.—		Putney, Union Chapel—	
<i>A Thank-offering for</i>		Coll. for <i>W. &amp; O.</i> .....	7 2 0	Collection, moiety for	
<i>the continuance of</i>		Do., Cottage Green—		<i>W. &amp; O.</i> .....	2 0 0
<i>peace between Eng-</i>		Coll. for <i>W. &amp; O.</i> ..	1 1 0	Regent's Park—	
<i>land and America.</i> ..	1 1 0	Do., Mansion House—		Contributions, Sunday	
Evans, Miss Eliza—		Coll. for <i>W. &amp; O.</i> ..	1 10 0	Schl., by <i>Y.M.M.A.</i>	22 14 8
<i>A linen-droper's assis-</i>		Camden Road—		Salter's Hall—	
<i>tant's premiums and</i>		Collection for <i>W. &amp; O.</i>	13 1 10	Collection for <i>W. &amp; O.</i>	4 14 5
<i>expenses allowed in</i>		Chelsea, Paradise Chpl.—		Shacklewell—	
<i>a prosecution.</i> .....	0 16 5	Contributions .....	3 0 0	Collection for <i>W. &amp; O.</i>	4 4 6
Evans, James, Esq., per		Coll. for <i>W. &amp; O., 1861</i>	0 10 0	Tottenham—	
" <i>Record</i> " .....	2 0 0	Do., Do., 1862 .....	0 10 0	Collection for <i>W. &amp; O.</i>	2 0 0
"L. V. C." by <i>Rev. S.</i>		Edmonton, Lower, <i>Rev.</i>		Walworth, Lion Street—	
Bird, Kensington ....	5 0 0	J. Edwards—		Contributions .....	23 1 7
		Coll. for <i>W. &amp; O.</i> ..	2 16 6	Do. for <i>N. P.</i> , <i>Deihi</i>	15 0 0
		Do., Union Chapel—		Wandsworth, Assembly Rms.—	
		Coll. for <i>W. &amp; O.</i> ..	0 17 0	Collection for <i>W. &amp; O.</i>	1 13 1
				Westbourne Grove—	
				Collection for <i>W. &amp; O.</i>	11 0 2





£ s. d.		£ s. d.		£ s. d.	
Long Preston—		SOUTH WALES.		SCOTLAND.	
Collection for <i>W. &amp; O.</i>	1 0 0	CARMARTHENSHIRE.		Aberdeen, John Street—	
Milns Bridge—		Carmarthen, Priory Street—		Collection for <i>W. &amp; O.</i>	1 0 0
Collection for <i>W. &amp; O.</i>	0 5 0	Collections .....	14 7 2	Glasgow, John Street—	
Skipton—		Contributions .....	10 5 10	Collection for <i>W. &amp; O.</i>	1 15 0
Collection .....	1 10 6	Less expenses ....	4 0 0		
Slack Lane—					
Collection .....	1 16 0				
Stanningley—				IRELAND.	
Collection .....	1 12 1			Coleraine—	
Contributions .....	0 2 9			Collection for <i>W. &amp; O.</i>	2 0 0
Sutton—		Felinfoel—		Contributions for <i>N.P.</i>	3 4 10
Collection .....	7 7 6	Collection .....	1 0 0		
Contributions .....	8 1 6			Less expenses ....	5 4 10
	203 11 9				0 1 0
Less expenses, and amount acknow- ledged before ..	111 10 9	GLAMORGANSHIRE.		FOREIGN.	
	92 1 0	Bridgend, Hope Chapel—		EUROPE.	
		Collection for <i>W. &amp; O.</i>	1 0 0	SWITZERLAND.	
		Cardiff, Bethany—		Berne—	
		Collection for <i>W. &amp; O.</i>	2 10 0	Friends, by Rev. J.	
		Do., Tredegarville—		Wenger, for <i>Goolzar</i>	
		Collection .....	1 10 0	<i>Shah, Calcutta</i> ....	1 5 4
		MONMOUTHSHIRE.		TASMANIA.	
		Llanthwy—		Rev. Henry Dowling.	
		Collection for <i>W. &amp; O.</i>	1 13 0	Launceston, by Rev.	
		Pontypool, Crane Street—		G. Muller, Bristol	1 0 0
		Collection for <i>W. &amp; O.</i>	0 10 0		
		RADNORSHIRE.			
		Presteign—			
		Collection for <i>W. &amp; O.</i>	1 2 2		

*Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for the Baptist Churches in France.*

£ s. d.		£ s. d.		£ s. d.	
Mr. J. Deverell, Leighton, Beds. ....	0 10 0	Miss Ross .....	1 0 0	Other sums under £1 ..	6 12 4
Madle Creton, Hackney	0 11 0	Rev. W. Start .....	1 0 0	SWANSEA.	
E. Morgan, Esq., Newtown, Montgomery ..	1 0 0	J. Hyatt, Esq. ....	1 0 0	York Place Chapel ....	1 3 11
Two Friends at Windsor	1 0 0	W. Polglase, Esq. ....	1 0 0	Castle Street Chapel ..	2 1 0
		J. T. Molesworth, Esq..	3 0 0	John Lewis, Esq. ....	1 0 0
		Other sums under £1 ..	7 2 1	James Walters, Esq. ..	1 0 0
				Other sums under £1 ..	7 10 0
		NEWPORT, MONMOUTHSHIRE.			
		Commercial St. Chapel	1 6 2	NEATH.	
		Other sums under £1 ..	3 10 6	English Baptist Church	2 17 0
		CARDIFF.		LLANELLY.	
		Jas. Insoll, Esq. ....	1 0 0	Small sums under £1 ..	2 19 10
		A Friend .....	1 0 0		
		R. Corry, jun., Esq. ....	1 0 0		

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 28; Peacock, E. J., Sept. 29.	HAYTI—JACMEL, Baumann, W., Dec. 10 and 25; Bouhon, V. E., Dec. 10; Webley, W. II., Dec. 9 and 25.
ASIA—AORA, Grogson, J., Dec. 4 and 6.	JAMAICA—GURNEY'S MOUNT, Sibley, C., Oct. 23.
CALCUTTA, Lewis, C. B., Nov. 21, Dec. 9.	MOUNT CAREY, Howett, E., Dec. 5; Kingdon, J., Dec. 4.
CHEEFOO, Hall, C. J., Nov. 1.	PORT MARIA, Dry, D., Dec. 3.
DELHI, Parsons, J., Dec. 4.	SPANISH TOWN, Phillippo, J. M., Dec. 9.
LUCKNOW, Morgan, T., Nov. 15.	SWITZERLAND—BERNE, Wenger, J., Jan. 2, 6, & 11.
MONGHYR, Lawrence, J., Nov. 20.	TRINIDAD—SAN FERNANDO, Gambo, W. H., Dec. 9.
BAHAMAS—NASSAU, Davey, J., Dec. 21.	
FRANCE—MORLAIX, Jenkins, J., Dec. 19; Monod, A. W., Jan. 8.	

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

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## MISSIONARY SUCCESSES IN THE SANDWICH ISLANDS.

THERE are few of our readers who have perused the voyages of Captain Cook, and the story of his discovery of the Sandwich Islands, that have not felt a deep interest in the romantic narrative. In his relations, savage life appears to have its charms; and it is not until wider knowledge is obtained, that it is understood how deep is the degradation and wretched the lot of men ignorant of the first elements of civilized life, and crushed by a cruel and sanguinary creed.

The Sandwich islanders were idolaters. They were savages, addicted to every vice, and swayed by every gust of passion. Though living in a salubrious clime, and occupying the most fertile soil, they were idle, thriftless, and poor. The visits of foreign ships engaged in the whale trade, or pursuing the gains of commerce, brought only darker licentiousness and virulent disease. If any benefit was derived from such adventurers, it may be found in the gradual loosening of the superstitious terrors which bound the minds of the people; by which the way of the evangelist was somewhat prepared.

It was in the year 1820, that three American missionaries commenced their labours on the three principal islands, with the permission of the young king Liholiho. From various causes they found the people in a wonderfully prepared state to receive their message. A strange revolution had occurred immediately after the death of the well known Tamehameha. The national idols had been destroyed, the temples burned, the priesthood, tabus, and human sacrifices, abolished. But although all this had occurred, the moral, intellectual, and social desolation was none the less profound and universal. Society was in ruins, and could not exist at a lower point. The language was unwritten. There were neither books nor schools. The nation was composed of thieves, drunkards, and debauchees. The people were slaves to the king and the chiefs, to whose lawless will the lives and property of all were subject. There was every prospect of the speedy extinction of a race so sunk in vice and misery.

Yet among these people has taken place one of the most striking triumphs of modern missionary enterprise. With admirable patience and perseverance, the missionaries of the American Board of Commissioners have laboured, and the Hawaiian nation now stands forth as a christian people. This result has not been gained without great difficulty, nor without many discouragements. The vile passions of sailors at one time threatened the very existence of the people. At another, the war ships, both of France and England, threatened their independence. In 1840, Romish priests were forcibly settled in the islands by the government of Louis Philippe, and they continue to this day their endeavours to counteract the labours of their Protestant forerunners.

Notwithstanding these opposing forces, the work of God has been successfully prosecuted, and missionary exertions have resolved themselves into the ordinary labours of the church in christian lands. Not that the Hawaiian people are civilized in the European sense of that term. They may not even be able unaided to secure the full results of the progress made. But a "nation may be christian," to use the language of the American Board, "while its intellect is but partially developed, and its municipal and civil institutions are in their infancy." The arts and sciences may be at present only in their germ, and yet a people may be in possession of those elements of christian civilization that entitle them to recognition among the settled and more advanced governments of mankind.

In the following language the Board describes the present condition of the Hawaiian people. "All the religion they now have claims the christian name. A fourth part of the inhabitants are members in regular standing of Protestant christian churches.\* The nation recognizes the obligations of the Sabbath. Houses for christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure connection with the world, before our christian mission, that the people have a strong remaining tendency to licentiousness, which the gospel will scarcely remove till a more general necessity exists for industry and remaining at home. The weakness of the nation is here. But christian marriage is enjoined and regulated by the laws, and the number of licenses taken out in the year 1852 exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars (£10,000). The Bible, translated by the labours of eight missionaries, was in the hands of the people before 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language, on the 7th January, 1822, there have been issued nearly 200 millions of pages."

"The very first article in the Constitution, promulgated by the king and chiefs in 1840, declares 'that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of His word;' and that 'all the laws of the islands shall be in consistency with God's law.' What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time, have been as consistent with this profession, to say the least, as those of any other christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution, with secure titles, among the people, are in constant progress."

Many of these results in civil government have been brought about

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\* This of course includes *infants*, the Board being a Pædobaptist body, and the only missions in the islands being Pædobaptist.

under the direction of men who, once missionaries of the Board, have been encouraged to accept office under the native government, and in order thereto have relinquished their connection with the mission. At the present time, we believe, Americans are at the head of all the state departments excepting one, and the Board has encouraged the children of mission families permanently to settle in the country. Gradually the Board has lessened its pecuniary grants, and in a few years it is expected that pecuniary assistance will become entirely unnecessary. "Here then," our American brethren say, "let us as a Board of Foreign Missions, in the name of the community for which we act, proclaim with shoutings of grace, grace! that the people of the Sandwich Islands are a christian nation, and may rightfully claim a place among the Protestant christian nations of the earth!"

### AMBOISES BAY AND ITS PROSPECTS.

It will be remembered that in selecting this spot for a new settlement, on the exclusion of the missionaries from Fernando Po, Mr. Saker was guided not only by the convenience of the harbour, its good anchorage, and the level tract of land on the sea-shore, but also by the salubrity of the spot, open to the healthful breezes of the great Atlantic and the land zephyrs from the lofty mountain of Cameroons. It was fully expected, too, that the people of Clarence would fulfil their first purpose, and remove from a place where liberty of conscience and of worship was denied them. It also seemed not improbable that the English government would make the place a coaling station, obviously undesirable as it is that the English squadron on the coast, should be dependent for succour on the good offices of another nation.

Hitherto these expectations have only partially been fulfilled. As the course of trade has continued to fix its head-quarters at Clarence, the people are disinclined to leave the place where their property and livelihood have been made; few have as yet come over to the mainland. Nor has the English government yet availed itself of the numerous advantages the Bay of Amboises presents.

So far, however, as health is concerned, the new settlement has answered every expectation; and the missionaries resort to it from time to time to recruit their exhausted energies. The Rev. J. Pinnock is the resident missionary. The entire number of inhabitants is at present 82, of whom about one-half are children, connected with the families of the brethren. About twenty are natives of the neighbourhood of Bimbia, and seven are Kroo labourers. The day-school contains 25 children, and the Sunday-school 40. Between 50 and 60 persons are in the habit of attending public worship, some of whom are natives from the mountains.

While on a recent visit, Mrs. Saker thus refers to them in a letter to Lady Peto:—"You will be pleased to hear that some of the poor dark natives near this place are not only listening to the gospel when taken to their towns, but are attending the services in our little chapel. Many who had never heard the name of Jesus are listening to the offers of salvation through a crucified Saviour. It is not unusual to hear them exclaim aloud, or talk to each other on the subject to which they are listening."

Mr. Smith thus describes the impression made upon his mind during a recent visit to Victoria:—"It is a delightful spot, very beautiful for situation. The little town appears to be rising very slowly. There are several good houses on the estate, and a vast number of people in the mountains around. I made a journey to one of the fishing towns some distance off, in company with our esteemed and loved brother Johnson. After we had climbed over the rocks, and journeyed through the bush three parts of the way, a light

tornado overlook us, and wetted us not a little. We pressed on to the town close by, and were well repaid for anything we suffered. We had a good meeting in King George's house, the people listening attentively to the good news.

"You would have smiled if you had seen the inside of the Palace of King George, as Mr. Johnson called it. It consisted of one large room, with a few feet partitioned off for a bed-room, a mud floor, three or four stands for drying fish, with wood fires underneath. There are as many drying tables as the king has principal wives. A number of black earthen pots for cooking, completed the utensils in the room. I counted seven goats that live and sleep in the house, and a pig is no uncommon member of the family circle. Three wives and a number of children made up the household present on our visit."

Early in December, Mr. Mann, a well-known botanist, engaged by government, came to explore the Cameroons mountain. He left on the 13th for the last town on the mountain, there to await the English Consul. On his arrival with the Spanish Judge of Fernando Po on the 19th, Mr. Saker accompanied them. Mr. Saker gives the following brief but interesting notice of the proceedings of the party :—

"While in the mountain disputes came up among the natives, and we thought it desirable to leave them, and encamp in the wilderness. We did so; then ascending, we arrived on the higher plateau of the mountain, where is found the only spring we saw. There the encampment is now formed. It is 7000 feet high, a glorious sky, a dry air, in fact, an English home, and no great obstacles in the ascent, but what with a little patient toil will be overcome. Why should we not have a sanatorium there? I staid some days in that pure air, but was obliged to leave it.

"The descent to Victoria took me ten hours, walking five hours each day, leaving at mid-day, and arriving at half-past nine next morning; and this following only the hunter's path, over rocks and trees, mountains and vales. I return to the mountain in a few days to enjoy its fresh air, and to make such investigation as will enable me to make distinct propositions, both to you and our government. It may possibly take a week, but I hope great good from it."

It was Mr. Mann's intention to pass Christmas Day on the peak of the mountain, which is upwards of 13,000 feet above the sea, and to spend three or four months in his exploration of the district. The Consul, we learn, is greatly pleased with Victoria. He thinks that for health there is no place like it on the coast of Africa; and now that the British government possesses Lagos, he strongly urges that they should make Mount Henry, which is the first ascent above Victoria, a sanatorium. He regards it as an excellent site for an hospital. Should these considerations lead the British government to make Amboises Bay the anchorage-ground of the store-ship they are fitting out for the accommodation of the squadron on this portion of the coast, Victoria would immediately attract the hesitating people at Clarence, and become, as Mr. Saker hoped it would become, the centre of civilization and Gospel light for this part of the continent.

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## MISSIONARY PROSPECTS IN JESSORE.

It will be remembered that about three years ago a very promising movement towards the reception of the Gospel manifested itself in the north-west portion of the district of Jessore. It is always difficult to fathom the motives of the Hindu, and the Bengali especially has the reputation of being the most astute of mankind. This movement took place amongst the lowest caste, the Muchees, or shoemaker caste, and for a time bid fair to be attended by gratifying results. One or two villages were accordingly fixed upon for the erection of small native chapels, and several native preachers were engaged and located in various parts of the district. The most important of these villages were Jhinger-gatcha, Boneyalli, and Simlea. The first was rather the centre of operations,

as at the time Mr. Anderson resided there; but it became the chief residence of the native preachers, three of whom itinerate in the country around from this point. At Boneyalli, however, a small church was formed. Four families only remain as the fruit of the movement. Others have gone back to heathenism, while still more have been attracted by the largesses of the Roman Catholic priest, who has recently taken up his abode in Jessore.

At Simlea five or six persons were baptized: but mercenary motives appear to have swayed them. With the exception of two, they have embraced the offers of the Roman Catholic priest. It is of course impossible for our missionary to follow such a course, and for a time it is probable that the work of God will be greatly impeded.

Many of the native Christians formerly resident at Satheria have removed to Begumpore, where some twenty-five persons hold fast the profession of the Gospel. In reference to these, Mr. Hobbs says:—"Most of them are an ornament to the Christian profession. They are mostly weavers, and earn a scanty livelihood by their industry. A school has recently been started, conducted by a converted Brahmin, and numbers about 30 children. On the whole there remain about 42 persons in this portion of Jessore in the fellowship of the Church."

In these present results we have an illustration of what may be expected to be the course of events in India for some years. Hopes will suddenly be raised, only to be as suddenly cast down. Beyond question the minds of the people are more or less disturbed. Confidence in their idols is in many places shaken to its foundation, and we must expect them to be swayed in various directions, as the manifold influences now at work in India affect them. The following remarks of Mr. Hobbs deserve to be well pondered:—

"The prospects of success in this division of the district I believe to be hopeful. The Divine Word has been so extensively declared, and tracts and gospels so widely distributed, that I do not think many can say they know absolutely nothing of Christianity. Nor are we being left entirely without witness that the Gospel retains its original converting power. During the last few months a Brahmin, a Khaist, and a Muchee have renounced their former faith; and there is indubitable evidence presented on every hand that if caste were but annihilated, the receivers of Christianity would be many. I was powerfully impressed by a conversation I had with a young anglicized Brahmin at Kholmah a short time since. After listening to his frivolous objections to Christianity for some time, I said to him, 'Now you know very well that all you have been saying is mere useless talk; you don't believe it yourself. If you would speak honestly, you would say very different words. Why do you attempt to perpetuate a religion which you must know is vain, and speak against one which you know to be so good? Notwithstanding your opposition, and the opposition of thousands like you, Hindooism will be surely overthrown, and that probably before another hundred years has passed away.' Assuming a more serious aspect, he said, 'Sahib, I will speak honestly what I think. Your religion is a very excellent one; I should like to see it adopted; and I feel sure that before long it will be embraced by thousands. Through your much preaching and book-giving, the minds of the people are becoming very unsettled; and if one day any of our leading men should become Christians, I cannot tell you how many would follow their example. Although my religion is different from yours, nevertheless I give you this advice, *try and make the people more unsettled still*. Go to the marts, go into the bazaars, and the villages, give many books, and then I think you will not have to wait 100 years for your religion to become the chief religion of this country; I should think 20 years would be a much nearer guess.' Making all due allowance for the flattery which Hindoos almost universally are addicted to, still I think such a testimony is not without its value. It confirms me in the conviction that has sprung up in my mind, that, on the one hand, the people of England set far too high a value upon the visible results of mission work in India, and far too low a value upon that immense preparatory work which seems to be gathering within its capacious self the various elements of future

glorious success. That this much-desired success may be soon realized, however, one thing at present is absolutely necessary, viz., *the efficient superintendence of the native churches by European missionaries*. That the future evangelization of this great country will be accomplished by agents of societies in England is preposterous to imagine; nevertheless, at the present time, the native preachers, with the exception of here and there one, are utterly unequal to the task."

Anxious as we may be to multiply native preachers, they yet partake of the infirmities of their race; and although it has pleased God to raise up many consistent Christians, who have laboured with perseverance and success, yet there has not appeared among them that power, self-reliance, and spontaneous zeal, which, when they appear, will probably be the sign that the day of India's regeneration has come. Let it be the earnest prayer of the Church of God, that He will call forth fit and devoted men to act as evangelists among their fellow-countrymen.

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## NATIVE CONVERTS IN DELHI.

BY THE REV. D. P. BROADWAY.

WAHID-UD-DEEN is a well educated young man, and belongs to an influential Mahomedan family. Some of his relations are now holding responsible appointments under our Government; he has also been high in the service of the King of Gwalior, under the direction of British officers.

It appears he was led to a knowledge of the Lord by reading the gospel and some other religious publications, which he met with accidentally, and in order to carry out his wishes resigned his situation, finding it would be utterly impossible to do so, and have any peace or comfort, under a heathen government. He came to Delhi which is his native town, and soon after called on me, and stated his wishes. I instructed him for some time, and after having satisfied myself as far as possible, respecting the sincerity of his pretensions, I baptized and admitted him into the church.

I think he had anticipated his friends would look upon him, and allow him to live in the house, and enjoy all comforts as usual after he had become a Christian, and was not a little surprised to find, as soon as the step he had taken was known, his mother who was exceedingly fond of him, and would sacrifice anything, even life, on his account if necessary, to be the foremost in commencing hostilities against him: she did not only treat him cruelly herself, but induced his brothers, and other heads of the family to expel him from the house; he was obliged to take shelter under a tree in the courtyard, where his food was sent him in a most disreputable manner. He attended the services regularly, and was often with me, but did not mention his sufferings, till one of my assistants heard them from a person living in his neighbourhood, and informed me. I made him take a house near my residence, and employed him as a teacher in my school, where he continued to work steadily, till the amalgamation of the schools in the different districts with the view of forming a central one, and finding too many directors, and the institution not likely to flourish, he relaxed attention, and eventually gave it up altogether.

In the famine he also suffered severely for a long period, having no means of his own at command, and no assistance from us, he was often without food for two or three days at a time. I was informed of it, but waited to see if he would complain or regret the step he had taken, and finding he did not, I noticed him again, and gave him an appointment in the Relief Asylum in my charge.

But one trial more, which surpassed the rest, happened to him last of all. His mother continued to keep up communication with his wife, but it seems her feelings had been so bitterly enhanced against him, that she was determined to ruin him at any cost, and she induced his own nephew to seduce her, and then made the matter public. This distracted him so fearfully, that I was afraid he would never get over the blow; however by the blessing of God, I succeeded in reconciling him to his wife, but I am sorry to say, the woman never recovered the fall; she continued going from bad to worse till she left him, and is now living in the street not far from him as a harlot.

I am glad to say, notwithstanding all he has been made to suffer since he has embraced Christianity, hitherto he has gone on well, but at the same time, I would add, that Mahommedans are a very fickle race of people, and so very, very deep in all their proceedings, that they are not easily known. I trust however, that the Lord who has sustained him so long, will continue to do so to the end.

SOLOMON ELIAS was originally a Jew, and comes from a very rich and influential family. He was brought to the knowledge of the Lord Jesus Christ, in endeavouring to reclaim a young friend who had embraced the Christian religion, and as far as I can learn, had succeeded in his efforts to a very great extent; but in the mean time curiosity induced him to read the books which had led to his young friend's conversion, and their contents so fastened upon his mind, that he felt quite bewildered and unhappy. In order to rid himself of those feelings, he travelled to Madras, and other places, and tried to divert himself in various ways, even by indulging inebriety and other concomitant practices; still he could not find peace; at last he resolved to follow the Lord, which he found rendered him happy; he felt as if a mighty weight which was pressing him down was at once removed. He went round to Cawnpore, and stayed with some Missionaries of the Propagation Society, but being aware that there were churches not adhering closely in their form of worship and so forth to the gospel, with which he was now tolerably well acquainted, he was determined not to join any rashly, and finding such to be the case here he left, and went to Allahabad and stayed with some Presbyterian Missionaries, and not feeling satisfied he left them also, and went to Benares, and in his rambles he met with Bro. Heinig, who kindly took him in; here he found all the simplicity he sought for, and resolved to join the church.

I was then on the eve of entering the ranks of the mission, therefore Bro. Heinig made him over to me. On being received and sent to Monghir I took him with me, and after being kept under probation for some time, he was baptized and admitted into the church by Bro. Lawrence. Our great difficulty was to find suitable employment for him. We made a teacher of him, but his foreign accent unfitted him for the work. I had occasion to go to Calcutta, and took him with me, with the view of getting him into the City Mission as a preacher to his own people, which was the only thing he then seemed fit for; but as my stay there was short, I was obliged to leave him with my friends to do the needful for him. On their failing in their attempts on his behalf, he returned to me, and I induced Mr. Toogood the magistrate, who was friendly with him, to put him into the police; here he was getting on well, and I advised him to take a wife, but by and by his employer left for England, and the person who succeeded him seems not to have had any regard for Christians, and he was dismissed to make room for some favourite Mussulman. After this occurrence he followed me to Agra, and from thence to Delhi, and as I was in want of an assistant preacher, I took him on; he is a very forcible speaker, and being able to read and speak Arabic and Persian, and also being pretty well acquainted with the Koran, makes a very useful missionary among the Mussulmans.

I am glad to say, upon the whole he seems to be a very exemplary Christian. During his stay in Calcutta he was severely tried; his aged mother and sisters, and other friends dear to him, made every possible effort to reclaim him, and though the inducement to give up his faith was strong, as he had no home, and was penniless, depending entirely upon the bounty of his new Christian

brethren, still he continued firm. The only failing I find in him is, he cannot stand much fatigue, which I think is owing to the way in which he has been brought up, in the midst of plenty and ease; and when hard pressed, he is inclined to shew the natural weakness of his nation by grumbling and so forth, but the smallest reference to any of those passages which shew the evils such conduct brought upon them, silences and puts him down at once without any further trouble. I have invariably put a passage before him, when he came to me grumbling, and evidently in a bad humour, and it has then and there had the desired effect.

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#### PROCEEDINGS OF THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY WITH REGARD TO MR. ALEXANDER INNES.

The Committee of the Baptist Missionary Society, having had their attention called to certain statements affecting their proceedings with regard to Mr. Alexander Innes, a short time since engaged as a missionary on the coast of Africa, lay before their friends and constituents the following facts:—

Mr. Alexander Innes was accepted as a missionary on the 8th of June, 1858, for service on the west coast of Africa. On the 8th February, 1859, he took leave of the Committee, and sailed with Mrs. Innes for the Cameroons, on the 24th of the same month. In May they heard of his arrival.

Shortly after his arrival differences arose between Mr. Innes and Mr. Saker, and at length, in the month of September, a voluminous correspondence which had taken place between them was received by the Committee. This correspondence, as transmitted by both parties, with papers and documents from the other missionaries and the natives, was immediately printed, and sent to every member of the Committee. At the Quarterly Meeting of the Committee, held on the 12th of October, when the members from the country, as well as those resident in London, were present, very prolonged consideration was given to the correspondence, which resulted in a unanimous resolution to recall Mr. Innes forthwith, to give in person his explanations. Mr. Innes accordingly arrived in this country in the month of February, 1860.

Shortly after his coming, on the 29th February, Mr. Innes had an interview of more than three hours' duration with a Sub-Committee, previously appointed to confer with him, and consisting of the following gentlemen:—The Revs. W. Brock, C. Stovel, T. A. Wheeler, George Stevenson, Esq., Thos. Pewtress, Esq., and Mr. W. Heaton.

The whole of the above correspondence and papers, with some others subsequently received, was placed in their hands. There was also present Capt. Babington, a gentleman who had traded to the Cameroons for more than eight years, staying there six and eight months at a time, and well acquainted with Mr. Saker and his proceedings.

With great patience and care the allegations of Mr. Innes were fully examined; and the Sub-Committee finally and unanimously resolved, that the resolution of the Committee recalling Mr. Innes required no modification, and they strongly recommended the Committee to terminate the connection of Mr. Innes with the Society at the earliest possible



period. At the same time, they recommended the Committee to assure Mr. Saker in the strongest terms, of their earnest sympathy with him in his trials, and their continued confidence in his devotedness, integrity, and zeal.

At the meeting of the Committee on the 6th March, the recommendations of the Sub-Committee were discussed and approved; and at their meeting in the following week the Secretary reported, that he had finally settled all pecuniary claims with Mr. Innes, and that his connection with the Society was brought to a close.

In a note dated Dec. 3rd, 1860, Mr. Innes says:

“I deeply regret that ever such a painful state of things should have occurred. May God in his great mercy overrule it for good! To me the consequences have been exceedingly painful. As the question is now brought to a conclusion, and as the most part of what has been said upon it, on both sides, was during a time of great excitement, will you have the kindness to inform me if the Committee will consent to destroy the whole correspondence?”

Since then, however, Mr. Innes has seen fit to revive, not only his allegations against Mr. Saker, but to include the Committee in his condemnation. So far as the action of the Committee towards Mr. Innes is concerned, the facts given above are a sufficient explanation. But Mr. Innes has sought support for his statements in a letter from the Rev. John Clarke, of Savanna La Mar, formerly of the African Mission, and a portion of which he has published. Respecting this the Committee are in correspondence with Mr. Clarke.

In making this brief statement, the Committee have had the sole purpose in view of removing misapprehensions, and of showing that no step has been taken without ample investigation.

Signed on behalf of the Committee,

S. MORTON PETO,	<i>Treasurer.</i>
FRED. TRESTRAIL,	} <i>Secretaries.</i>
EDW. B. UNDERHILL.	

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## A MISSIONARY'S APPEAL.

BY THE REV. CHARLES CARTER.

I deeply regret that you find it so difficult to meet with suitable men for the mission field. I had hoped that ere the time came for me to leave, some good, earnest brother, yearning for the salvation of souls, would have been well up in the language, and fairly at work. I shall be absolutely of no use after the work on hand is finished; and I will still hope and pray that I shall see a fellow-labourer at home in the work before I leave. There is no lack of Britons in Ceylon, who have come to obtain for themselves the bread that perisheth. Indeed the labour market for such is quite overstocked, and there is some distress in consequence. And yet it is difficult to pick up a solitary man of the right kind, who will come to communicate to the perishing the bread of life! What is it that deters Christian men, who preach the Gospel in England, from going forth into all the world to preach it to the heathen? Ought any amount of difficulty or danger to deter? But, in fact, there are, in Ceylon at least, scarcely more difficulties, and certainly not so much danger, as a home missionary encounters in his work. Is the mission field to be left destitute? Is the work of the Lord to stop? Will no man come up to the help of the Lord? Will no man stand forth and say, “Here am I, send

me?" Is there no one who will count it a privilege and joy to lay what he deems dear as a sacrifice at the feet of Jesus? What could we do were the outpouring of the Spirit, for which we profess to be praying, to come upon the people? We should be overwhelmed, and crushed into our graves, unless the same outpouring came also upon the people of God, and turning them into *other men*, brought them over to help us. Let the church prove its desire for the conversion of the world, by providing liberally the money and the *men* to accomplish the work which the Holy Spirit will then give them to do.

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### MISSIONARY MOVEMENTS.

**DELHI.**—The missionaries have experienced great discouragement in the falling away of many who some time since put on a profession of Christ. Their exclusion from the church appears, however, to have produced salutary impressions both on others and on the heathen. The Government has given 5000 rupees as compensation for the old chapel which has been removed. A site is being looked for to erect another. Mr. Evans has received sufficient means for the support of nine students for two years, and about 400 rupees for the necessary buildings. He commenced the class on the 1st of January.

**HOWRAH.**—Mr. Morgan has returned to his station in good health, and was preparing to itinerate in the district he has so often visited.

**DACCA.**—Through the ministry of the Rev. R. Robinson, several soldiers in H.M.'s 19th Regiment have been brought into the fold of Christ. One young man has exhibited such marks of adaptation for missionary work, that the brethren have resolved to purchase his discharge, and to send him to Serampore College for two years to prepare him for it. His Christian comrades propose to supply him, during the two years, with the needful funds. Mr. Robinson has just returned from a missionary tour in Sylhet.

**JESSORE.**—The Rev. J. H. Anderson and Mrs. Anderson set sail from Calcutta on the 21st of Dec. From a letter posted at Madras, after being seven days at sea, we learn that the voyage had proved so far a very agreeable and healthful one. Mr. Johnson had gone to spend some time in one of the villages in the Sunderbunds, where a few native Christians reside, in order to preach in the district about.

**CEYLON.**—Mr. Ranasinghe continues to labour at Gampola with some prospects of success. He preaches far and wide in the district, and opposition decreases.

**AFRICA, CAMEROONS.**—Mr. Saker is now printing his version of the Minor Prophets in Dualla, and has also a new Vocabulary in type. Mr. Diboll was about to remove to Aqua, but the chiefs of other villages were anxious to secure his labours at their towns.

**VICTORIA.**—At an examination of the school children by Mr. Pinnock, about 40 in number, it was found that good progress had been made in reading and spelling.

**BIMBIA.**—Mr. Fuller had visited Bimbia, and baptized one person. One Sabbath was most happily spent in preaching to the people, and in commemorating the Saviour's death. During the three weeks of his stay, he found the people ready to hear the Word, while the little church was refreshed and aroused.

**TRINIDAD.**—Mr. Gamble writes that at Montserrat he has been permitted to baptize five persons. The roads are in so bad a state as to render his journeys to the country churches both dangerous and extremely fatiguing.

**JAMAICA, MOUNT CAREY.**—Mr. Hewett informs us that the church at Shortwood has elected Mr. Facey, a Calabar student, for their pastor. The Rev. J. Kingdon has accepted the invitation of the churches at Waldensia and

Unity, and is now settled over them. The additions to the churches under Mr. Hewett's care, during last year, amounted to 514 persons.

PORT MARIA.—We record with deep regret the decease of the excellent pastor of this church, the Rev. D. Day, on the 14th January last, after only a short illness. He has been a faithful and useful labourer in the Lord's vineyard for nearly twenty-five years. The brethren anxiously ask, "How is the gap to be filled up?" The meeting of the Jamaica Baptist Union was fixed for the 12th February at Lucea.

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## HOME PROCEEDINGS.

During the past month the Rev. J. Sale has attended meetings at Hitchin, Staines, and Waltham Abbey, accompanied by the Rev. S. Green. The Rev. W. K. Rycroft, has gone through Herefordshire and West Gloucestershire, and part of Radnorshire. Mr. Sale started for Scotland early in the month, where he will be joined by Rev. F. Trestrail. The meeting at Poplar was attended by Mr. Underhill and Mr. Heaton.

We particularly request the attention of our friends to the following important notices:—

### NOMINATIONS FOR THE COMMITTEE.

The attention of the members of the Society is respectfully invited to this notice in regard to the *nomination* of gentlemen eligible to serve on the Committee. It is particularly desired that no one may be nominated who is not known to be willing to serve in case of election. A member may nominate any number of gentlemen. The ballot list is made up of the names sent in. The nomination lists must be in the hands of the Secretaries on or before the 31st of March. No list can be received after that day.

### TO TREASURERS AND SECRETARIES OF AUXILIARIES.

It is important that all monies should be in the hands of the Treasurer on or before the 31st of March. Officers of Auxiliary Societies are, therefore, informed that all contributions intended to appear in the Report should be sent up, at the latest, by the 31st inst. This should be particularly remembered.

### ANNUAL SERVICES.

We have sincere pleasure in stating that the following arrangements have been made in regard to the Annual Services. At the Prayer Meeting to be held in the Mission House Library, April 24th, the Rev. C. J. Middleditch, will preside. The Lord's Day Sermons, throughout the metropolis, will be preached on the 27th April. The Subscribers' Meeting will be held at the Mission House, on Tuesday the 29th, at ten o'clock.

In consequence of the opening of the Great Exhibition being fixed for Thursday, May 1st, on the morning of which day, the Annual Meeting would be held, the Committee have deemed it advisable to omit the usual Annual Morning Sermon, and hold the Annual Meeting instead, on Wednesday the 30th of April, at Exeter Hall, chair to be taken at 11 o'clock, and Ed. Baines, Esq., M.P., has kindly consented to preside. The Revs. Dr. Vaughan, E. White, Arthur Mursell, and W. H. Watson, Esq., have engaged to be present to advocate the claims of the Society on that occasion.

The Annual Evening Sermon will be preached at the Metropolitan Tabernacle, on the Evening of April 30th, by the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College, Yorkshire. May the earnest prayers of the friends of Missions be offered for God's blessing on these various services!

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from January 21, 1862, to February 20, 1862.

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

ANNUAL SUBSCRIPTIONS.		Brixton, Salem Chpl.—		BERKSHIRE.	
£	s. d.	£	s. d.	£	s. d.
For S. Blackmore, Esq., in last month's list of Subscriptions and Donations read—		Coll. Moity for W. & O. 3 0 0		Abingdon—	
Rev. S. Blackmore, Earlsland.		Brompton, Onslow Chpl.—		Collection at Fyfield, for W. & O. . . . . 0 5 8	
Abethell, R., Esq. . . . .	1 1 0	Collection, Moity . . . . . 5 10 0		Newbury—	
Anderson, W., Esq. . . . .	1 1 0	Camden Road—		Collection for W. & O. 1 10 0	
Benham, J. L., Esq. . . . .	4 4 0	Contribs. on account 46 0 11		Sunningdale—	
Carthew, P., Esq. . . . .	5 0 0	Dalston, Queen's Rd.—		Collection . . . . . 2 13 4	
Edwards, Mrs. E. . . . .	1 1 0	Contribs. by Y. M. M. A., for N.P., 1861 0 16 0		Do., for W. & O. . . . . 0 9 6	
Evans, Rev. W. W. . . . .	0 10 6	Sunday School, by do. for Africa . . . . . 0 10 0		Contributions . . . . . 2 6 8	
Francis, Mrs. John . . . . .	1 1 0	Devonshire Sq.—		Do., for N. P. . . . . 2 7 10	
Gover, W., Esq. . . . .	1 1 0	Coll., Moity for W. & O. 3 10 0		Wallingford—	
Gurney, Thomas, Esq. . . . .	5 5 0	Eldon St., Welsh—		Contribs. for N. P. . . . . 1 0 0	
Gurney, Mrs. Thos. . . . .	1 1 0	Collections . . . . . 1 13 1		Windsor—	
Haddon, Mr. J. . . . .	1 1 0	Contributions . . . . . 3 14 3		Anniversary Services. 5 15 11	
Hewett, Rev. J. H. . . . .	0 10 6	Less Irish and Bible Translation Societs. 2 0 0		Collection for W. & O. 2 0 4	
Maliphant, G., Esq. . . . .	1 1 0	3 7 4		Contributions . . . . . 23 14 3	
Marshman, J. C., Esq. . . . .	2 2 0	Hackney, Mare St.—		Do., S. School . . . . . 4 6 8	
Martin, Marcus, Esq., for China . . . . .	2 0 0	Collection for W. & O. 12 9 7		Less expenses . . . . . 0 13 2	
Noel, Hon. and Rev. B. W., M.A., for China . . . . .	1 0 0	Hammersmith—		35 4 0	
Olney, Messrs., and Son	1 1 0	Contribs. on account 24 5 2		BUCKINGHAMSHIRE.	
Outthwaite, J., Esq. . . . .	1 1 0	Harlington—		Aston Clinton—	
Pewtress, T., Esq. . . . .	2 2 0	Contributions . . . . . 10 3 0		Collection for W. & O. 1 1	
Ponther, Mrs. . . . .	1 1 0	John Street—		Chenies—	
Stevenson, Mrs., Blackheath . . . . .	1 1 0	Contribs., S. Schl., by Y.M.M.A. . . . . 14 10 3		Contributions . . . . . 6 10 3	
Smith, E., Esq. . . . .	1 1 0	Maze Pond—		Colnbrook—	
Wheeler, D., Esq. . . . .	1 1 0	Collection for W. & O. 5 0 0		Collection for W. & O. 1 1 6	
DONATIONS.		Regent's Park—		Contributions . . . . . 2 3 3	
"A Favoured Sinner" . . . . .	10 0 0	Collection for W. & O. 16 17 0		Great Marlow—	
Do., for China . . . . .	10 0 0	Contribs., S. School, additional, by Y.M.M.A. . . . . 0 4 0		Contribs. for N. P. . . . . 1 19 10	
Do., for Africa . . . . .	10 0 0	Rockingham Row—		Great Missenden—	
Do., for W. & O. . . . .	5 0 0	Contribs., S. School, for China, by Y.M.M.A. . . . . 0 13 1		Collections . . . . . 3 10 0	
"A Friend at B.B.," for China, by Rev. J. Dawson . . . . .	1 0 0	Soho Street—		Contribution . . . . . 0 10 0	
"C. V.," for India . . . . .	5 0 0	Contribs., S. School, for Boys' and Girls' School, Kottaville, Ceylon, by Y.M.M.A. 10 10 0		Do., for N. P. . . . . 1 17 7	
Farran, Major . . . . .	1 0 0	Spencer Place—		Less expenses . . . . . 0 4 6	
H. G. D. . . . .	0 10 0	Collection for W. & O. 0 10 0		5 13 1	
Johnson, Mr. W., Cambridge . . . . .	14 0 0	BEDFORDSHIRE.		High Wycombe, Union Chpl.—	
Langley, Mr., for China, by Y.M.M.A. . . . .	1 1 0	Blunham—		Collection for W. & O. 1 11 0	
"L. C.," Limehouse, for Rev. J. C. Page's Chpls. Wilson, Mr. John, Shrewsbury . . . . .	0 12 0	Collection for W. & O. 0 5 0		Little Kingshill—	
Young Men's Missionary Assoc., 18, Wood St. . . . .	5 10 0	Cranfield—		Collections . . . . . 4 1 0	
LEGACIES.		Contributions for N.P. 0 12 9		Do., Juvenile . . . . . 2 15 3	
The late Mr. Tho. Clarke, of Apollo Buildings, Walworth, £300 in 3 p.c. Consols.		Keysoe—		Do., Monthly Prayer Meeting . . . . . 1 8 3	
The late Mrs. Hunt, of Ashby-de-la-Zouch . . . . .	19 19 0	Collection for Rev. W. K. Rycroft's Chpls. . . . . 1 0 0		Less expenses . . . . . 8 4 6	
The late Walter Kirkwood, Esq., of Berwick-on-Tweed . . . . .	10 0 0	Contribution for do. . . . . 1 0 0		0 4 6	
LONDON AND MIDDLESEX.		Luton—		8 0 0	
Brentford Park Chapel—		Contribs. for N. P. . . . . 1 10 8		CAMBRIDGESHIRE.	

	£	s.	d.
Chatteris— Collection for W. & O.	0	10	0
Haddenham— Collection for W. & O.	0	10	0
Contribs. for N. P. . . .	0	4	0
Melbourne— Collection for W. & O.	1	13	0
<b>NORTH EAST CAMBRIDGESHIRE.</b>			
Barton Mills— Collection . . . . .	4	8	2
Contributions . . . . .	2	12	0
Brandon— Collection . . . . .	2	5	6
Burwell— Collection . . . . .	3	16	0
Isleham— Collection . . . . .	4	12	2
Contributions . . . . .	1	10	0
Soham— Collection . . . . .	3	2	10
Contributions . . . . .	1	0	0
Less expenses . . . . .	23	6	8
	0	19	4
	22	7	4
<b>CORNWALL.</b>			
Culstock, Metherith— Contribs. for N. P. . . .	0	10	4
Penzance, Clarence St.— Collection for W. & O.	1	10	2
Redruth— Collection for W. & O.	1	0	0
Donation . . . . .	5	0	0
Saltash— Collection . . . . .	2	7	1
Do. for W. & O. . . . .	1	0	0
Contributions . . . . .	1	5	5
<b>DEVONSHIRE.</b>			
Appledore— Coll. for W. & O., 1860-1	0	9	2
Contribns. for N. P., 1860-1 . . . . .	0	10	0
Coll. for W. & O., 1861-2	0	17	0
Contribns. for N. P., 1861-2 . . . . .	1	8	1
Contribution . . . . .	0	5	0
Less expenses . . . . .	3	9	3
	0	0	7
	3	8	8
Bideford— Collection for W. & O.	0	7	6
Bradinch— Collection for W. & O.	0	6	6
Exeter, Zoar Chapel— S. School Box . . . . .	0	12	8
Contribs. for N. P. . . .	0	9	10
Ilfracombe— Collection for W. & O.	0	15	7
Contribution for do. . .	0	10	0
Contribs. for N. P. . . .	0	12	4
Swinbridge— Collection for W. & O.	1	0	0
Torquay— Contribs. on account	20	0	0
<b>DORSETSHIRE</b>			
Poolo— Collection for W. & O.	1	16	6
<b>ESSEX.</b>			
Earls Colne— Collection for W. & O.	1	14	9
Harlow— Collection for W. & O.	1	10	0
Contribs. for N. P. . . .	1	14	5

	£	s.	d.
Loughton— Contributions . . . . .	4	1	10
Thorpe and Walton— Collection for W. & O.	0	6	1
Contributions . . . . .	0	9	4
Do., for N. P. . . . .	0	8	8
<b>GLOUCESTERSHIRE.</b>			
Eastington, Nupend Chpl.— Collection for W. & O.	0	5	0
S. School for N. P. . . .	1	6	4
Hillsley— Contribs. for N. P. . . .	1	2	3
Less Expenses . . . . .	0	0	3
	1	2	0
King Stanley— Collection for W. & O.	1	5	0
Lechlade— Contribs. for N. P. . . .	0	13	6
Lydney— Contribs. for W. & O. . . .	0	18	4
<b>HAMPSHIRE.</b>			
Ashley— S. School . . . . .	0	8	6
Crookham— Contribs. for N. P. . . .	0	8	2
Lockerley— S. School . . . . .	0	6	0
Portsmouth & Portsea Auxly.— Coll. at Pub. Mtg. . . . .	6	16	0
Contributions . . . . .	14	1	0
Do., Ebenezer— Collection . . . . .	3	0	0
S. School Contribs. . . . .	6	8	3
Do., Kent Street— Collections . . . . .	9	13	5
S. School Contribs. . . . .	13	12	0
Contributions . . . . .	3	13	3
Do., Lake Road— Collection . . . . .	3	4	4
Do., St. Paul's— Collections . . . . .	8	0	6
S. School . . . . .	2	19	0
Do., Maria-la-bonne	6	10	0
Contributions . . . . .	1	15	4
	79	9	1
Less expenses and acknowledgd. before	71	17	6
	7	11	7
Romsey— Collection . . . . .	3	14	7
Do. for W. & O. . . . .	1	2	6
Contributions . . . . .	3	4	5
Do., for N. P. . . . .	0	19	9
	9	1	3
Less expenses . . . . .	0	16	0
	8	5	3
Southampton— Carlton Rooms— Contribs. for N. P.	4	10	0
Do., Portland Chpl.— Contribs. for N. P.	0	16	6
<b>HEREFORDSHIRE.</b>			
Ross— Collection for W. & O.	1	12	8
<b>HERTFORDSHIRE.</b>			
Hitchin— Contributions . . . . .	32	1	6
Rickmansworth . . . . .	1	0	0
Collection for W. & O.	1	0	0
Contributions . . . . .	7	9	1

	£	s.	d.
<b>HUNTINGDONSHIRE.</b>			
Bluntisham— Colln. Public Meeting Moiety . . . . .	3	16	5
Do., Moiety . . . . .	2	13	5
Contributions . . . . .	20	4	1
Fenstanton— Collections, Moiety . . .	1	14	7
Contribution Do. . . . .	5	0	0
Godmanchester— Collection, Moiety . . .	0	13	5
Do. for W. & O., do.	0	5	0
Contribution, do.	0	1	6
Do., S. School, do.	0	11	11
Hail Weston— Collections, Moiety . . .	1	8	3
Houghton— Collection, Moiety . . .	1	3	6
Contributions . . . . .	8	11	0
Huntingdon— Coll. Pub. Mtg., Moiety	1	17	1
Do., Do. 8 . . . . .	0	1	4
Do. Tea Mtg., Do.	2	6	3
Coll. for W. & O., Do.	1	10	0
Contributions . . . . .	6	9	9
Do., for India . . . . .	20	0	0
Kimbolton— Collection, Moiety . . .	3	2	0
Do. for W. & O., Do.	0	10	0
Oford— Collection, Moiety . . .	0	10	3
Do. for W. & O., Do.	0	2	6
Contributions . . . . .	0	2	9
Do., for China . . . . .	0	2	8
Pertenhall, Moravian Chpl.— Contribs. for Rev. W. K. Ryecroft's Chapels	0	10	0
Romsey— Collection, Moiety . . .	6	0	10
Do. for W. & O. . . . .	1	2	3
Contributions . . . . .	4	12	0
Saint Ives— Coll. Pub. Mtg., Moiety	4	12	9
Do., Bapt. Chp., do.	1	11	10
Do., Indpt. do., do.	4	0	0
Do., Bap. S. S., do.	3	11	9
Do., Indpt. do., do.	5	0	0
Do., Tea Mtng., do.	3	4	6
Do., Ladies' B'r., do.	17	10	0
Do., for W. & O., do.	0	18	3
Contributions . . . . .	1	5	0
Saint Neots— Coll. Pub. Mtg., Moiety	1	10	6
Do., do.	2	18	5
Do., Roxton . . . do.	0	19	9
Do., Old Meeting S. School, Moiety . . . .	1	18	5
Do., for W. & O., do.	1	0	0
Contributions . . . . .	6	15	6
Spaldwick— Collection, Moiety . . .	1	15	6
Do., Woolley, do. . . .	0	2	6
Do., for W. & O., do.	0	5	3
Contributions . . . . .	1	11	0
Warboys— Contribution, Moiety	0	10	0
Winwick— Coll. for W. & O., do.	0	3	6
Woodhurst— Collection, Moiety . . .	1	10	4
Do. for W. & O., do.	0	5	7
Contributions, do.	1	6	3
Yelling— Coll. for W. & O., do.	0	5	0
	167	14	4
Less Moiety of ex- penses and ac- knowldgd before	91	0	4
	76	14	0

	£	s.	d.		£	s.	d.		£	s.	d.		
<b>KENT.</b>				<b>Sabden—</b>				<b>Guildenborough—</b>					
Ashford—				Collection for W. & O.	1	10	0	Collection for W. & O.	1	0	0		
Collections .....	3	4	6	Contribs. for N. P. ..	2	2	8	Contribs. for N. P. ..	1	0	8		
Do. for W. & O. ....	1	0	0	<b>LEICESTERSHIRE.</b>			<b>Hackleton—</b>						
Contributions .....	2	11	10				Collection for W. & O.	1	0	0			
Do. for N. P. ....	1	14	3	<b>Blaby—</b>			<b>King's Sutton—</b>						
	3	10	7	Contribs. for N. N. ..	0	10	0	Collection for W. & O.	0	8	8		
Less expenses ....	0	18	6	<b>Leicester—</b>			Contribs. for N. P. ..			0	19	0	
	7	12	1	Contribs. for Rev.				<b>Long Buckley—</b>					
<b>Borough Green—</b>				W. K. Ryecraft's				Collection for W. & O.			0	15	0
Collection for W. & O.	1	1	0	Chapel .....	4	9	6	<b>Pattishall—</b>					
Sund. School, for N. P.	1	2	6	Do., Charles Street—				Collection for W. & O.			0	10	0
<b>Cox Heath—</b>				Contribs. for N. P.	2	5	4	<b>Ravensthorpe—</b>					
S. School Box .....	0	6	6	<b>Oadby—</b>			Collection for W. & O.			1	4	0	
<b>Crayford—</b>				Collection for W. & O.	0	9	0	<b>Road—</b>					
Collection for W. & O.	2	17	7	<b>Syston—</b>			Collection for W. & O.			1	0	6	
<b>Deal—</b>				Collection, 1861.....	3	15	0	<b>Northampton, College St.—</b>					
Contribns., Balance..	0	4	3	<b>LINCOLNSHIRE.</b>			Collection for W. & O.			6	0	0	
<b>Dover—</b>				Great Grimsby—				<b>NOTTINGHAMSHIRE.</b>					
Collection for W. & O.	1	10	0	Contribs. for N. P. ..	0	12	0	<b>Nottingham, Derby Road—</b>					
Contributions .....	6	13	7	Kirmington—				Collection .....			14	17	1
Do., Ladies' Assoc.	3	11	0	Contributions .....	3	5	0	Coll. for W. & O. ....			4	2	3
Do., for N. P. ....	6	6	1	Lincoln—				<b>Southwell—</b>					
<b>Folkstone—</b>				Collection for W. & O.				Collection for W. & O.			0	8	6
Collection for W. & O.	3	6	3	additional .....	0	2	0	<b>OXFORDSHIRE.</b>					
Contributions .....	12	4	6	<b>NORFOLK.</b>			<b>Burford—</b>						
<b>Lewisham Road—</b>				Bacton—				Collection for W. & O.			0	8	0
Collection for W. & O.	3	10	0	Contribs. for N. P. ..	0	16	4	Contributions .....			1	1	6
<b>Saint Peters—</b>				<b>Diss—</b>			<b>Chipping Norton—</b>						
Collection .....	1	12	2	Collection for W. & O.	1	0	0	Contributions .....			15	9	0
Contributions .....	3	1	1	Contribs. for N. P. ..	1	13	11	Do., Juvenile Aux.			14	16	0
Do. for W. A. Hobbs'								<b>Hook Norton—</b>					
School, Jessore .....	0	15	6	Less expenses ....	2	13	11	Collection for W. & O.			0	10	7
Do., for China ....	0	10	0		0	0	6	Contributions for N. P.			0	12	10
<b>Tenterden—</b>								Less expenses ....			1	3	5
Contributions .....	4	3	1								0	0	5
Do., S. School .....	0	10	10					<b>Milton—</b>					
<b>Woolwich, Parsons Hill—</b>				<b>Great Ellingham—</b>				Collection for W. & O.			0	15	1
Coll. for W. & O. ....	3	9	4	Collection for W. & O.	0	12	6	Contribs. for N. P. ..			0	6	4
<b>Do., Queen Street—</b>				Contribs. for N. P. ..	0	10	1	Old Woodstock—					
Contribs. for N. P. ..	0	13	5					Collection for W. & O.			0	10	0
<b>LANCASHIRE.</b>								Oxford, New Road Chpl.					
<b>Bootle—</b>								Collection for W. & O.			3	5	0
Juv. Miss. Soc., for				Less expenses.....	1	2	7	<b>SHROPSHIRE.</b>					
Rev. W. R. Ryecraft,					0	0	4	<b>Bridgnorth—</b>					
Bahamas .....	2	10	0					Collection for W. & O.			1	10	0
<b>Chowbent—</b>				<b>Saxlingham—</b>				<b>SOMERSETSHIRE.</b>					
S. School.....	3	5	6	Contribs. for India ..	1	0	4	<b>Beckington—</b>					
<b>Haslingden, Pleasant St.—</b>				<b>Swaffham—</b>				Contribs. for N. P. ..			2	12	2
Collection for W. & O.	2	0	0	Collection .....	4	12	1	Collection for W. & O.			0	18	8
<b>Liverpool, Athol St., Welsh—</b>				Do., for W. & O. ....	1	0	6	<b>Keynsham—</b>					
Coll. for W. & O. ....	0	10	5	Do., Castleacre ....	0	18	9	Collection for W. & O.			1	0	0
Do., Birkenhead, Grange Lane—				Do., Pentney .....	0	17	4	<b>Paulton—</b>					
Coll. for W. & O. ....	6	11	9	Contributions .....	6	13	8	Collection for W. & O.			1	0	0
Do., Myrtle Street—				Do., S. School .....	2	10	1	<b>Shepton Mallet—</b>					
Coll. for W. & O. ....	21	2	8	Do., do., for N. P. ...	0	13	4	Contribs. for N. P. ..			1	4	6
Contributions .....	126	12	0	Do., do, Castleacre, do.	0	5	10	<b>Taunton—</b>					
Do., Juv. Miss. So.								Collection for W. & O.			1	10	0
for Rev. W. K.				Less expenses ....	17	11	7	<b>Wells—</b>					
Ryecraft, Bahamas	7	10	0		0	19	1	Collection for W. & O.			1	4	1
Do. for Rev. J.								<b>Wincanton—</b>					
Clarke, Sutcliffe								Collection for W. & O.			0	10	0
Mount, Jamaica	5	0	0					Contribs. for N. P. ..			0	10	0
Do. Rev. J. Allen,				<b>Upwell—</b>				<b>Yeovil—</b>					
Ceylon .....	5	0	0	Collection for W. & O.	0	8	0	Contribs. for N. P. ..			3	6	0
Do. for N. P. Delhi	12	10	0	<b>Worstead—</b>				Less expenses ....			0	0	6
Do., Pembroke Chapel—				Contribs. for N. P. ..	3	6	4				3	5	6
Contribs. Moiety ..	125	0	0	Less expenses ....	0	0	6						
Do. ....	2	19	0										
<b>Manchester Aux.—</b>													
Contribs. on acct. .	100	0	0										
<b>Do., York Street—</b>				<b>NORTHAMPTONSHIRE.</b>									
Coll. for W. & O. ....	2	0	0	Aldwinkle—									
<b>North Lancashire Aux.—</b>				Sund. School for N. P.	1	4	8						
Contribs., Balance by				Brinton—									
L. Whitaker, Esq. ....	53	9	9	Collection for W. & O.	0	10	0						
<b>Rochdale—</b>				<b>Bugbrook—</b>									
Contribution .....	0	1	6	Collection for W. & O.	1	0	0						
Do., for N. P. ....	8	4	0										

SUFFOLK.		£ s. d.	SWINDON—		£ s. d.	NORTH WALES.		£ s. d.
Eye—			Collection for W. & O.	1 14 6		ANOLESEA.		
Collection for W. & O.	1 4 0		Contributions	2 10 0		Holyhead—		
Contribs. for N. P.	1 8 9		Do. for N. P.	0 15 9		Collections, &c.	14 4 6	
Ipswich, Stoke Green—						Contributions	2 10 0	
Collection for W. & O.	2 10 0					Do., for China	0 5 1	
Otley—			WORCESTERSHIRE.					
Collection	3 0 6		Pershore—				15 19 7	
Contributions	3 0 0		Collection for W. & O.			Less expenses	1 19 0	
Somerleyton—			additional	0 2 6			15 0 7	
Collection	4 16 9		Contribs. for N. P.	2 2 0		Silo—		
Do. for W. & O.	1 2 0		Stourbridge—			Collection	0 7 0	
Contributions	17 11 6		Collection for W. & O.					
Do. Village School.	1 2 6		additional	1 10 0		CARNARVONSHIRE.		
	24 12 9		Upton-on-Severn—			Llandudno—		
Less expenses, and amount acknowledged before	12 7 6		Collection for W. & O.	1 2 6		Contributions	15 14 8	
	12 5 3					Less for local Home Mission	3 0 0	
SURREY.			YORKSHIRE.					
Addlestone—			Beverley—					
Collection for W. & O.	2 0 0		Collection for W. & O.	2 12 0				
Limpfield—			Contribs. for N. P.	1 14 1				
Collection for W. & O.	0 10 0							
Proceeds of Lectures at Limpfield and Oxted	0 10 8		Less expenses	4 6 1		DENBYSHIRE.		
				0 0 7		Denbigh—		
SUSSEX.				4 5 6		Contribs. for N. P.	0 8 8	
Battle—						Less expenses	0 0 5	
Collection for W. & O.	1 0 0		Bramley—				0 8 3	
Contribs. for N. P.	1 3 6		Collections	8 5 2		Glynceiriog—		
Forest Row—			Contributions	12 16 6		Contribs. for N. P.	1 0 0	
Collection for W. & O.	0 5 0		Do., for W. & O.	1 10 0				
Midhurst—			Do., for China	1 3 6		Llangollen and Glyndyrdwy—		
Collection for W. & O.	0 14 2		Do., Juvenile Society			Glyndyrdwy		
Contribution	0 5 0		Collection	2 2 1		Collection	0 6 11	
Contribs. for N. P.	2 5 4		Contributions	6 12 3		Contributions	3 9 10	
Do. S. School	0 3 0					Do., S. School	1 3 0	
						Less expenses	4 19 9	
WARWICKSHIRE.				32 9 6			0 0 7	
Alcester—							4 19 2	
Collections	6 11 8		Burlington—			MONTGOMERYSHIRE.		
Do., for W. & O.	1 0 0		Collection for W. & O.	0 5 0		Llanidloes—		
Contributions	0 4 0		Farsley—			Contribs. for N. P.	0 9 3	
Birmingham—			Collection for W. & O.	1 10 0		Newtown—		
Balance of Contrs.	136 4 11		Halifax, Pellon Lane—			Collection for W. & O.	1 11 7	
Contribs. for N. P.	0 6 0		Contribs. for N. P.	2 8 6		Pontllogel—		
Do. Circus Chapel—			Do., Trinity Road—			Contribs. for N. P.	0 6 2	
Coll. for W. & O.	3 2 0		Collection for W. & O.	1 3 0		SOUTH WALES.		
Dunchurch—			Hebden Bridge—			BRECKNOCKSHIRE.		
Sund. School Contrs. for N. P.	1 7 6		Collection for W. & O.	1 0 0		Beaufort—		
Studley—			Horsforth—			Contribs. for N. P.	0 6 9	
Collections	0 12 1		Collection for W. & O.	1 5 0		Brecon—		
WILTSHIRE.			Leeds, Gt. George St.			Contribs. for N. P.	3 18 10	
Bradford-on-Avon—			Collections	8 0 0		Less Expenses	0 0 7	
Contributions	3 0 0		Do., Prayer Meetings	2 19 0			3 18 3	
Do., for N. P.	1 0 0		Do., for W. & O.	3 12 2		Brynmawr Tabor—		
Do., for W. & O.	0 10 0		Contributions	7 18 6		Contribs. for N. P.	0 6 6	
Chippenham—			Do., Juvenile	30 0 0		CARMARTHENSHIRE.		
Collection for W. & O.	0 17 0					Leanelly, Horeb—		
Langley—			Rawden—			Contribs. for N. P.	0 5 6	
Collection	0 15 8		Collection for W. & O.	1 6 0		Newcastle Emlyn—		
Contributions	1 14 10		Ripon—			Collection for W. & O.	1 10 0	
	2 10 6		Contribution	2 2 0		Rhydwilym—		
Less expenses	0 2 6		Rishworth—			Collection	2 10 0	
	2 8 0		Collection for W. & O.	6 10 0		Contributions	0 15 0	
SOMERSETSHIRE.			Masham—			Do., S. School	3 18 0	
Semley and Berwick—			Collection for W. & O.	1 1 0		GLAMORGANSHIRE.		
Collections	6 11 10		Scarborough—			Caerphilly—		
Contributions	2 7 10		Contrib. on Account	30 0 0		Collection for W. & O.	0 12 0	
Do., S. School	1 0 4		Sutton—			Mountain Ash—		
			Collection for W. & O.			Collections	0 4 1	
			Moiety	0 10 6		Contribs. for W. & O.	0 18 0	
			Contribs. for N. P.	3 9 0			1 2 1	
			Contribution	0 13 2		Less expenses	0 0 5	
			Wakefield—				1 1 8	
			Collection for W. & O.	0 10 6				
			York—					
			Contribs. for N. P.	0 6 7				





# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1862.

THURSDAY, APRIL 24<sup>TH</sup>.

SPECIAL PRAYER MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning, at eleven o'clock. The Rev. C. J. Middleditch, will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening at Kingsgate Chapel, Holborn, at seven o'clock. Rev. F. W. Gotch, LL.D., is expected to take the Chair. The Revs. J. Sale, of Calcutta, H. Wilkinson late of Orissa, J. E. Giles, of Dublin, J. C. Marshman, Esq., and E. B. Underhill, Esq., are expected to address the meeting.

LORD'S DAY, APRIL 27<sup>TH</sup>.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed.

The afternoon services marked thus\* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young...	... ..	Rev. W. Young
Arthur Street, Grays-inn-road	Rev. S. H. Booth	... ..	Rev. J. Webb
Battersea .....	Rev. J. E. Giles	Rev. I. M. Soule*	Rev. C. Williams
Blackheath, Dacre Park .....	... ..	... ..	... ..
Blandford Street.....	Rev. G. Wyard ...	... ..	Rev. P. Dickerson
Bloomsbury .....	Rev. G. Gould ...	Rev. W. Brock*...	Rev. W. Brock
Bow .....	Rev. W. Jackson	... ..	Rev. W. P. Balfern
Brentford, Park Chapel .....	Rev. E. Hunt ...	... ..	Rev. E. Hunt
Brixton Hill .....	Rev. J. Aldis .....	... ..	Rev. J. Aldis
Brompton, Onslow Chapel...	Rev. J. S. Wardlaw	Rev. J. Sale*.....	Rev. J. Sale
Camberwell .....	Rev. Dr. Vaughan	... ..	Rev. C. M. Birrell
Ditto, Cottage Green .....	Rev. J. Sears .....	... ..	Rev. I. Birt
Ditto, Mansion House.....	Rev. W. K. Rowe	... ..	Rev. W. H. Bonner
Camberwell New Road .....	... ..	... ..	Rev. W. K. Rycroft
Camden Road .....	Rev. C. Vince ...	... ..	Rev. H. E. Sturmer
Chelsea, Paradise Chapel ...	Rev. F. H. White	... ..	Rev. F. H. White
Church Street, Blackfriars...	Rev. C. P. Grosve- nor	... ..	Rev. T. Wilkinson

PLACES.	MORNING.	AFTERNOON.	EVENING.
Commercial St., Whitechapel	Rev. C. Stovel ...	... ..	Rev. C. P. Grosvenor
Crayford .....	Rev. H. Capern...	... ..	Rev. H. Capern
Dalston, Queen's Road .....	Rev. S. S. Pugh	... ..	Rev. N. Haycroft
Devonshire Square .....	Rev. J. Mursell ...	... ..	Rev. J. H. Hinton
Drayton, West.....	Rev. W. F. Smythe	... ..	Rev. W. F. Smythe
Edmonton, Lower (Rev. J. Edwards's)	Rev. J. B. Pike ...	... ..	Rev. J. B. Pike
Eldon Street (Welsh) .....	Rev. M. Evans ...	... ..	Rev. M. Evans
Gravesend.....	Rev. T. F. Newman	... ..	Rev. T. F. Newman
Greenwich, Lewisham Road	Rev. F. Bosworth	... ..	Rev. J. P. Barnett
Do., Lecture Hall .....	Rev. H. Dowson ..	... ..	Rev. T. W. Medhurst
Hackney, Mare Street .....	Rev. T. Hands ...	... ..	Rev. W. G. Lewis, jun.
Do., St. Thomas's Hall ...	Rev. R. R. Finch	... ..	Rev. J. W. Munns
Hammersmith.....	Rev. H. E. Sturmer	Rev. Dr. Leechman*	Rev. G. Gould
Hampstead, April 20th .....	Rev. J. D. Burns	... ..	Rev. W. Brock, jun.
Harlington .....	Rev. T. French ...	... ..	Rev. T. French
Harrow-on-the-Hill.....	Rev. T. Smith ...	... ..	Rev. T. Smith
Hawley Road .....	Rev. C. Williams.	... ..	Rev. E. White
Henrietta Street .....	Mr. Vines .....	... ..	Mr. Vines
Highgate .....	Rev. R. Green ...	... ..	Rev. R. Green
Islington, Cross Street .....	Rev. J. P. Chown	... ..	Rev. J. Mursell
John Street, Bedford Row...	Hon. and Rev. B. W. Noel	... ..	Hon. and Rev. B. W. Noel
Kennington, Charles Street	Rev. T. Jones ...	... ..	Rev. T. Jones
Kensington, Hornton Street.	Rev. T. Wilkinson	... ..	Rev. S. S. Pugh
Kingsgate Street.....	Rev. J. Webb ...	... ..	Rev. S. H. Booth
Lee .....	Rev. J. P. Barnett	... ..	Rev. F. Bosworth
Lessness Heath .....	Rev. E. Davis ...	... ..	Rev. E. Davis
Maze Pond .....	Rev. A. Mursell...	... ..	Rev. J. P. Chown
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	... ..	Rev. C. H. Spurgeon
New Park Street.....			
Norwood, Upper .....	Rev. W. Robinson	... ..	Rev. W. Robinson
Peckham, Hill Street .....	Rev. W. F. Burchell	Rev. T. J. Cole *	Rev. T. J. Cole
Poplar, Cotton Street.....	Rev. J. Walcot ...	... ..	Rev. W. A. Gillson
Providence Chapel, Hackney Road	Rev. J. Stock.....	... ..	Rev. H. Dowson
Regent Street, Lambeth.....	Rev. W. A. Gillson	... ..	Rev. J. Walcot
Regent's Park Chapel (March 30th)	Rev. W. Landels	... ..	Rev. W. Landels
Rotherhithe, Midway Place...	Rev. T. W. Munns	... ..	Rev. R. R. Finch
Romford .....	Rev. E. Parker ...	... ..	Rev. E. Parker
Romney Street .....	Rev. J. S. Warren	... ..	Rev. W. Jackson

PLACES.	MORNING.	AFTERNOON.	EVENING.
St. Luke's, James Street ...	Mr. J. Templeton	... ..	Rev. J. H. Cooke
Salter's Hall.....	Rev. I Birt. ....	... ..	Rev. J. E. Giles
Shacklewell .....	Rev. E. Probert...	... ..	Rev. E. Probert
Shopherd's Bush, Oaklands	Rev. W. Isaac ...	... ..	Rv. Dr. Leechman
Shouldham Street .....	Rv.T.W.Medhurst	... ..	Rev. J. Stock
Spencer Place .....	Rev. J. H. Cooke	... ..	Rev. A. Mursell
Stratford Grove .....	Rev. N. Haycroft	... ..	Rev. J.S.Wardlaw
Tottenham .....	Rev. Dr. Gotch ...	Rev. R. Wallace *	Rev. J. J. Brown
Tottenham Court Rd., Welsh	Rev. L. Jones ...	... ..	Rev. L. Jones
Trinity Street .....	Rev. W.K.Rycroft	... ..	Rev. W. K. Rowe
Twickenham .....	Rev. R. Bayne ...	... ..	Rev. R. Bayne
Uxbridge .....	Rev. T. E. Fuller	... ..	Rev. T. E. Fuller
Vernon Chapel.....	Rev. S. Pearce ...	... ..	Rev. E. Edwards
Waltham Abbey .....	Rev. S. Murch ...	Rev. S. Murch *	Rev. S. Murch
Walworth, Arthur Street ...	Rev. S. Cowdy ...	... ..	Rev. S. Cowdy
Do., Lion Street .....	Rev. J. J. Brown	Rev. T. Hands *	Rev. C. Vince
Westbourne Grove .....	Rev.W. G. Lewis, jun.	... ..	Rev. D. Katterns
Wild Street, Little .....	Rev. C.Woollacott	... ..	Rev.C.Woollacott
Woolwich, Queen Street.....	Rev. E. Edwards	... ..	Rev. J. Teall
Do., Parson's Hill .....	Rev. J. Watts ...	... ..	Rev. J. Watts

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 27TH.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth .....	Rev. S. Cowdy.
Battersea.....	Rev. I. M. Soule.
Bloomsbury .....	Rev. W. Brock.
Brixton, Salem Chapel .....	E. Corderoy, Esq.
Brompton, Onslow Chapel .....	Rev. J. Sale.
Camden Road.....	Rev. F. Tucker.
Commercial Street, Whitechapel.....	Mr. Heath.
Cottage Green.....	Rev. T. Carlisle and Mr. Howard.
Cotton Street, Poplar.....	Mr. H. J. Tresidder.
Cross Street, Islington .....	Mr. Head.
Devonshire Square.....	Mr. F. Brown.
Denmark Place ..	
Hackney, Mare Street .....	Mr. C. Reed.
Hackney, St. Thomas's Hall.....	Mr. Ogden.
Hammersmith .....	Rev. Dr. Leechman.
Highgate.....	Mr. Webb.
High Road, Lee.....	Mr. Balfirne and Mr. Rabbeth.
Kingsgate Street, Holborn .....	Mr. Allen and Mr. Cryer.
Lewisham Road.....	Rev. J. P. Barnett.
Lion Street, Walworth .....	Rev. T. Hands.

JUVENILE MISSIONARY SERVICES—*continued.*

PLACE OF MEETING.	PREACHER OR SPEAKER.
Maze Pond .....	Mr. T. Carter.
Metropolitan Tabernacle .....	Mr. F. Baron.
Midway Place, Deptford ..	Mr. Coleman.
New Park Street.....	Rev. G. Pritchard.
Regent Street, Lambeth .....	Mr. R. Palmer and Mr. Bayne.
Tottenham .....	Rev. R. Wallace.
Trinity Street, Borough .....	Mr. Price and Mr. S. Watson.
Vernon Square .....	Mr. Templeton.
Westbourne Grove.....	Rev. W. G. Lewis, jun.
Woolwich, Queen Street .....	Mr. Dennis.

NOTE.—A selection of appropriate Hymns and Tunes for the above Services will be found in the "Juvenile Herald" for April, which may be obtained of Messrs. J. Heaton and Son, 21, Warwick Lane, at 3s. per 100.

## TUESDAY, APRIL 29TH.

## ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

## WEDNESDAY, APRIL 30TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held in Exeter Hall, at which E. Baines, Esq., M.P., has kindly consented to preside.

The Revs. Dr. Vaughan and E. White, of London; the Rev. Arthur Mursell, of Manchester; and W. H. Watson, Esq., of London, are expected to speak. Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

## ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at the Metropolitan Tabernacle. The Committee have pleasure in announcing that the Rev. S. G. Green, B.A., Resident Tutor of Rawdon College, Yorkshire, will be the preacher on the occasion. Service to commence at half-past six.

## YOUNG MEN'S MISSIONARY ASSOCIATION.

On Monday evening, May 5th, the Annual Meeting of the Association will be held in the Metropolitan Tabernacle, at half-past six o'clock. J. C. Marshman, Esq. is expected to preside. The Rev. C. H. Spurgeon, Rev. A. Mursell, of Manchester, Rev. J. Sale, of Calcutta, and Rev. J. Teall, of Woolwich, are expected to take part in the proceedings.

## THE MISSIONARY IN NANKIN.

THE state of China is a most afflictive one. Although the Imperial authority has been re-established in Peking, and the treaty obligations with European powers fulfilled, the government seems quite unable to administer the affairs of the empire, or to restrain the outbreaks of rebellion in the provinces. China, in fact, appears to be the prey of anarchy and confusion, which spread unchecked in all parts of it. The condition of the provinces now held by the rebels is, if possible, worse. The ravages of war have not been healed. Depopulated cities remain untenanted; and the rebel chief seems unable either to restrain the excesses of the wild hordes which plunder and destroy in his name, or to frame a settled government in those places which own his sway.

Under these circumstances missionary labours are carried on with great difficulty, and often with much peril. Ningpo, where there were flourishing Christian churches, has fallen a prey to the rebels, and been destroyed. Shanghai is now threatened, and if saved the horrors of a siege and capture, it can only be by the interference of European arms. The pages of the *Herald*, but a few weeks ago, contained the distressing account of the murder of two missionaries in Shantung. The whole empire seems to have fallen into utter confusion, and yet the gospel, the only substitute for the effete religions of the land, which alone can reconstruct the decayed social fabric, can scarcely find a secure abiding place. The hope we were disposed to cherish of the sincere professions of the rebel chieftain appears to be a vain one; for ambition and success have mastered his better knowledge, and he presents to his subjects a caricature of that blessed Gospel he professes to obey.

Notwithstanding the danger to which the attempt might expose him, Mr. Kloekers has again ventured to visit Nankin, to establish, if possible, the pure preaching of the truth in the very centre of the rebel power. His diary is now before us, and we propose to condense for our readers' information its most important facts.

On the 23rd September, Mr. Kloekers obtained a passage on board an English man-of-war proceeding to Nankin. The vessel came to anchor on the 26th, opposite the creek which runs to the west of the city. Everything looked dismal enough, nothing but dilapidated houses could be seen, while the once frequented river bore but few junks on its bosom. The next day Mr. Kloekers ventured to walk alone to the palace of the Kan Wang, both to see him and Mr. Roberts, who is an inmate of this chief. The eight miles was one scene of ruin and destruction. Broken bricks among the wild grass marked the sites of destroyed habitations. The fields were waste. One rather populous village was passed on the shores of the creek, which looked as if life and trade were reviving; and as he approached the city two or three other villages were seen rising up from amidst the desolation around them. He adds, that when he visited Peking, he found that Imperial city and the surrounding country in a similarly wrecked condition, in both instances the effect of the warfare which had raged about both these populous cities.

Showing his pass at the gates, he entered the city, passing along streets in partial ruin, but filled with people busy in carrying bulrushes for firing and bricks for building. On reaching the palace, Mr. Kloekers went first to the rooms of Mr. Roberts. The good old man gave him a hearty welcome, and rejoiced greatly on learning that Mr. Kloekers intended to stay. Alone he has hitherto striven to give a right direction to the mind of the rebel chief, and has cheerfully sustained the lonesomeness and hardships of the peculiar position he occupies.

Mr. Kloekers was soon introduced to the Kan Wang, who after a short conversation gave him permission to reside in Nankin, and at the same time made the request that he would educate his eldest son. Two rooms in the palace were at once set apart for Mr. Kloekers' use, with promises of help and protection. The condition was attached that Mr. Kloekers should do nothing injurious to the rebel cause. The Kan Wang even expressed his opinion that the false doctrines now taught by the chief, and to which Mr. Kloekers made

objection, would in the end be corrected and laid aside. That night was spent by the missionary in the palace, the distance to the man-of-war being too great to return.

On the 29th, Mr. Kloekers took possession of his rooms. The following day was busily occupied, at the Kan Wang's request, in preparing for him some suggestions on the best course to pursue for the welfare of the country, with especial reference to foreign intervention. It is, we believe, the opinion of Mr. Kloekers that every effort should be made to terminate the present strife, by an amicable division of the country into two empires, the Emperor at Peking and the rebel chief at Nankin, retaining such provinces as are now under their respective rule.

For the first few days, an access of fever prevented Mr. Kloekers from visiting the city, but on the 4th October he proceeded to seek a suitable locality for a chapel. He found the city in some places pretty well peopled, in others it was entirely destroyed. Whole streets were in the same condition as they were at the sacking of the city, when fire and plunder had wrought their worst. This and the next day were spent in vain searching for a suitable place for a house of prayer.

On the Lord's Day, the 6th, Mr. Kloekers united with Mr. Roberts and his two Chinese attendants, Christians from Canton, in the observance of the Supper of the Lord.

On the 8th, Mr. Kloekers visited the Teen Wang's palace, the dwelling of the rebel chieftain. Here he was permitted to converse and preach the Gospel to a large audience in the hall. The women of the palace, meanwhile, went in and out fetching water. All the work of the palace is done by women. The day following, in a conversation with the Kan Wang, the missionary was earnestly besought to pray for him. He said with tears, shutting his eyes, and lifting up his folded hands, "I can only now and then pray to the Heavenly Father for guidance and help in seeking the good of this people; but you are daily engaged in praying for mankind at large: do not forget to pray for us, and your God will reward you." It would seem that the Kan Wang is deeply impressed with the want of skill and knowledge which the rebel chiefs exhibit to perfect the revolution they have so successfully begun.

It was not till the 15th that the son of the Kan Wang presented himself for instruction. He, however, soon wearied of it, and after a few lessons it was given up. On the 26th, by means of his teacher, Mr. Kloekers at length engaged a house for a temporary chapel, and on the day following preached in it. It is the first building opened in Nankin for Christian worship. The first congregation consisted chiefly of women, who were very quiet and attentive. Daily, to the 6th November, Mr. Kloekers continued to preach in the chapel to increasing numbers. Thus, on the 5th, he says, "to-day perhaps 300 persons have heard the leading doctrines of the Gospel." To these labours he added advice to the sick, who came in considerable numbers for his counsel and help.

The unexpected death of the husband of the lady in whose charge Mr. Kloekers left his infant child at Shanghai, suddenly interrupted his efforts, and obliged him to leave Nankin to make other arrangements. He purposes, however, speedily to return.

So far the experiment to preach the Gospel among the rebels has been a successful one. If it does not receive the approbation of the leading chiefs, they do not hinder it. If they give the missionary no facilities for his work, they throw no obstacle in his path. At present life seems safe in the capital, within the immediate range of the personal authority of the leaders; beyond that it is doubtful whether missionary labour can be carried on. The missionary has to endure many discomforts, and to be satisfied with the poorest fare; and it would be impossible for a missionary with a family to undertake the work. The peculiar circumstances of Mr. Kloekers seem to justify his heroic attempt, and his abilities gain him great influence with those whom he meets. While, therefore, we tremble for him, we commend him to the care of the Master whom he serves, assured that He will uphold and preserve His servant in this act of consecration to His service.

## A JOURNEY TO NAGAR IN BEERBHOOM.

BY THE REV. R. J. ELLIS.

I MUST tell you of a little tour I took lately to the remains of the city of Nagar—the old residence of the Mahomedan kings of this part of Bengal. Taking advantage of the presence of our dear brother Boleram from Dum Dum, I started on a Friday morning about a fortnight ago.

On the way we saw a few Hindoos of very low caste, who were in charge of a number of bullocks bearing bags of rice to a distant market. They were bivouacked by the side of the road, and though they seemed very poor, we were not prepared to find them so ignorant. We spoke to them in the very lowest colloquial we could command, and asked them if they knew who made them. Pointing to the sun, they said, "God." The sun, we said, is not God—God has no form and cannot be seen. They could not understand this, and we endeavoured to illustrate it by a reference to their own minds, which had no form, but which they could perceive and feel. We then endeavoured to make them understand that they were sinners, and that by faith in Christ alone could they be saved—but though we used the very simplest illustrations that could be found, it completely baffled us to make them comprehend our meaning.

At Nagar a few persons visited our tent to converse with us about the gospel, the people joyfully received our books, and marked attention was paid to all our addresses. . . . A good distance from the village we heard the shouts of a number of young people, and perceived one young man running abreast of them all and calling out almost breathless, "Saheb, Saheb!" He had heard that we had books to dispose of gratis, and earnestly begged that he might have one. We gave him a gospel, and opening it up at the parable of the pharisee and the publican, made him read. We then explained the parable—illustrating it by the parallel case of the brahmin and the shoodra—and having urged them to pray in all humility to God in the name of Christ, we came away.

At the fourth village we found an intelligent young man who had taken a book from us the previous day, and to another, a companion of his, we then gave another book. At this place many brahmins listened to us with deep and earnest attention, and on our rising to come away, these two young men, with another, said they would accompany us as far as a river which we had to ford on our way back to Nagar. At the river we desired them to return, but after we had gone fully a quarter of a mile, we heard them calling after us. They had run after us to say that we had given them books, and for that they thanked us, but who should teach them their meaning? Should they wish further to read about our religion, where should they procure more books? And should they judge our religion true, they must leave their homes and their all, and to what then should they betake themselves for a livelihood? To all these questions we gave satisfactory answers, and these interesting young men took their departure.

The next morning—the last of our short sojourn there—a young man came to our tent in company with one of the Banerjeas, whose relations have made themselves famous in the world of literature in our eastern metropolis. This young man had received from us the tract, 'Miracles of the Lord Jesus,' and the gospel by Mark, and had now come to ask for a copy of the Acts of the Apostles, which he had seen in some one's hands. We told him he could have no more books from us unless he paid for them. He said he was but a scholar in the 'Grant in Aid' School, a poor boy, and could not give pice for books, as he had none to give. Finding he could not move us, he bethought him of an argument which he thought we could not resist—'How shall I know,' he said, 'which religion is true, unless I read your shastras?' 'Well, read what you have got first.' 'Have I not read them?' he said; 'I have read your tract, and am reading the gospel. Will you kindly exchange the tract for

another gospel, or the Acts of the Apostles?' We examined him, and found he had indeed read the tract, upon which we willingly gave him another gospel, not having with us more copies of the Acts. 'Now,' said he, 'I shall want more by and bye.' 'Well, come to our house in Sewry. We shall examine you on the books you have got, and if you know them fully, we shall give you others.' Banerjee took a book from us, and was by our side every time we went into the bazaar.

I have opened a class for enquirers, which two persons for the present have promised regularly to attend. These are the relatives of Boleram (the native preacher of Dum Dum), who, with a zeal every way worthy of his profession ever since he professed Christianity, now many years ago, has exerted himself for the salvation of his family. This leads me to mention some circumstances which have occurred with us lately. The brother of Boleram and his mother, together with certain others of the family, expressed a desire to become Christians, and broke caste by eating the Christian's rice. Boleram had come up to be present, lest any force should be used to constrain them again to declare for Hinduism, and well was it that he had come. No sooner did they manifest their desire (a long cherished one, I understand), than hundreds collected about the shop of the brother. They called upon him to renounce his new faith, and adjured his brother (Boleram), to desist from enticing him to become a Christian. To these crowds, Boleram, who is possessed of an excellent voice, and a surprising force of logic to back it, preached the gospel, and showing that he could make no one a Christian against his will, called upon his brother to renounce the Christian faith if he would, and to disbelieve it if he could. The brother day after day stood firm, and the more intelligent part of the multitude perceiving the force of what they saw and heard, acknowledged it vain to persist in their attempts to coerce the young converts, whereupon the crowds dispersed. The mother was carried off stealthily to a place 12 kosh (24 miles) from this, but has since been sent back on representations being made to her friends, that by detaining one who had eaten the Christian's rice, they were forfeiting their own caste.

At Sewry, the following interesting circumstance has recently taken place. Some of the most intelligent Mussulman population resolved to bold a debate among themselves, upon the Christian religion as opposed to that of Mohammed. Accordingly sides were chosen and an umpire. The debate lasted for three days, and at last the side representing Christianity, having heaped proof upon proof, and argument upon argument, for the Christian faith, had become so vehement in their assertion of its truth as opposed to Mohamedanism, that the others taking fright at the result of their own proposal cried out: "You are heretics! You are Christians! We will have you excommunicated!"—"Oh no," said they, "we are not Christians; we have only maintained our side." The weight of evidence was pronounced to be on the Christian side of the debate; but of course, when asked to act consistently with such a decision, there was a subterfuge at hand. "The Christian dispensation," they say, "has been abrogated, and now all must become Mohammedans."

This occurrence shows that the Mahommedans are thinking about Christ, and whatever may be the ulterior result of this conference, for the present the Mussulmans are much more attentive than formerly to our addresses in the bazaar.

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## A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

IN order to be able to visit as far as possible the villages between Agra and Bhuteshwar, we started early for the Mela, making easy marches from one



village to another, preaching Christ and selling gospels and tracts as we proceeded on our way.

Mr. Gregson and myself left Agra early on the 5th November, for Chitoura. On the way we were delighted to see the fields filled with corn ready for the sickle. A bright prospect for the poor ryots, after several months of pinching want during the late famine. In a field by the way-side, we found an ear of corn worthy of note.

Our attention was drawn to it by its unusual size, and I was tempted to cut it from its stem, and carry it into Chitoura for closer inspection. It was such an extraordinary bunch of corn on one stalk, that we resolved to reckon the grains, and weigh them too. We did so, and the result was,—

Number of grains	. . .	8,000
Weight of grains (cleaned) }	. . .	10 oz.

The corn is what the natives call Jewair—very common in the North-West, though such an ear is doubtless rare,—yet what a proof it gives of what India might yield to the husbandman with proper cultivation.

Chitoura seemed to me much improved in appearance since I last saw the place. The mission houses and chapel, which before were in a dilapidated state (being wasted during the Mutiny), having been repaired, now assume a new and cheerful aspect, and the old station of Nistarpoor is once more occupied by those who love and serve the Lord.

After taking breakfast with brother Williams (who, by the bye, though a bachelor, is a master housekeeper), we visited General Wheler's Orphanage, and were delighted to see nearly a hundred poor children, rescued from death during the late famine, so clean and apparently happy.

The boys were being taught to read and write by a Moulvie, who has recently been baptized in Agra, and who seems to be an intelligent man, and a sincere christian. The girls were engaged in sewing, under the superintendence of a christian woman. The old weaving shop has been converted into a residence for the children, a wall having been put up to partition off the apartment of the girls from that of the boys.

It was truly an interesting sight to see these poor orphans flocking round and clinging to their kind benefactor with a child-like confidence and affection, and the good veteran general treating his juvenile band with father-like tenderness and care,—his greatest anxiety of all being to implant in their tender hearts, if possible, the fear and love of God. Need we say that we wish him a hearty God-speed?

Nov. 6th.—We left early for Futiaabad, a large village nine miles from Chitourah, where we made a stay for three days, preaching in the mornings in the smaller villages around, and in the afternoon in the Futiaabad bazaar.

The people generally heard the gospel with attention, and we sold several gospels and tracts. We were now accompanied by Mr. Williams, of Chitourah, and I was glad to find our brother able to express himself so well in Hindee after a residence of two years in the country.

(To be continued,)

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## MISSIONARY MOVEMENTS.

CALCUTTA.—Under the protection of a kind Providence, our dear friends, the Revs. J. C. Page, G. Rouse, and their wives, arrived safely in Calcutta on the 8th February. The voyage was a tedious one, being prolonged by adverse

winds, and on one occasion by a severe storm. Mr. Rouse preached at Howrah on the following day for Mr. Morgan, who has again been called to suffer from a relapse of his old complaint.

**BARISAL.**—The Christians, during the past year, have been quite free from the assaults of their Zemindars, from which in former years they have suffered so much. A few of them have exhibited a disposition to retaliate on their persecutors. There seems to be almost a law in the character of the Hindu, that, when not oppressed, he must necessarily be an oppressor. The reception of Christianity will doubtless correct the manifestation of this spirit. Mr. Martin informs us that Mr. Reed has begun to speak a little in the bazaars and markets, as the result of his diligent application to the study of Bengali.

**BENARES.**—The law case, of which some account was given in a previous *Herald*, has undergone another phase. Mr. Heinig informs us that the parties appealed from the decision of the magistrate to the judge. At the hearing of the cause, the appellants exhibited the greatest anxiety to give up the case as against Mr. Heinig. To this the judge at length assented, and the appellants were adjudged to pay all the costs of the appeal.

**DELHI.**—Mr. Evans reports that he has obtained sufficient contributions to support nine students in the proposed Theological Institution. He has also received £60 towards the erection of the necessary buildings. From the Purana Killah native church there have been so many defections as to reduce the number of members to twenty. Mr. Evans has baptized two soldiers of H.M.'s 32nd Regiment, and has three more applicants. He was about to visit Lahore to baptize four candidates.

**MEERUT.**—Mr. Parsons arrived in Meerut on the 5th Dec., to commence his missionary labours in that important town and district. A spirit of inquiry prevails widely in the villages to the north of Meerut, near the Ganges.

**CHINA, CHEFOO.**—Since the repulse of the rebels, Mr. Hall has been able to enter actively on missionary labour. He has opened his little chapel, called "Chen-shen-tang," in which he daily sits to talk with passers-by. He has posted through the villages, on the temple-gates, &c., portions of "Come to Jesus," with an invitation to visit the chapel. He is also engaged in translating portions of Scriptures, tracts and hymns for, posting about the city. He has preached to good numbers of people in the villages, and a few people attend the daily morning prayer in his house with his domestics. The native convert is studying hard for useful service among his countrymen.

**MORLAIX.**—Mr. Monod has returned to Morlaix, preaching on his way at several towns. At a town some leagues from Morlaix he met with a few Protestants without the means of grace, whom he has promised to visit occasionally. Three lectures on the Reformation have been given by Mr. Planta, an Evangelist from L'Orient, well calculated to attract the attention of the inhabitants.

**TRINIDAD, SAN FERNANDO.**—The small but inconvenient rooms occupied as a chapel continue to be well attended. Mr. Gamble anxiously desires, however, to build a chapel, for which he will need assistance. He recently baptized four persons at Fourth Company settlement, and others are awaiting baptism in two of the remaining churches. At Montserrat the Spirit of God has been largely poured out, and the chapel is crowded with worshippers.

**JAMAICA.**—The annual meetings of the Jamaica Baptist Union were held, as anticipated, at Lucea, on the 12th Feb. Various public as well as meetings for business, were held, including a revival service and a missionary meeting. From the returns presented, it appears that the additions to the churches have been exceedingly large, the clear increase being 4,422, and this only in the churches belonging to the Union. The total number of members is given as 20,036, and in the Inquirers' classes there are 6,058 persons. The churches have, therefore, during 1861 gathered largely the fruits of the great movement of the previous year. There were present at the meetings sixteen pastors and thirty delegates.

**KINGSTON.**—Mr. and Mrs. Bouhon have reached Kingston on their way to

Port au Prince. They continued to suffer much from the effects of the fever acquired on their reaching Hayti. Mr. and Mrs. Webley had also reached Jamaica for a short sojourn, Mrs. Webley having been exceedingly ill.

AFRICA, CAMEROONS.—Mr. Saker had returned from his trip to the mountains. Much exposure and fatigue had in some measure tried his health. Mr. Smith was better for his visit to Victoria, and was contemplating a speedy visit to Wari, where it is intended to establish a station. The two teachers from Sierra Leone were about to return to their own country.

VICTORIA.—While staying here, Mr. Smith paid several visits to the islands in the Bay. Led by a goat, on one occasion, he reached the almost inaccessible village of the people, who listened with great attention to his story of the Cross. He found them in a very degraded condition, without clothes, or only a small rag on their persons. At first they were frightened at his coming, but soon came about him without hesitation.

AQUA TOWN.—This is Mr. Diboll's new station. He continues to visit the surrounding villages also. A chief very recently came and begged him to settle in his town, promising to give him ground to build upon. Such requests and promises, he says, are often made; but means are not at hand to allow the missionaries to take advantage of them.

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## HOME PROCEEDINGS.

Since our last, the Revs. F. Trestrail and J. Sale have completed their visit to the Churches in Scotland, closing the month with services in Cheltenham. Mr. Underhill has visited Newbury, Loughton, Chatham, and Hammersmith. At the first two of these places, the Rev. W. K. Rycroft was also present, in addition to which he has held missionary services at Peterchurch, Bishop Stortford, Tottenham, Chesham, High Wycombe, Dover, and Eyethorne. The Rev. T. Gould has kindly undertaken meetings at Saffron Walden, Leighton, Kingston, Hemel Hempstead, and Biggleswade. We are also greatly indebted to the Rev. S. Green for visiting Bedford; the Rev. C. J. Middle-ditch, Gamlingay; and the Rev. T. Hands, Harlow. The Rev. J. Makepeace, of Luton, has accomplished a missionary tour for the Society in Wiltshire, and also attended meetings in Hertfordshire.

The meetings have been, we believe, generally well attended; the contributions, on the whole, somewhat exceeding last year. Some of our friends have found much difficulty in making arrangements, which would probably be obviated were preparations commenced earlier.

On the early pages of the *Herald* will be found the arrangements for the approaching Annual Meetings. Owing to the opening of the Exhibition on the 1st May, the Committee have been obliged to arrange for the Annual Meeting at Exeter Hall on the day previous. This has compelled them to dispense, for this year, with the Annual Morning Sermon. Let us hope that the attendance of our friends will be all the more numerous at the Evening Sermon.

The appeal for missionaries in our January number has been followed by several offers of service, and an intimation from the Colleges that several students are preparing for the Lord's work in foreign lands. The Committee have already accepted the services of Mr. H. R. Pigott, of Dublin, for Ceylon, and of Mr. R. F. Laughton, of Clipstone. Mr. Laughton will continue his studies for some months longer with the Rev. T. T. Gough. We are happy to learn that so many of our young men look upon the missionary field as their destined sphere of labour.

We record with regret the resignation of R. Cartwright, Esq., of his place on the Committee, through long continued ill-health. His wise and efficient services will be greatly missed.



	£	s.	d.
<b>CORNWALL.</b>			
Padstow—			
Contributions .....	2	1	0
<b>DERBYSHIRE.</b>			
Riddings—			
Contributions .....	0	3	3
Do., for N.P. ....	1	5	3
<b>DEVONSHIRE.</b>			
Devonport, Hope Chapel—			
Collections .....	10	2	0
Do., for W. & O. ....	2	0	0
Contributions .....	23	12	11
Do., for Rev. A. Saker, Cameroons ..	1	10	0
	37	4	11
Less acknowld. before	10	0	0
	27	4	11
<b>Exeter—</b>			
Contribution .....	2	0	0
Do., for China .....	1	0	0
Do., for Africa ..	1	0	0
<b>Do., South Street—</b>			
Collection .....	2	14	7
Contributions .....	2	12	6
	5	7	1
Less expenses ....	0	6	8
	5	0	5
<b>Modbury—</b>			
Contributions .....	3	15	4
Do. for N.P. ....	1	5	8
<b>Stonehouse—</b>			
S. School for N.P. ..	0	14	6
<b>ESSEX.</b>			
Langham—			
Contribs. for N.P. ..	2	16	9
Do. for W. & O. ....	2	0	0
Waltham Abbey—			
Collection for W. & O., Moieties .....	1	1	0
<b>GLoucestershire.</b>			
Blakeney—			
Collection .....	2	5	1
Do., for W. & O. ....	0	15	0
Contributions .....	2	8	2
Do., for China .....	0	2	6
Do., S. Sch., for Mr. Rycroft's Chapels, Bahamas .....	1	9	4
	7	0	1
Less expenses ....	0	6	0
	6	14	1
Chipping Sodbury—			
Collection .....	1	11	0
Do., for China .....	1	12	0
Contributions .....	2	12	9
Do., for N.P. ....	1	6	0
Do., S. School .....	0	12	3
<b>Cinderford—</b>			
Collection .....	7	2	0
Do. for W. & O. ....	2	2	0
	9	4	0
Less expenses ....	0	12	0
	8	12	0
<b>Coloford—</b>			
Collections .....	5	2	0
Do. for W. & O. ....	1	10	0

	£	s.	d.
Contributions .....	8	5	5
Do., S. Sch. for N.P.	3	12	9
	18	11	0
Less expenses ..	0	12	0
	17	19	0
<b>Fairford—</b>			
Collection for W. & O.	0	12	6
Contributions .....	5	7	6
<b>Lydney—</b>			
Collections .....	4	5	2
<b>Wotton under Edge—</b>			
Collection .....	5	11	0
Do. for W. & O. ....	1	1	0
Contributions .....	13	5	11
	19	17	11
Less acknowld. before & expenses	9	11	5
	10	6	6
<b>HAMPSHIRE.</b>			
<b>Andover—</b>			
Collections .....	1	14	9
Do., Public Meeting	3	5	0
Contributions .....	25	0	6
Do., for N.P. ....	10	5	7
	40	5	10
Less expenses for "Heralds" ....	1	14	9
	38	11	1
<b>Durley—</b>			
Contribution .....	0	7	6
<b>Shirley—</b>			
Collection for W. & O.	0	5	0
<b>HEREFORDSHIRE.</b>			
<b>Fownhope—</b>			
Collection .....	0	17	0
Do. for W. & O. ....	0	10	0
Contribs. for N.P. ..	1	8	4
	2	15	4
Less expenses ....	0	12	6
	2	2	10
<b>Garway—</b>			
Collection .....	1	4	6
Do. for W. & O. ....	0	10	0
Contributions .....	0	16	6
	2	11	0
Less expenses ..	0	9	0
	2	2	0
<b>Hereford—</b>			
Collections .....	1	13	1
Do. for W. & O. ....	1	0	0
Contributions .....	3	11	3
Do., for N.P. ....	2	6	0
	8	15	4
Less expenses ..	0	12	4
	8	3	0
<b>Ledbury—</b>			
Collection .....	1	7	6
Less expenses ..	0	10	6
	0	17	0
<b>Orcop—</b>			
Collection .....	1	8	6
Less expenses ..	0	11	6
	0	17	0

	£	s.	d.
<b>Peterchurch—</b>			
Collections .....	8	12	9
Do., at Dorstone ..	0	17	1
Contributions .....	2	4	5
<b>Ross—</b>			
Collection .....	3	0	0
<b>HERTFORDSHIRE.</b>			
<b>Hemel Hempstead—</b>			
Coll. for W. & O. ....	2	4	6
Contrib., for China ..	1	14	6
Do., for N.P. ....	1	2	0
Do., S. School Working Party, for Rev. T. Gould's Schools, Jamaica .....	3	0	0
<b>Hitchin—</b>			
Collections .....	13	10	10
Do., for W. & O. ....	4	14	6
Contributions .....	25	10	0
Do., for Intality Sch.	4	0	0
Do., S. School .....	2	11	0
	50	6	4
Less expenses, and acknowledged before .....	48	0	6
	2	5	10
<b>Markyate Street—</b>			
S. School, for N.P. ..	1	4	2
<b>Royston—</b>			
Contributions .....	6	0	0
<b>Saint Albans—</b>			
Contribs. for N.P. ..	2	9	2
<b>Ware—</b>			
Contributions .....	1	11	6
Do., for N.P. ....	0	16	0
<b>HUNTINGDONSHIRE.</b>			
<b>Bucken—</b>			
Collection for W. & O., Moieties .....	0	3	4
<b>Perry—</b>			
Collection for W. & O., Moieties .....	0	3	5
<b>Somersham—</b>			
Collection for W. & O., Moieties .....	0	4	3
<b>KENT.</b>			
<b>Bessells Green—</b>			
Contribs. for N.P. ..	1	15	4
<b>Gravesend, Zion Chapel—</b>			
Contribs. Moieties ..	10	2	10
<b>Lee—</b>			
Sunday School .....	0	17	6
Bib. Cla., by F.M.M.A.	1	4	3
<b>Smarden—</b>			
Collection .....	1	0	0
Contributions .....	1	10	6
<b>Town Malling—</b>			
Contributions .....	7	0	0
<b>LANCASHIRE.</b>			
<b>Accrington—</b>			
Collections .....	25	9	0
Do., for W. & O. ....	4	0	0
Contributions .....	5	10	0
Do., Juv. Society ..	26	17	8
<b>Birkenhead, Grange Lane—</b>			
Colls., less expenses ..	11	11	0
Contribs., for China ..	0	5	0
Do., Juvenile .....	16	9	8
<b>Blackburn—</b>			
Collectious .....	5	10	3
<b>Blackpool—</b>			
Contributions .....	5	14	0
<b>Briercliffe—</b>			
Collections .....	4	13	9
<b>Burnley—</b>			
Collections .....	20	0	0



	£	s.	d.
Hull—			
Coll., Pub. Meeting	13	5	0
Do., Baker Street—			
Collections	8	1	7
Do., George Street—			
Collections	17	0	0
Contributions	10	10	0
Do., S. School	4	0	0
Do., Salthouse Lane—			
Collections	7	15	8
Contributions	2	2	0
Do., South Street—			
Collections	14	4	1
Leeds, South Parade—			
Coll. Public Meeting	7	0	11
Do.	9	15	2
Do., for W. & O.	3	2	0
Public Breakfast	10	10	1
Contributions	64	12	6

232 11 9

Less acknowledged before, and expenses 100 4 2

123 7 7

NORTH WALES.

‡ CARNARVONSHIRE.

Rhosirwaen—  
Contributions 0 8 0

DENBYSHIRE.

Llangernyw—  
Contribs. for N. P. 0 1 7  
Ruthen—  
Collection 5 4 10  
Contributions 3 19 3

Less for local Home Mission 9 4 1  
3 0 0

6 4 1

MONTGOMERYSHIRE.

Newtown—  
Contribution 10 0 0  
Do., for China 2 0 0

SOUTH WALES.

BRECKNOCKSHIRE.

Brynmawr Calvary—  
Collection for W. & O. 0 5 0  
Contributions 0 5 5  
Do., for N. P. 3 13 0

CARMARTHENSHIRE.

Ebenezer—  
Collection 1 16 7  
Contributions 1 3 6

3 0 1  
Less expenses 0 10 0

2 10 1

Elim Park—  
Collection 0 10 6

Llangendeirne, Bethel—  
Collection 2 12 7  
Contributions 7 17 5

Lanstephen—  
Collection 0 10 0

Logyn—  
Collection 0 15 8  
Do., for W. & O. 0 5 0

	£	s.	d.
Contributions	1	1	6
Do., for N. P.	0	12	6
Do., S. School	0	16	4

8 10 7  
Less expenses 0 0 7  
3 10 0

Moria, Maencan—  
Collection 0 12 6  
Contributions 1 13 1

Nazareth, Whittand—  
Collection 3 0 0  
Do., for W. & O. 0 2 6  
Contributions 2 4 6

5 7 0  
Less expenses 0 1 3

5 5 9  
Sittim—  
Collection 1 0 6  
Contributions 2 2 6

GLAMORGANSHIRE.

Cwmtrwch—  
Contribs. for N. P. 0 9 0  
Pontardawe—  
Contribs. for N. P. 0 10 7

MONMOUTHSHIRE.

Abergavenny, Lion Street—  
Contribs. for N. P. 0 15 6  
Less expenses 0 0 4

0 15 2  
Blaenau Gwent—  
Collection 2 6 8  
Less expenses 0 0 6

2 6 2  
Llanthwy—  
Contributions 3 9 7  
Do., for N. P. 1 6 0

Llanvihangel Crucorney—  
Contribution 1 0 0  
Do., for N. P. 2 4 0

3 4 0  
Less expenses 0 0 8

3 3 4  
Monmouth—  
Collection 2 1 0  
Less expenses 0 4 0

1 17 0  
Pontaberargoed, Caersalem—  
Collection 0 19 5  
Contributions 1 9 1

Penalt—  
Collection 1 0 0

PEMBROKESHIRE.

Bethabara—  
Collection 1 8 0  
Contributions 3 5 6  
Do., S. School 4 15 2

Blaenllyn—  
Collection 1 0 6  
Pontyrhared S. School 0 12 1  
Waufnach do. 0 10 7  
Contributions 9 10 6

Fishguard—  
Collections 2 6 0

	£	s.	d.
Contributions	2	10	0
Do., Sun. School	1	12	8
Do., Selethy	0	11	4

RADNORSHIRE.

Dolan—  
Collection 1 11 4  
Prosteign—

Collection 4 5 8  
Do., Stansbatch 1 15 7  
Contributions 12 1 0  
Do., Stansbatch 1 7 10

18 10 1  
Less expenses 0 9 0

18 1 1

SCOTLAND.

Scotland, on acct, by  
Rev. F. Trestrail 120 4 0  
Aberdeen, George St. Hall—

Contribs. for N. P. 5 0 0  
Anstruther—

Collection 9 13 2  
Contributions 1 18 4

Berwick—  
Collection, 1st Church 2 17 0  
Do., 2nd do. 1 0 0  
Contributions 12 0 0

Eyemouth—  
Contributions 0 17 6  
Do. S. School 1 8 6

Greenock, Westburn St.—  
Collection for W. & O. 1 10 0  
Kirkcaldy, Whyte's Causeway—

Collection 1 0 0  
Contributions 6 1 0

Perth—  
Contribution 5 0 0

Saint Andrews—  
Collection 1 1 0  
Contributions 10 11 0  
Do., for China 1 10 0

13 2 0  
Less expenses 0 7 1

12 14 11

IRELAND.

Piltown—  
Contribs., for China 2 5 0  
Waterford—

Contributions 5 8 6

FOREIGN.

SOUTH AUSTRALIA.

Melbourne—  
Collin's St. Sab. School  
Boxes, & other sums 10 0 0  
Less exchange 0 4 0

9 16 0

JAMAICA.

Contribs. on account  
for Africa 300 0 0  
Less acknowledged

before 31 16 0

168 4 0  
Mount Hermon and  
Jericho, Contribs.  
by Rev. J. Hume 18 12 0

*Mr. Joseph Gurney requests the acknowledgment of the following further List of Contributions for Baptist Chapels in France.*

£ s. d.		£ s. d.		£ s. d.	
At Carmarthen	2 19 24	Henry Foster, Esq.	2 2 0	Robert Tillyard, Esq.	2 0 0
Mrs. Rees, Haverfordwest	2 2 0	C. N. Finch, Esq.	1 0 0	J. Tillyard, Esq.	1 0 0
Bethesda Collection, do.	1 13 2	Collected at Zion Chapel	4 0 0	A. Friend	2 0 0
The. Pease, Esq., Bristol	2 2 0	ISWICH.			
Rev. J. Russell, London	2 0 0	A few Friends at Salem		A. Campling, Esq.	1 0 0
W. B. M. Esq., London	1 1 0	Chapel	1 13 3	J. J. Coleman, Esq.	5 0 0
Messrs. T. Pillow & Son,		W. Fraser, Esq.	1 0 0	M. and E. C.	5 0 0
London	1 1 0	S. W. Cowell, Esq.	1 0 0	Mr. W. B. Smith	1 0 0
Per Rev. J. M. Soule,		W. D. Sims, Esq.	5 0 0	Collection at St. Cle-	
Battersea	4 10 0	Robert Lacey, Esq.	1 0 0	ment's	1 12 7
Mr. B. Colls, Camberwell	1 1 0	Friends	1 0 0	W. Blyth, Esq.	1 0 0
CAMBRIDGE.					
Geo. E. Foster, Esq.	5 0 0	W. Baylay, Esq.	1 0 0	O. Springfield, Esq.	2 2 0
Mr. W. Johnson	2 0 0	Anne Byles	1 0 0	I. O. Taylor, Esq.	1 1 0
Mrs. W. Johnson	1 0 0	Mrs. Byles' Sister	1 0 0	Etheridge Allis, Esq.	1 0 0
Friends	1 0 0	J. Byles, Esq.	1 0 0	From "Thankfulness,"	
W. Edier Lilley, Esq.	3 0 0	John Neve, Esq.	1 0 0	through H. Wilkinson	1 0 0
Mr. G. Shippey	1 0 0	A Friend	1 0 0	Rev. W. N. Ripley	1 1 0
H. Gotobed, Esq.	1 0 0	J. B. Ridley, Esq.	1 0 0	Miss O. and W.	1 10 0
St. Andrews St. Chapel,		Frederick Ridley, Esq.	1 0 0	John Fox, Esq.	1 1 0
at a Prayer Meeting	2 8 8	Turret Green Chapel	2 16 0	Henry Birbeck, Esq.	1 0 0
Edmond Foster, Esq.	2 2 0	R. C. Ransome, Esq.	1 0 0	Mrs. W. Fletcher	1 0 0
F. E. Gifford, Esq.	1 0 0	— Shewell, Esq.	1 0 0	J. W. Dowson	1 0 0
Elliot Smith, Esq.	1 0 0	NORWICH.			
Mrs. Gotobed	1 0 0	Surrey Road Chapel	2 13 8	Mrs. G. C. C.	1 0 0
Chas. Finch Foster, Esq.	5 0 0	— Coe	5 0 0	Priory Yard Collection	1 4 0
H. J. Wettenhall, Esq.	1 0 0	Miss Davey	3 0 0	T. O. Taylor, Esq.	1 0 0
				Small sums at St. Mary's	1 16 0
				Sums under £1	23 17 7½

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Jan. 14, & 15; Saker, A., Dec. 31, Jan. 23 (two letters).  
LAGOS—Phillips, A. D., Jan. 21.  
VICTORIA, Smith, R., Jan. 24, and one letter no date.  
AMERICA—BOSTON, Worcester, J. R., Feb. 6.  
MILWAUKEE, Jackson, J., Feb. 14.  
ASIA—BARISAU, Martin, T., Feb. 3; Reed, F. T., Jan. 3.  
BENARES, Heinig, H., Jan. 18, Feb. 1, & 4.  
CALCUTTA, Craig, T. R., Jan. 31; Kerry, G., Feb. 13; Lewis, C. B., Jan. 20, Feb. 8, & 13; Rouse, G. H., Feb. 10.  
CHITOURAH, Williams, J., Jan. 19.  
CHURAMONKATTE, Hobbs, W. A., Jan. 14.  
DACCА, Bion, R., and Robinson, R., Jan. 24; Robinson, R., Jan. 16.  
DELHI, Evans, T., Feb. 4.  
GANGES, Lawrence, J., Jan. 22.  
GYA, Greiff, E., Jan. 20, Feb. 3.  
HOWRAH, Morgan, T., no date.  
INTALLY, Pearce, G., Jan. 8.  
KANDY, Carter, C., Jan. 23; Feb. 14.  
MEERUT, Parsons, J., Feb. 3, & 4.  
MONGHYR, Gregson, J. G., Dec. 16, Jan. 28.  
POONAH, Cassidy, H. P., Feb. 10.  
SEWBY, Ellis, R. J., Dec. 31, Jan. 6.

SERAMPORE, Trafford, J., and others, Jan. 26  
Trafford, J., Jan. 27.  
SHANGHAI, Kloekers, H. Z., Nov. 6, Jan. 6.  
YENTAI, Hall, C. J., Dec. 31.  
AUSTRALIA—CASTLEMAINE, Smith, J., Jan. 25.  
MELBOURNE, Mouritz, G. A., Jan. 25.  
BAHAMAS—GRAND CAY, Littlewood, W., Jan. 5, Feb. 4.  
INAGUA, Littlewood, W., Feb. 10.  
NASSAU, Davey, J., Feb. 5.  
FRANCE—MORLAIX, Monod, A. W., Mar. 12, & 15.  
PARIS, Monod, A. W., Feb. 20.  
JAMAICA—ANNOTTO BAY, Jones, S., Feb. 23.  
BROWN'S TOWN, Clark, J., Feb. 5.  
KINGSTON, Bouhon, V. E., Feb. 25; Merrick, E., Feb. 23.  
LUCEA, Teal, W., Feb. 22.  
MONTEGO BAY, Henderson, J. E., Feb. 4.  
SALTER'S HILL, Dendy, W., Dec. 31.  
STEWART TOWN, O'Meally, P., Jan. 24.  
WALDENSA, Kingston, J., Feb. 7.  
SWITZERLAND—BERNE, Wenger, J., March 17.  
TRINIDAD—Law, J., Feb. 6.  
SAN FERNANDO, Gamble, W. H., Feb. 6, & 24.  
WURTEMBERG—HATTENHOFEN, Kalberer, L. F., Feb. 19.

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Mr. B. Mitchell, Redruth, for a Parcel of Magazines.  
Rev. R. W. Overbury, Devonport, for a Parcel of Books, for Rev. W. K. Rycroft, Bahamas.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

## SEVENTIETH REPORT.

THE Report which the Committee of the Baptist Missionary Society have, in accordance with salutary custom, as well as the constitution of the Society, to lay before the members on this, their Seventieth anniversary, may be regarded on the whole as a most cheering one. For although there are some shades to the picture, as in all human efforts there must be, yet the Committee have to speak of continued progress in the missions abroad, of increasing agency in the field, and of enlarged liberality on the part of the friends of the institution, owing to the blessing of Him by whose grace alone any increase can come.

A brief comparison between the condition of the mission in 1852 and in 1862, must awaken gratitude to God, and stimulate to renewed exertion in His cause. The truth of the apostolic declaration has been fully realized that in due season we shall reap if we faint not. In the year 1852, the Society sustained in its various fields of missionary labour in India, Ceylon, the West Indies (including Jamaica), Africa, and France, forty-five missionary brethren, and one hundred and fourteen natives as preachers and pastors over native communities. These have increased in 1862 to sixty-six missionaries, and one hundred and forty-eight native preachers and pastors, and China has been adopted by the Society as an additional sphere of exertion. The number of members in the churches at the former date was 5069. This has now advanced to 5800. It is gratifying to note how large a part of this increase is in India. In 1852 there were 1564 persons in membership in that part of our mission: in 1862, they have increased to 2049, an indication of the accelerated rate which we cannot doubt, with God's blessing, will continue in the years to come.

During the year just closed, eight brethren, Messrs. Johnson, Peacock, Monod, Pigott, Edwards, Etherington, Waldoek, and Laughton, have been added to the missionary staff; five of them devoted to Christ's service in the East, one in Africa, one in France, while Mr. Laughton for the present continues his studies in this country. One missionary, the Rev. T. Rose, named in the last Report as having reached his station early in the year, has returned, and has retired from missionary work; another, the Rev. V. Bouhon, as this Report was preparing, has been compelled, by the incompatibility of his constitution with the heat of a tropical clime, to come to Europe, but we trust only to be employed in another part of the mission. Sickness has fallen heavily on a few of the brethren who remain at their posts, but death has in no case borne any away. The Rev. J. Anderson has returned to England for a brief sojourn, in accordance with an arrangement made with him at the time of his engagement seven years ago; but during the present year we hope that nearly all the brethren now absent from their stations, will be able to resume their labours. The

Rev. J. C. Page, and the Rev. G. Rouse, arrived safely in Calcutta in February, and are now engaged, the one at his old station in Barisal, the other at Sewry in Birbhoom. These fluctuations in the agency employed are inevitable; but they are, on the whole, fewer this year than for some years past.

#### WEST INDIES.

The removal of Mr. Gamble from Savana Grande into San Fernando, in the island of Trinidad, proposed last year, has been accomplished, and a room opened for public worship. A small church has been formed, and a fair attendance at public worship on the Lord's day secured. It is, however, highly desirable that a suitable chapel should as soon as possible be erected, and towards this object Mr. Gamble is earnestly directing his attention. In the out stations there has been one change through death in the native pastorate; while at Montserrat a very interesting movement has begun, resembling in character the revival scenes of Jamaica. The chapel is crowded with deeply affected worshippers. This also is the case at the settlement called Fifth Company, where the congregations are larger than ever known before.

In Port of Spain, amid some depression from the falling away of a few, the work of God appears to be making progress: not only is good being done among the native-born population, but the Chinese and Indian coolies receive instruction from members of the church of the same races. A box of Scriptures in the languages of India has been forwarded to Mr. Law from Calcutta, and the books find a ready circulation among the Hindu strangers in Trinidad.

The Bahama Islands continue to render their tribute of saved men to the Redeemer. Upwards of one hundred persons have put on Christ, and united themselves to the churches. Under the general supervision of the missionaries, Messrs. Davey and Littlewood, the churches have continued to enjoy, without cost to the Society, the services of native pastors, with the exception of Turk's Islands, where the destruction of the trade in salt (the only produce of the islands), owing to the American war, has entailed great suffering on the people, and is constraining many to migrate to more fertile spots. Here the Committee have been obliged to render pecuniary aid. At Rum Cay and at Grand Cay, two native brethren have been ordained; one of them, Mr. D. Kerr, only waits the return of the Rev. W. K. Rycroft, to proceed to St. Domingo, where, notwithstanding the Spanish domination, the prospects of Christian evangelization are most hopeful. At Nassau so great is the number pressing to hear the gospel, that Mr. Davey is compelled seriously to entertain the question of enlarging his capacious chapel.

As already intimated, the extension of the mission in Hayti has received a sudden check by the failure of the health of Mr. Bouhon. In other respects the year has been one of much blessing. The church in Jacmel has received an accession of eleven persons, and a very interesting amount of inquiry exists as to the nature of the gospel among the inhabitants of the town. The government of President Geffrard is gradually effecting the most beneficial changes; and though exposed to conspiracies on the part of the adherents of the late ruler Soulouque, it is rooting itself in the affections of the people. The Committee cannot but regret the interruption which has taken place in their plans, for in the region beyond the capital there exist small isolated bodies of persons, some of them immigrants from North America, earnestly desirous of missionary instruction.

## JAMAICA.

Although the churches planted by the missionaries of the Society in Jamaica, continue in all respects to remain independent of it in their organization, and to support at their own charge the institutions of the gospel, the events which contribute to their prosperity, or which bring clouds and darkness upon them, must ever be to the friends of the Society of the deepest interest. In the last Report the Committee briefly indicated the nature of that remarkable movement which awakened in multitudes convictions of sin, and a deep anxiety to know the way of salvation. At that time, very few, if any, had been admitted to the churches, for although a material increase was then reported in the number of members in the associated churches, the persons whose minds were under religious impressions had been introduced to the inquirers' classes only. During the year the agitation and first excitement have been allowed to pass away, and the opportunity for discrimination has been wisely employed. The results are seen in the returns that the Committee have just received from the Baptist Union of Jamaica, and which exhibit a most remarkable display of the power of divine grace. The evils which attracted so much attention, the "bodily prostrations" with which so many were seized, have been corrected. Very few persons who were the subjects of these extravagant emotions have proved sincere, while the salutary lesson has been learnt by the people that they profit nothing, and are by no means the signs of true conversion.

The manifestation of the presence and blessing of God has been experienced in various degrees by the churches. A few speak of continued apathy, of a want of liberality, of a mere external work; but by far the larger number of churches tell with gratitude the story of grace. Some reports show that the members have been greatly quickened, while at other stations the dews of heaven have fallen chiefly on inquirers, or on those who were dead in sins. One pastor writes: "Increased spirituality has pervaded the church, and continued solemnity has been manifested at our meetings." Another says: "Faith, hope, and charity have their home amongst us, and exhibit their harmonious action in the varied departments of Christian duty and benevolent effort." Says another: "We have prosperity, and everything looks cheering." And one, taking a wider view of the effects of the movement, says: "Although there is still much evil prevailing, there is a marked improvement in the state of the general population. Our hopes of the awakening have been realized. We believe that the spiritual character of the church has been both improved and elevated."

The following extract from the Report of the Union sets before us the statistical results. "Taking all the reports together, and making all allowances for existing drawbacks, we cannot but employ the language of God's people in ancient days, 'The Lord hath done great things for us, whereof we are glad.' Returns of 59 out of the 61 churches in the Union, show the following result, viz. :—

" Additions by Baptism .....	3757	
" " Restoration .....	1570	
" " Received .....	136	
		5463
Losses by Death .....	339	
" " Exclusion .....	508	
" " Dismissal .....	68	

"Losses by Withdrawal and erasures from Church Books	126	
		<u>1041</u>
Net Increase .....		<u>4422</u>
"Number of Members .....	20,026	
" " " Inquirers .....	6,058	

"These returns show, so far as the churches in the Union are concerned, what is the result of the awakening. There have been baptized during the year 3,757, and 6,058 inquirers are reported up to the 31st December, 1861, giving a total of 9815 persons who have been or still are inquirers. Deduct 1794 individuals, who were on the inquirers' lists before the 31st December, 1860, and then we can point to 8,021 persons, who, after a trial of several months, are the hopeful results of the awakening. Looking at the net increase, it is with much gratitude we can report that it is larger than the churches have had during any one year since the commencement of the mission in Jamaica. Not unto us, not unto us, but unto Thy name, O Lord, be all the glory!"

Such is a brief record of this wonderful work of grace among the churches of the Union alone. There are some twenty other Baptist churches, which also have more or less participated in the outpouring of divine mercy. To these should be added a more than equal number of persons who have joined other denominations of Christians; and the estimate that 25,000 individuals have become the subjects of religion during the movement, is probably not far from the truth. "So mightily grew the word of God and prevailed."

The Institution at Calabar has continued during the year in full operation, not fewer than nineteen young men having enjoyed its advantages. Of these, nine were preparing for the work of teaching in day-schools, and five were theological students. Three of the students have entered on stations of usefulness as pastors of churches. There are now twenty native brethren in the ministry as pastors of Baptist churches, besides some others who act as occasional preachers and assistants. These, added to the European brethren, constitute a body of pastors larger in number than the churches have enjoyed at any former period in the history of the mission in the island. The Committee have only to add that during the year, they have assisted two brethren under the rules laid down on the return of the deputation, and paid the passage to Jamaica of the Rev. J. Kingdon and his wife. Mr. Kingdon settled almost immediately on his arrival at Waldensia, and the Rev. T. Lea, has accepted a unanimous and earnest invitation to the pastorate of the church in Falmouth.

#### AFRICA.

At the Annual Meeting last year the Treasurer was enabled to announce that the Spanish Government had consented to grant the sum of £1,500, as compensation for the Society's losses on the exclusion of the missionaries from Fernando Po. After a further delay of some months, the money was at length paid, the Spanish government explaining that they laid no claim to the sovereignty of any portion of the continent except Point St. John, a cape opposite to the island of Corisco. As the English government has continued hitherto to maintain its establishment in Fernando Po, the inhabitants of Clarence, whose livelihood almost

entirely depends on the shipping that resorts to its harbour, have not availed themselves of the settlement in Amboises Bay to the extent that was expected; their promises induced the missionary to purchase the land, and lay out a township for their residence. The Committee are, however, not without some hope that the object contemplated will yet be secured. Recently the Cameroons mountain has been explored by the government botanist and Her Majesty's consul, and a spot has been discovered eminently adapted for a sanatorium for the crews of the cruising squadron. It is also understood that it is likely a trial will be made of the fitness of Amboises Bay, with its islands, for a coaling station. In this case the people of Clarence will be induced to settle at Victoria, and will then enjoy that freedom to worship God which the Spanish authorities continue to deny them.

Meanwhile missionary labour in all its branches has successfully been pursued. Some additions have been made to the churches. The entire New Testament, translated by Mr. Saker into Dualla, has been completed at press, and portions of the Old Testament begun. A station has been opened by Mr. Diboll at Acqua Town, where he has gone to reside, and shortly Mr. Smith will proceed still further into the interior. At Victoria, Mr. Pinnock has laboured with a measure of success, some of the natives of the mountain seeking religious instruction, and the children of the settlement receiving at his hands much scriptural instruction. The Committee have also had the pleasure of strengthening the mission by accepting the useful services of Mr. Peacock.

#### INDIA.

The Committee are happy to report that in this great country the work of evangelization goes steadily forward. More than 200 baptisms testify that the Gospel has been preached, not in word only, but with the power of God. Almost every station in Bengal has received converts from the heathen, in some cases accompanied with incidents of a very interesting kind. Thus, at Tambulda, near the Mutlah river, where there exists a church of twenty-six members, having a native convert as pastor, and another as an evangelist, an entire household of six persons has been baptized. The heads of this family are two brothers, persons of some property, which they have been not unwilling to spend in the cause of the Saviour. They have erected two chapels, one on their own premises for Sabbath worship, the other in the bazaar for the proclamation of the Gospel to the heathen. In addition, they have given 100 rupees for the general purposes of the mission. The change that has taken place in their character is most decided, and the report of their liberality is acting very beneficially on their fellow Christians. From Barisal, Jessore, and Dacca encouraging reports have likewise come to hand; one missionary remarking that the numerous offers of the people to become Christians for the hope of temporal gain, at least evinces the rapidity with which caste is losing its hold upon them.

The mission in Delhi presents an aspect of a more mingled character, for while sixty-six persons have been baptized, seventy-five have been excluded from the churches. In explanation of this, the missionaries say that some unknown to them had never entirely renounced their old heathen habits, while others had expected to benefit in their temporal circumstances. Being disappointed, they joined themselves again to idols. Such defections are not new in India, and are not unexpected. It is always difficult to fathom

the motives of the people, and to determine on the sincerity of the profession they make. The discipline rendered necessary has, however, in many cases been most salutary. Some were restored, and others more diligently gave themselves to the observance of the precepts of Christ. Both on nominal Christians and the heathen an impression has been produced, that the religion of Christ requires holiness in its followers. One intelligent Hindu was heard to say that to be a Christian is to be holy, and that therefore it is no easy matter to become a true disciple of Jesus. "Nor," said he, "do the Padre Sahibs care for any who are not prepared to forsake their evil habits, for they exclude those who live in sin." On the other hand, some have cheerfully and patiently endured persecution, and the loss of friends and property, for the sake of the Gospel. One convert, a landowner, was deprived of his house, and some of his own fields, was forbidden the use of water to irrigate his lands, and compelled for some time to live with his family in the open air, sheltered only by a tree. Yet, strong in faith, he nobly endured, and devotes more than half his time to the preaching of the Gospel to his fellow-countrymen. For the better instruction of the people, the missionaries hold frequent conferences with the native preachers, and have been encouraged to commence a class, consisting of nine young men, in which to train some of the converts for the ministry.

#### ITINERACIES.

The year has been peculiarly marked by the frequency and extent of the itineracies of the brethren. These have presented many very encouraging features. In the north of the district of Meerut, where the Committee have resolved to establish a mission, 500 persons are reported as having openly renounced idolatry. Hundreds more were halting between two opinions, and an earnest desire was expressed for a missionary to instruct them in the doctrines of Christianity. For many miles around Agra the missionaries, with their native helpers, have preached the Gospel, visiting towns, villages, fairs, and markets, and finding everywhere a welcome. "Thousands upon thousands," says Mr. Gregson, "have listened to the Word of Life; some, indeed, scoffingly, many with indifference, but by no means a few with devout and rapt attention." In these journeys an unusually large number of scriptures and tracts have been *sold*, the brethren thinking that to sell the books, at however small a price, is better than an indiscriminate distribution. Besides the regular preaching among the inhabitants of Benares, and the tens of thousands of pilgrims who resort to this sacred spot, Mr. Heinig visited the great mela at Allahabad, while Mr. Parsons spent more than four months in travelling, a portion of the time in Oude. At one place the missionary was cheered by the assistance of a native brother, whose conversion was the fruit, through grace, of the labours of a former year. Similarly one of the brethren at Monghyr has spent seven months in scattering widely the heavenly seed. The districts around Gya, Sewry, and Dinagepore have also heard the message of peace. The labours of the brethren in Jessore and Barisal have been, as usual, abundant; and our indefatigable missionary, Mr. Bion, of Dacca, has with most encouraging acceptance pursued his arduous course of itinerant labour. "Where can I find this Jesus Christ?" was the pleasant inquiry of one who heard him. Said some Brahmins in another place, "Do not give up your visits in these parts, for the people begin now to think and to understand about the religion of Christ, and

our hold on them is completely gone." At the market of Jadespore the people said, "You upset the whole country with your preaching, and the distribution of your books. Many have gone mad by thinking over what they have heard of this new religion." One pleasing instance was met with of the effect of the direct preaching of the gospel, though it may be hidden from the eyes of the missionary. A young Hindu heard the missionary preach at Bowal some years ago, and received a bible. The word of God impressed him, and on his return home he began to read the scriptures. Conviction seized him that Christ is the only Saviour, and fearing persecution, he left his home for Calcutta or Serampore. At Khoodnah, on the way, he met another of our missionaries, and going to the native preacher, he made several salaams to the bible, which he kept carefully wrapt in cloth, and said, "I heard a Padre Sahib preach in Bowal. I got this book, and now wish to become a Christian." After a time of probation, he was baptized, and is said to have remarkably increased in knowledge, and to walk worthy of the gospel of Christ. Thus is the name of the Lord Jesus Christ glorified.

#### SERAMPORE.

Of the important Institution at Serampore, the Committee have to report very favourably, both as to the efficiency with which it is conducted, the beneficial results which flow from it, and the large number of youth who come under daily instruction. Not that the immediate fruit is seen in the conversion of souls. Of this the instances are few. Yet the instruction imparted in this and in similar institutions, is exhibiting its influence in the waning of the power of superstition, in the spread of divine truth, and in the awakening of the long dormant energies of the Hindu mind. Great numbers of the rising men of Bengal, who are now entering upon situations of trust and honour, educated under missionary influence, openly deride and abandon the religion of their fathers, and are seeking in many ways some surer resting-place for the soul. Speculation on the highest topics of human thought are everywhere rife; and we see the strange anomaly of European scepticism, resorted to as the last hope of unbelief, battling in the native mind with the truths of the gospel. Of the immediate effects on their scholars in the College the missionaries thus write: "It has been no unusual thing in our senior classes to witness a very general and intelligent interest in a direct personal appeal of some quarter of an hour at the end of a scriptural lesson, such as God often blesses in bible class instruction at home. Many gain a correct apprehension of the need and way of salvation, which abides with them through life. We have sometimes been cheered in learning from old scholars that the habit of reading the scriptures and prayer are retained by them after they have left us; and in some instances we have heard of old fellow-scholars meeting for such purposes, when they could do so in secret. During the last year, at the great social festival of the Hindus, a very considerable excitement was created amongst some of the wealthier families of the neighbourhood, through some of our scholars belonging to these families refusing to do honour to the idols usually worshipped. For a time a rival institution was talked of, and the youths were taken from school. Mammon, however, prevailed over Durgah, and the youths returned."

#### SIGNS OF CHRIST'S KINGDOM AT HAND.

It is told us by ecclesiastical historians, that the triumphs of the first

preachers of the gospel, were prepared by the changes which had long been in progress before their mission began. The old popular religions had been shaken by the attacks of unbelief, and robbed of their authority. A spirit of inquiry was abroad, and a craving awakened after the simpler beliefs of earlier days. Philosophy had become effete, or a mere play of words, and an eclectic system was originated to supply the place of the old dead theories. The extension of the Roman empire, and its peaceful state, facilitated intercourse; and the toleration of its laws gave free scope for the foundation of a new faith. Greek literature was widely diffused, and afforded a language every way suited for the communication of new and divine truth, while it opened a wider range of knowledge than any other tongue could afford. The spread of Judaism in the chief cities of the empire had led to the expectation of the speedy advent of a new and purer creed. "Our Saviour," says the great Neander, "referred to the signs of the times as witnessing of Him,—and, in like manner, this contemplation will disclose to us, in the movements of the intellectual world then going on, the signs which heralded the new and great epoch in the history of the world."

In a very remarkable manner these signs are visible in India at the present day. The testimony given above, and abundance more might be adduced, proves that the idol systems of India are shaken, and that Shiva and Krishna do not possess that hold upon the affections of the people they once had. Every large town, especially every Presidency town, presents a considerable number of inquiring minds, who have shaken themselves free of the prevalent beliefs, while the origin and spread of the doctrines of the Bramho Somaj into all parts of the land, exhibit the desire that has been awakened for a religion free from the folly and puerilities of Hinduism, and expressive of the high hopes of man. The old philosophies of India are dead, and are only preserved from utter neglect by the pecuniary rewards given by government to the students of the Sanscrit schools. The paramount authority of England in all parts of Hindustan, and the perfect toleration enjoyed, give full and unimpeded scope to the energies of Christ's disciples, while the diffusion of the English language is everywhere not only pouring out stores of knowledge and science upon the land, but quickening in a wonderful way the minds of those who acquire it. And finally, throughout many portions of the country the expectation prevails of the speedy overthrow of idolatry, and the victory of Christ, while the Scriptures are translated and ready for universal distribution. No one can compare the state of the heathen world at the time of the advent of Christ, and that of India at the present moment, and not be struck at the correspondence of the signs of the "coming in His kingdom of Him whose heralds they are." Are they not the shooting forth of the buds and leaves, which indicate "that the kingdom of God is nigh at hand?"

#### CHINA.

The hopes expressed in the last Report that the mission of the Society in that great country might be established in Nankin, have been disappointed. The second visit made by Mr. Kloekers at the close of the year, though at the time favourable, has been rendered useless by the determination of the rebel chief, to admit of no missionary labour conflicting with his impious claim to Divine authority. The Committee are, therefore, constrained to turn their attention to the northern districts of



the empire, still under the imperial authority at Pekin. Mr. Hall is settled at Chefoo in Shantung, where he has opened a chapel, and is actively engaged in circulating in various forms the good tidings of salvation. A convert whom he baptized in Shanghai, is studying under his care for missionary labour, and it is probable that before long, Mr. Klockers will contribute his efficient services to the diffusion of the gospel in this part of China. Amid the hopeless anarchy which prevails, from the feebleness of the Imperial administration, and the irruptions of armed bands of rebels in all parts of the empire, missionary labour must for some time be carried on with peril to life. The Committee commend their brethren to the prayers of the Lord's people.

#### FRANCE.

It remains only to notice, and that briefly, the work of the Mission in France. Towards the close of the year, Mr. Jenkins received a fellow-helper in Mr. A. W. Monod, son of the late eminent Adolphe Monod, of Paris. This has led to the extension of itinerating labour, while the regular ministrations of the gospel in Morlaix and the three sub-stations, have not been interrupted. Seven persons have been baptized during the year, and the little church of thirty-four members has enjoyed peace and the blessing of the Most High. The work of colportage has vigorously been carried on, and upwards of 800 volumes of the Scriptures, both of the Old and New Testaments, have been sold, besides 127 volumes of other religious works. Notwithstanding priestly opposition, the itinerant teaching continues to prosper. It never was so firmly established, nor so extensive and efficient as now. At Tremel, where a chapel is in course of erection, the number of learners has risen from 44 to 92, chiefly through the zeal and faithfulness of a pious mother and her son. "The dawn of the gospel," says Mr. Jenkins, "sheds its precious light on Brittany. The different parts of the evangelizing labour are active, blessed, and prosperous. People are awaking, gladness is expressed at the place of worship, at Tremel, individuals come for the New Testament, Romish priestcraft loses its prestige and influence, while our means and hopes of doing good are increasing. The Lord blesses his gospel of salvation, and he will not abandon those who put their trust in Him."

#### THE FINANCES.

In their last Report the Committee recorded their gratitude to Almighty God, who had graciously inclined the hearts of His servants to acts of unwonted liberality. For notwithstanding the extreme severity of the winter, whereby the cost of all articles of subsistence was greatly increased, the receipts for General Purposes were £2,853 in advance of those of the previous year. They have the satisfaction of reporting a further increase of £1,081 for the present year; the total receipts under this head being £19,952 17s. 4d.

Without doubt the increase in both years has mainly arisen from larger legacies and donations than usual. But as it is found, if a number of years be taken as the basis of calculation, that the income derived from these sources is nearly as regular as that which flows from the ordinary receipts, the Committee conclude, taking the contributions as an indication of the prevalence of the missionary spirit in the churches, that the Society never had a deeper hold on their affections and confidence than at the present moment. They therefore renew their earnest entreaty to their friends to sustain the Society's labours in ever-increasing efficiency.

While adverting to pecuniary affairs, the Committee cannot pass over in silence the loss which in common with the church at Leicester, and a large circle of Christian friends, they have sustained in the decease of the late Chas. B. Robinson, Esq., a gentleman of high Christian character, and large-hearted benevolence. Early last year he gave a donation of £1,000, and since his removal they learn, that besides liberal bequests to various denominational institutions, he has left to the Society a further sum of £2,500, and though they made no attempt at the time to ascertain what the donor wished to conceal, they have reason to believe that the recent gift of £2,000, under the name of "a Thank-offering," came from the same munificent hand. No one could be more averse to undue eulogy than our departed friend; but the Committee state these facts simply as an act of justice to his memory, and in the hope that his example may stimulate other Christians to a liberality commensurate with their means.

There has been a diminution in the contributions for Native Preachers to the amount of £150. As this fund is chiefly supported by the young, it may be that they have diverted some of their liberality into other channels. In the Widows and Orphans' Fund, there was last year a considerable falling off, owing to the extraordinary severity of the weather throughout the country on the day that the sacramental collection is usually made. This year it has not only recovered again, but exceeded the amount given in any former year, being within a trifle of £700. The smaller and poorer churches continue to evince the warmest interest in this yearly appeal to their sympathy.

The contributions to the Translation Fund, especially from the Bible Translation Society, are also in advance of previous years; the Committee of this institution having voted £1650 in aid of the versions now being printed in India, Ceylon, and Africa. As the Committee continue to press forward this important part of their labours, they are thankful to receive such effective aid; and it is alike due to themselves and to the Executive of that Society, to take this opportunity of warmly commending it to the continued support of the friends of the Baptist Mission, and of those who sympathise with the catholic principles on which it is founded, and which it seeks to vindicate and maintain.

The Committee have further the pleasure of stating that after repeated efforts and negotiations, carried on for some years, they have at last obtained £1,500, as compensation from the Spanish Government for the property seized by them at Fernando Po; in addition to £200 paid to the Rev. A. Saker, about five years ago. For this termination to a long and painful dispute, the Society is mainly indebted to Earl Russell and Mr. Layard, for whose unremitting attention to this business, the Committee are glad to have the present opportunity of publicly expressing their thanks. The entire income of the Society, for the present year, from all sources, is £33,151 4s. 10d., the largest income the Society has ever received, with the exception of the Jubilee year.

In the Society's Expenditure there has been an increase in almost every department of Foreign labour, mainly arising, however, from the increase of missionaries to India, Western Africa, Haiti, and Brittany, and the large number of returned invalid missionaries now in Europe. With the exception of Mr. and Mrs. Anderson, who have only just arrived, all these brethren are expected to return during the present

year. It must not be supposed, however, that the charges under this head are expended without an adequate return. Missionaries at home render most important services in visiting the churches throughout the country. They do a work which none can do so well; for they can tell what they have seen. Their presence at public meetings, and in the families of friends produces the happiest effects in stimulating zeal, and in exciting a more fervent interest in the Mission generally; while towards the actual workers in the field, who become thus personally known, feelings are awakened, which often ripen into enduring friendships. Thus the members of the Society at home, and its agents abroad, become more thoroughly one, both in spirit and in purpose.

In the discharge of their duty the Committee have exercised the strictest economy. During the past year the working expenses have undergone a fresh examination, by a Sub-Committee appointed especially for that purpose, and they have not been able to recommend any changes whereby a reduction could be effected, except in the charges for publications. These expenses have, perhaps, been brought to the lowest point compatible with efficiency. They are less by £330 than they were in 1850; so that with a considerably augmented income, and by consequence an augmented amount of labour in conducting the Society's affairs, they are managed at a smaller cost!

Of the China Fund, to meet prospective payments, there yet remain in the Treasurer's hands £1,178; and the Committee notice with great satisfaction the continued liberality of the churches towards this comparatively new branch of the Society's missions. They trust that ere long, the strife and confusion which have unhappily prevailed in that vast empire, may be replaced by order and peace; and that the missionary of the Cross may have ready and peaceful access to its people, and be able to carry on his work, free from the risk and danger to which he is now so frequently exposed.

The total expenditure for the past year has been £32,743 2s. 3d. The difference between the sum expended and that received, added to the balance of last year, make up a balance in the Treasurer's hands of £3,707 14s. 7d., against which there are liabilities on account of acceptances not yet due, and balances of China and Famine Funds; which not only absorb this balance, but exceed it by £367 4s. 5d. This amount is, however, abundantly provided for by the monies which have come in since the accounts were closed, for the very first item in the new account is a residuary legacy realized from the estate of the late Rev. W. Nicholls, of Collingham, of £1,183.

This review of the Society's labours combined with the gradual increase of the funds for carrying on the work, and the more numerous and more hopeful character of the offers for mission service, furnish the most ample encouragement to renew and increase our efforts to save a fallen world. It cannot be denied that the history of missionary societies alike illustrates and confirms the fact which the word of God so unequivocally asserts, that all other instrumentalities than those which He appoints are utterly powerless to effect any vital change in the human heart—that no Saviour but Christ the Lord can satisfy that deep sense of helplessness and want which is universally felt—that nothing brings peace to a guilty conscience but faith in His precious blood and atoning sacrifice. Surely a work which supplies every day fresh illustrations of these truths, which has now

established its claim to be reckoned among the means appointed by God to rescue a guilty race from the deadly grasp of the great Destroyer, should be regarded by His servants as the greatest work in the world, and should be supported by them with unflinching courage and unflinching faith. Let Christian people, the truest and best friends of fallen man, remember that on them lies the solemn responsibility of sounding out the word of this salvation, inasmuch as they, and they alone, are qualified to do it. While God is pouring out His blessing on all kindred institutions, and the sounds of thanksgiving and praise are heard among them, and they, like ourselves, are not only enabled to hold the ground already won, but are achieving fresh conquests, and while men, well qualified and eager to go forth to the conflict, are waiting the signal to depart,—let it never be said that the members of this Society, which, though not the greatest, is nevertheless, the eldest of them all, are less concerned about its success than were its Fathers and Founders!

The churches of Christ, in these realms, are astir to commemorate the act of a band of godly ministers who, in times of great laxity and temptation, were faithful to the claims of conscience. Let us, too, by the proceedings of this day, commemorate the deeds of men not less worthy of our admiration and love—men, who, by the grace of God, awoke the Church of Christ from her long and fatal repose,—men, who opened up channels through which the water of life might flow to the perishing heathen—men, who by the grandeur of their design, and the greatness of their deeds, have established a claim to everlasting renown. Let us keep this example before our eyes—let us seek to obtain the same measure of devotion and self-sacrifice by which they were distinguished, and to exercise the same simple, but commanding faith in the doctrines and promises of God's most holy word by which they were animated. In this way we shall best glorify God in them, and understand the grandeur of the maxim on which they founded their enterprise—**EXPECT GREAT THINGS FROM GOD, AND ATTEMPT GREAT THINGS FOR GOD.**

## A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

*(Continued from our last.)*

9th.—We left Futiaabad early, and having made a halt at a small village for breakfast, we proceeded on to a town called Pinhat. Here we found a fine shady garden in which to pitch our tent, and a populous bazaar to preach in.

We immediately commenced work, and soon had a large congregation of people around us, most of whom heard well—so well, indeed, that the devil could bear it no longer. He therefore stirred up the prejudices of three pundits present, who successively made bold and blustering attacks upon our doctrine, and who were repulsed repeatedly with apparent confusion and chagrin. The devil, as usual, over-reached himself—and the opposition which was designed, if possible, to silence and shame us and the gospel,—served only to collect for us a larger number of people, and to rivet more closely their attention to the word preached. The people heard with interest the word of life,—laughed at the defeated pundits—and purchased from us several copies of gospels and some tracts. We were not a little cheered, and after preaching for fully two hours, we returned to our tents with thankful hearts.

10th, Lord's Day.—The early part of this afternoon we spent in reading and expounding together in the tent the XVII. chapter of Acts, from which we derived both pleasure and profit. After breakfast we went out to the

Pinhat bazaar to preach, but we did not get nearly as large an audience as we had the evening before. The opposition stirred up turned out rather for the furtherance of the gospel, many having been thus led to come and listen to the truth, who otherwise would not have come near us. This morning, however, our success was only in part, for we sold no books.

Gentle reader, do not startle, and say—"What! missionaries selling books on the Lord's Day, and regretting, too, because it could not be done!" Yes, truly—regretting heartily, that no poor soul was induced to part with an anna for the "pearl of great price," even on a Sabbath. Sorry—not that we lost the anna,—but very sorry that they lost the "pearl," which we could not well give, lest it be thought a thing of no value, and treated with neglect. But we did better on the following Sabbath, as you shall hear again.

At half-past three in the afternoon, we went out again, and were favoured with a large and attentive congregation; sold several tracts and some gospels.

11th.—This morning we visited a village called Baprowlee, about a mile from Pinhat to the west, where we preached under difficulties to some thirty people for an hour or so. Some were inclined to hear, and others were not. One old man of the village was very peevish, if not indeed angry, at our detaining the people from the fields by our preaching. He kept grumbling all the time brethren Williams and Gregson were speaking, and when I began, I preached pointedly to the old man himself, telling him his fields and corn would not accompany him to that world, to the brink of which age seemed to have brought him. The old man softened down, and became so friendly, as to ask us if we would take some milk to drink. We left a tract and a copy of one of the gospels in the village, and returned to our tent. In the afternoon we went for the last time to the Pinhat bazaar. We had pretty fair preaching; we warned the people of their responsibility after hearing the way of eternal life, and told them, should we not meet them again on earth, we should surely meet them at the judgment seat of Christ. Some appeared to feel our appeal, and we left Pinhat not without hope that some good impression had been made.

12th.—This morning we pitched our tent at Bhudrowlee, one march from the Mela. This is a small village, and we had little or no preaching here: one thing, however, is worthy of note. At the place where we were encamped, a small grove outside the village, there was a temple of the goddess Kali. Outside the temple, on little mounds of earth, were posted several minor devtas, or gods, who seemed to be a kind of guard for the goddess. These minor gods were anything but amiable or modest in their appearance, and it happened somehow that during the night, all the gods took to flight but one. From a plunge we heard during the night in a tank close by, we think it probable that the gods being attacked betook themselves into the deep. However, in the morning, only one was to be seen, and he had evidently been struggling with some firmness with a foe, and though he did not follow his fellows into the deep, yet he bore the marks of violent treatment.

13th.—Arrived about 9 a.m., at Bhuteshwar, and found our wonted encamping ground occupied by the elephants of the Rajah of Gwalior, who had come to the Mela on his return from Allahabad, where he had been invested by Lord Canning with the order of the Star of India. We requested the man in charge of the elephants to get them taken to one side, that we might pitch our tent under the tree,—he did so, and at the same time sent word to the Rajah's camp, whence an order came to let the elephants alone, till reference could be made to the Vakeel, who was out with the Maharajah, taking an airing. Fearing we should lose our usual place, and it being about the only shady spot we could get near the temples, we were resolved to stand out to the last; and knowing something of the double-dealing of native subordinate officials, I went personally to ask the King's permission to get his elephants removed out of our way. As he returned from his morning drive, followed by his retinue of courtiers and mounted guard, I stood on an elevation near the royal tent, and while the King was yet on his horse, I thus addressed him in Hindi:—"Peace, O King! I am one of three missionaries, who have come here to preach glad tidings of salvation through Christ

to all people. The spot of ground on which we yearly encamp under yonder tree, being pre-occupied by your Majesty's elephants, and there being room sufficient for them on one side, I have come to ask if your Majesty will graciously command that the elephants be taken away?"

While I spoke he looked on, rather curiously, and then with a nod said, "Very well;" after which I heard him tell his Vakeel to "attend to the wishes of the padri Sahib." I now made for the tree, but before I got there the Vakeel overtook me, and said the elephants could not be removed. I remonstrated, saying the Maharajah himself had given permission, to which he merely replied by saying, "It can't be done, I fear, but go and see." I went, and soon saw, too, that no one was inclined to get the elephants taken away. So I returned to the Vakeel, found him in his tent, and told him no one would make room for us. "Well," said he, "I can't help it."

How this man thus dared to disobey his master I don't know; but it is likely he had received some quiet hint, by which he found that the Maharajah was not over-anxious to accommodate the padri Sahibs. So much for obedience and sincerity in a native court.

We had now to go in search of some other spot on which to pitch our tent; and we found a fine elevated site, which was far more comfortable than the one we had been contending for, though not so near to the temples, where we generally preach. This year, however, we changed our preaching stand, and found we could secure larger congregations at our new place than we could get at the river's side.

As yet the Mela was rather thin, few people, except those connected with the horses that had been brought for sale, having arrived. From among these, however, we had a pretty fair congregation in the afternoon, to begin with; and we sold gospels and tracts, at one anna per gospel, and one pice per tract, to the extent of 2 rupees 4 annas. The people also heard well, and some appeared even to be moved by what we told them of the love of Him who came and died for them. We were cheered by such a good beginning in the Mela.

(To be continued.)

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.*

ANNUAL SUBSCRIPTIONS.		£	s.	d.	LEGACIES.		£	s.	d.	£		s.	d.		
Allen, J. S., Esq.	2	0	0	Carnegie, Mr. Wm.	2	10	0	Clarke, Mr. Thos., late of	2	10	0	London, £300 consols	281	5	0
Barker, Mr. W., Enfield	1	1	0	Carter, Mr. J., Brighton	1	0	0	Gale, Miss, by—				LONDON AND MIDDLESEX.			
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B. B.	2	0	0	Goodman, Mr. T., for Rev.	0	10	0	W. K. Rycroft's Chapel	0	10	0	Contributions	23	10	3
Carey, Mr.	1	1	0	Harvey, Mr. Tho., Leeds,				for Salter's Hill School,				Do., Juvenile Assoc.	2	15	0
Carey, Mrs.	1	1	0	Jamaica	1	0	0	Missioun House Box	2	17	0	Bloomsbury—			
Craven, R., Esq. Southport	2	2	0	Under 10s., for India	0	7	6	Contributions	155	12	0	Contributions	3	3	0
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David, Mr. E.	0	10	6							Contributions					
Hassall, Mrs.	1	1	0							Brixton Hill—					
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Pike, Rev. J. C.	0	10	6							Brompton, Onslow Chpl.—					
Young, Mr. R., Forest Hill	1	1	0							Contributions					
DONATIONS.												Camberwell, Denmark Pl. Chpl.—			
A Friend	1	0	0									Contributions			
Bible Translation Socy.												Do., for Rev. J. C.			
for Translations	800	0	0									Page's Chapels,			
Bird, Mr. Wm., for China	1	0	0									Barisal			
Do., for India	1	0	0									60			

	£	s.	d.
Camberwell, Cottage Green—			
Collections .....	3	10	0
Contributions .....	2	7	0
Do., by Y.M.M.A., for China .....	0	5	0
	6	8	0
Less expenses ....	0	10	0
	5	18	0
Camden Road—			
Contributions .....	51	10	10
Commercial Street—			
Contributions .....	18	2	4
Devonshire Square—			
Contributions .....	19	12	8
Do., for Mrs. Anderson, Jessore .....	3	19	6
Do., by Y.M.M.A., for N.P. ....	2	10	0
	26	2	2
Less expenses ....	2	2	6
	23	19	8
Dorchester Hall—			
Sunday School .....	2	11	11
Edmonton, Lower—			
Contributions .....	2	2	9
Do., for China ....	7	17	9
Sunday School .....	1	8	5
Fox and Knot Court—			
Sunday Sch., by Y.M. M.A. ....	1	4	1
Hackney, Mare Street—			
Contributions .....	60	7	0
Do., St Thomas's Hall—			
Contributions .....	4	6	0
Hammersmith—			
Contributions .....	35	14	9
Do. Juvenile Assoc.	7	11	6
Hayes—			
Contributions .....	2	4	2
Islington, Cross Street—			
Contributions .....	23	14	9
Do., Juvenile Soc., by Y.M.M.A. ....	10	0	0
Do., do., by do., for Rev. A. Saker's School, Africa ..	10	0	0
Kingsgate Chapel—			
Collections .....	5	0	0
Do., for W. & O. ....	1	17	0
Contributions .....	5	16	0
Do., Senior Bible Class .....	T.	1	7
Marsh Gate Lane—			
Sunday School, by Y. M.M.A. ....	0	17	0
Mazepond—			
Collections .....	2	17	0
Contributions .....	31	14	8
Do., for China .....	10	9	0
Do., by Y.M.M.A., for School, Ceylon	10	0	0
Do., by do., for Rev. J. Diboll's School, West Africa ....	5	8	2
Do., by do. for N.P.	3	5	4
Do., Box, by do. for Rev. J. Diboll....	0	10	6
	63	14	8
Less expenses ..	3	1	8
	60	13	0

	£	s.	d.
Metropolitan Tabernacle—			
Juvenile Auxiliary, for Mrs. Allen's School, Ceylon, for Native Girls .....	50	0	0
New Court—			
Sunday School by Y. M.M.A., for N.P. ....	1	11	0
Regent's Park Chapel—			
Contributions .....	106	15	9
Regent Street, Lambeth—			
Contribution .....	1	1	0
Do., Juvenile Socy. for Rev. R. Smith's Schools, Africa ..	11	0	0
Salter's Hall—			
Contributions .....	8	5	8
Do., by Y.M.M.A., for N.P. ....	0	5	0
Shouldham Street—			
Contributions .....	6	10	0
Spencer Place—			
Contributions .....	3	11	0
Sunday School, by Y. M.M.A., for Schls, Benares .....	10	0	0
Do., by do., for do., Jessore .....	4	8	6
Tottenham—			
Collection .....	2	1	6
Contributions .....	21	5	9
Sunday School .....	3	12	2
Do., Juvenile Soc. ....	3	19	8
	30	18	8
Less expenses ....	0	17	0
	30	1	8
Walworth, Lion Street—			
S. Sch., by Y.M.M.A., for Sharon, Barisal.	1	12	9
Westbourne Grove—			
Contributions .....	81	15	5
Do., for China .....	12	13	6
S. Sch., by Y.M.M.A., for N.P., Delhi....	20	0	0
West Brompton, Grove Chpl.—			
Contributions .... T.	0	18	4
Wilton Square—			
Collection .....	T.	0	5
BEDFORDSHIRE.			
Biggleswade—			
Collection .....	10	7	10
Do., for W. & O. ....	1	0	0
Contributions .....	6	3	0
	17	10	0
Less expenses ....	1	2	0
	16	8	0
Blunham—			
Contributions ....	1	1	2
Cranfield, New Meeting—			
Collection for China..	1	11	6
Contribus. for do....	0	7	0
Leighton—			
Collections .....	9	3	5
Do., Burcott .....	0	10	8
Do., Ledburn .....	0	13	0
Do., Heath .....	1	0	10
Contributions .....	12	5	0
Do., Sunday School	2	17	6
Do., for Schools .....	3	10	0
	30	0	5
Less expenses ..	2	7	0
	27	13	5

	£	s.	d.
Luton, Old Meeting—			
Collections .....	12	7	11
Do., for W. & O. ....	2	17	5
Contributions .....	16	19	0
	32	1	4
Less expenses ....	0	11	6
	31	12	10
BERKSHIRE.			
Abingdon—			
Collection, Drayton ..	1	0	0
Contribution .....	0	10	0
	1	10	0
Less expenses ..	0	9	0
	1	1	0
Newbury—			
Collections .....	14	1	3
Contributions .....	13	2	10
Do., Hedley .....	1	9	4
Do., Sunday School, Long Lane .....	2	0	7
	35	14	7
Less expenses (2 yrs)	2	17	8
	32	16	9
Reading—			
Contributions .....	57	14	3
Do., for China .....	8	5	0
Do., for Africa .....	1	5	6
Wokingham—			
Contributions .....	15	0	0
BUCKINGHAMSHIRE.			
Aylesbury—			
Collection, for China	1	16	10
Chesham—			
Collections .....	6	14	3
Contributions .....	10	3	0
Do., Sun. School ..	0	6	7
	17	3	10
Less expenses ....	0	13	6
	16	10	4
Cuddington—			
Contributions .....	5	12	11
Drayton Parslow—			
Collection .....	1	4	0
Great Marlow—			
Collection .....	1	0	0
Contributions .....	1	14	6
Haddenham—			
Collection, for China	1	4	8
Contributions .....	3	0	3
Long Crendon—			
Collections .....	3	15	6
Mursley—			
Collections .....	1	0	6
Sunday School .....	0	14	3
Stoney Stratford—			
Contributions .....	7	14	6
Towersey—			
Collection, for China	1	10	0
Waddesden—			
Contribs. for N. P. ..	1	10	0
Wycombe, High—			
Collections .....	7	5	11

		£	s.	d.			£	s.	d.			£	s.	d.				
Contributions		24	12	10	CHESHIRE.						Contributions		12	15	0			
Do., for China		1	0	0	Birkenhead, Welsh—						Do., S. School		1	11	3			
Do., Sun. School		0	5	10	Collection		1	5	10			73		10	5			
Do., Marsh		0	7	0	Contributions		5	14	4			Less expenses		8	0	8		
		33	11	7	Do., Sun. School		0	9	1					70	9	0		
Less expenses		0	14	0	CORNWALL.													
		32	17	7	Falmouth—						CUMBERLAND.							
CAMBRIDGESHIRE.						Collections		9	6	2	Maryport—							
Burwell—						Do., for W. & O.		1	1	0	Collections		2	0	0			
Collection, for China		1	16	0	Contributions		15	15	10	Contributions		1	12	0				
Cambridgeshire—						Do., for Mrs. Anderson, Jessore		0	15	0	Do., for China		1	3	10			
Contributions		53	16	6	Sunday School		2	3	11			Less expenses		4	15	10		
Do., for Rev. J. C. Page's N.P.		17	12	9	Looc—								0		6	10		
						Contribution		1	0	0			4		10	0		
Gamingay—						Marazion—												
Collection		4	6	8	Contributions		0	19	0	Whitcaven—								
Contributions		4	17	1	Penzance—						Collections		5	9	11			
Do., Sun. School		0	12	6	Collections		8	9	11	Contributions		8	4	7				
		9	16	3	Contributions		11	18	10			Less expenses		1	9	9		
Less expenses		0	10	0	Redruth—								13		14	6		
		9	6	3	Anon.		0	17	0					12		4	9	
CAMBRIDGESHIRE.						Do.		0	10	0								
Truro—						Collections		5	18	6								
Collections		5	18	6	Do., for W. & O.		0	15	0									
Do., for W. & O.		0	15	0														

Mr. Joseph Gurney requests the acknowledgment of the following further Sums received by M. Cadot, for Baptist Churches in France.

		£	s.	d.			£	s.	d.			£	s.	d.		
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W. Verpoth, Esq.		1	0	0	Messrs. J. W. & J. Mc						John Stevens, Esq.		1	0	0	
J. Sawyer, Esq.		1	0	0	Cardie		1	1	0	Thomas Brandon, Esq.		1	1	0		
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Sums under £1.		6	12	0	Henry Browne, Esq.		1	1	0	James Houghton, Esq.		1	10	0		
						W. R. Callendar, Esq.		2	0	0	Mrs. Waterhouse		1	0	0	
BIRMINGHAM.						Great George St. Chpl.		1	11	5	Misses Waterhouse		1	0	0	
— Middlemore, Esq.		2	0	0	James Burford, Esq.		1	0	0	T. Coward, Esq.		2	0	0		
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Chapel		1	17	0	Pembroke Chapel		9	5	0	Thomas Matheson, Esq.		2	0	0		
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H. Gurney, Esq.		1	0	0	J. G. Brown, Esq.		2	0	0	Birkenhead Baptist Chpl.		6	14	3		
Mrs. Thomas Avery		1	0	0	Myrtle Street Chapel		12	7	7	Baptist Chapel at Bootle		8	4	0		
Thomas Crowley, Esq.		1	0	0	A. Brown		1	0	0	William Lockhart, Esq.		1	0	0		
C. P. Show, Esq.		1	0	0	John Houghton, Esq.		2	0	0	John Harris, Esq.		1	0	0		
J. C. Woodhill, Esq.		1	0	0	John Cropper, Esq.		1	0	0	E. Stevens, Esq.		1	0	0		
Messrs. Phillips and						John Cripps, Esq.		1	0	0	Sums under £1		10	5	7½	
Pinner		1	1	0												

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

## THE ANNUAL MEETINGS.

The Annual Meetings commenced with the usual prayer meeting in the Library of the Mission House, the Rev. C. J. Middleditch conducting the service. Few present will ever forget the fervour of the prayers in which the young brethren lately accepted for mission service were commended to the grace of God.

At the General Meeting of the members and subscribers the usual business was transacted. Especial interest was awakened by the satisfactory nature of the accounts of the Society, and the increasing extent of the Society's operations in all departments of its spheres of labour. The explanations given on the business and events of the year appear to have given entire satisfaction, and various approving resolutions were passed, one especially having reference to the course taken by the Committee in the affair of Mr. Innes.

After the usual election of Treasurer and Secretaries, the following gentlemen were elected to serve on the Committee for the ensuing year:—

Aldis, Rev. John, Reading.	Manning, Rev. S., Frome.
Birrell, Rev. Charles M., Liverpool.	M'Laren, Rev. A., B.A., Manchester.
Bloomfield, Rev. J., London.	Middleditch, Rev. C. J., London.
Brown, Rev. J. J., Birmingham.	Millard, Rev. J. H., M.A., London.
Brown, Rev. J. T., Northampton.	Mursell, Rev. J. P., Leicester.
Brown, Rev. H. S., Liverpool.	Newman, Rev. T. F., Shortwood.
Burchell, Rev. W. F., Blackpool.	Pattison, S. R., Esq., London.
Chown, Rev. J. P., Bradford.	Prichard, Rev. Juno, D.D., Llangollen.
Dowson, Rev. Henry, Bradford.	Pullar, John, Esq., Perth.
Evans, Rev. B., D.D., Scarborough.	Robinson, Rev. William, Cambridge.
Goodall, A. B., Esq., Hackney.	Smith, W. L., Esq., St. Albans.
Gotch, Rev. F. W., LL.D., Bristol.	Templeton, Mr. John, F.R.G.S., London.
Haycroft, Rev. N., M.A., Bristol.	Tresidder, Mr. J. E., London.
Heaton, Mr. W., London.	Tucker, Rev. Francis, B.A., London.
Katterns, Rev. D., Hackney.	Vince, Rev. C., Birmingham.
Landels, Rev. W., London.	Watson, William H., Esq., London.
Leechman, Rev. John, LL.D., Hammersmith.	Webb, Rev. James, Ipswich.
Lewis, Rev. W. G., jun., London.	Wheeler, Rev. T. A., Norwich.

The names of three gentlemen were added to the list of honorary members of the Committee; viz., the Revs. W. Brock and Charles Stovel, and Richard Cartwright, Esq. For many years the Society has enjoyed the efficient and cordial support of these gentlemen.

The opening of the International Exhibition on the 1st of May constrained this year a change in the day of holding the Annual Meeting at Exeter Hall. It was accordingly held on Wednesday morning, the 30th April, and the usual morning sermon was omitted. The annual evening sermon was delivered, as usual, in the Metropolitan Tabernacle, by the Rev. S. G. Green, of Rawdon

College. The meetings being on the same day, and so close upon the exciting scenes of the 1st of May, were not so well attended as usual, but the addresses were of more than usual interest and value.

The Public Meeting at Exeter Hall was held under the presidency of Edward Baines, Esq., M.P., the Rev. W. F. Burchell, of Blackpool, opening the proceedings with prayer. The speakers were the Chairman, the Rev. Dr. Vaughan, the Rev. E. White, W. H. Watson, Esq., and the Rev. Arthur Mursell. As the speeches were very fully reported in the *Freeman* and other papers, we give, as usual, only a few characteristic extracts therefrom. The meeting was closed with singing, and prayer by the Rev. W. K. Rycroft.

#### THE FOUNDERS OF THE SOCIETY.

I have always considered that the Baptist Missionary Society was entitled to the gratitude of the Christian world for having been the first among English Protestants in modern times to rise from the disgraceful torpor which had come over the churches, and so become the pioneer of the churches in the sublime enterprise of evangelising the world. The names which to you are hallowed and dear, which to you are household words, do not belong to this society alone, but are claimed by the whole of Christendom, and are claimed of history. Those names have been familiar to me all my life, and have always been dear. The names of Fuller and Ryland, of Hall and Foster, of Carey and Marsham and Ward, of Burchell and Knibb—these are names that one cannot think of without a thrill of gratitude and delight; and I do rejoice to be amongst you to-day, as the society which has been so greatly honoured to have such founders, and such missionaries, and such successes. The founders of this society were men of strong faith, of large capacity, of high Christian excellence; and many of your missionaries have been men of the most devoted zeal, and have realised the most extraordinary successes. It has been said by witnesses who were as competent to judge as any, that the Serampore missionaries, by their devoted labours, by their high and admirable character, did more to throw open the whole peninsula of India to the Gospel, and to throw down the barrier which had been raised by the East India Company, than the noble eloquence of Wilberforce, or the indefatigable labours of Grant; and in the West Indies the men that he had already named, Burchell and Knibb, proved themselves the heroes of the emancipation as well as the evangelisation of the benighted and oppressed race. For one of the most glorious events in the history of England, or the history of the world, I consider we are mainly indebted to Christian missions—I allude, of course, to the emancipation of the whole of the colonial slaves of Great Britain.

*E. Baines, Esq.*

#### EFFECTS OF EMANCIPATION IN THE WEST INDIES.

I have lately had the pleasure of reading a work just published by one of your honourable secretaries, Mr. Underhill, on the state of the West Indies. He has given a narrative of what he saw and heard in that most interesting sphere; and as far as I am able to judge, I should pronounce his narrative to be most truthful, candid, and at the same time, satisfactory and encouraging. He admits, indeed, that in one respect the wealth of the West Indies may have been diminished as a result of slave emancipation. He mentions various facts which show an improvement and a progress in education, in religion, and in everything which goes to constitute civilization. He shows that public peace is preserved in a very remarkable degree; and there are two sentences from his book, which, if you will permit me, I will read, because of the remarkable bearing that they have upon the great present question of enforced emancipation in the United States. This pregnant sentence is contained in Mr. Underhill's book:—"Social order everywhere prevails. Breaches of the peace are rare. Crimes, especially in their darker and more sanguinary forms, are few. Persons and property are perfectly safe. The planter sleeps in security, dreads no insurrection, fears not the torch of an incendiary, travels day or night in the loneliest solitudes without anxiety or care. The people are not drunkards, even if they be impure; and this sad feature in the moral life of the people is meeting its check in the growing respect for the marriage tie, and the improved life of the white community in their midst." When we consider what the people—the hundreds of thousands of the people—of Jamaica were before emancipation, surely this must be considered as a splendid tribute to the effects of emancipation, and what is still more, to that religion which made emancipation so bloodless, so safe, and so happy in its effect.

*E. Baines, Esq.*

## BAPTIST CHURCHES IN JAMAICA SELF-SUPPORTING.

There are of Baptist Churches in the one island of Jamaica no less than seventy-seven; the number of members is about 24,000. I am citing now an estimate both of those who are in the Union and those who are not in the Union. There are besides 6,000 inquirers, making 30,000 who may be considered pious persons. The number of these congregations amount to at least 50,000, so that they have what I think we should be very glad to realise in this country, an average congregation of 500 for every place of worship that they have in the island. The amount of money which they now subscribe, although not equal to what it was just after emancipation from slavery, when wages were high, when the wants of labourers themselves were few, and before the dreadful scourge of the cholera, which swept away so many thousands of the inhabitants, the amount they raise for religious purposes, is no less than 8,000*l.* a year. If the number of the churches were eighty instead of seventy-seven, it would be an average of 100*l.* a year raised by each negro church. It is a very striking fact that that 100*l.* a year exceeds by three or four-fold the amount of church-rates raised by every parish in England and Wales. All these churches, constituted as I said, of those who lately were in utter darkness and scarcely able to govern themselves; these churches are self-governed and self-supporting. They do not receive a single sixpence from the government either for their religious operations or for their schools, and, what I think is the crowning triumph of all, they receive nothing from you. You have trained them to independence, to self-reliance, to high organization of the churches; you have placed there pastors, many of them of their own colour; and these, with the deacons and elders, conduct all their operations and maintain all their discipline, and an admirable discipline it is. The churches are founded on the principle of self-sustentation, which I and you believe to be the principle of Christianity.

*E. Baines, Esq.*

## THE SEVENTIETH ANNIVERSARY.

Threescore years and ten! If you were a person instead of a society, that would be rather a depressing figure to look at: it would be very painful to be obliged to suppose, that vigorous as you have been in the past, the future, according to a law of nature, must be expected to be very much labour and sorrow. But we know that though man's years are few, his works may last on; and when life shall have passed from us, the pulsations of it may be left to other spirits, to beat on through a series of

generations; and we are here to-day I think, somewhat under the pulsations of a spiritual life belonging to a period considerably past. It has not, I trust, expended itself. We should remember, I think, on these occasions, that length of years, in the case of an institution, instead of being a sign of weakness and decay, is rather a sign of strength, and a promise of endurance and enlarged growth; therefore I can congratulate you, my Christian friends, upon threescore years and ten; and I must say, that considering your years, most of you look very well. But seriously, seventy years! That takes us back, you will remember, to 1792; then you were born as a society. Many things were born about that time. The first great French Revolution was in its throes at that juncture; and we know now as a matter of history, somewhat of the things which came from that source; and one thing, sir, I hope we may learn by looking at the origin of such a society, in connection with such a period, and that is this—that the church of God has nothing to fear from excitement in the public mind, like what is has to fear from apathy. Wherever you get society to be thoroughly awake, though a large portion of it may be awake to bad purposes, depend upon it a large portion of it will be awake for something better. When a storm rises, in our timidity and love of ease we become very solicitous generally, that it should abate, and that things might get to be more quiet; but let it not be forgotten that when God shook the nations in ancient times, it was that "the Desire of all nations" might come; and when He shakes the nations now, it is always as a teacher, and His lessons are intended mainly for the church.

*Rev. Dr. Vaughan.*

## GOD'S WORK IN THE WORLD.

God's work in this world, if we take history as our instructor in relation to it, is a spiritual work. If carried on effectually it must be by spiritual men, and spiritual men are what they are by God's working, and altogether independent of the much or little of refinement, the much or the little of outward splendour. Yet here you are; and never, it seems, in a condition preferring so strong a claim upon your gratitude to God for the measure in which He has answered your prayers, and blessed your efforts. Surely the Baptists would be wanting in that thorough manhood which has characterised them from their birth downwards, if they were not a brave-hearted people to-day, and I feel sure you are; God has given you work to do, and no small part of it have you been permitted to do. You have been permitted to take hold as it were of both

the Indies; you have taken hold, in a manner that cannot be forgotten, in the history of the world, of the great Peninsula of the East, and of the Islands of the West. And in those operations, I need not remind you, you have been just carrying out the missionary character which pertains to the essence of a true Church of Christ. What is the New Testament but a great Missionary Register—records of the first Christian missions? When the Apostles went round and dotted the great Roman Empire with churches, placing them in all the great centres of population, they did so with two ideas. Each of these organisations was to become a great constructive power in relation to the truth committed to them, and a great diffusive power in regard to the dissemination of that truth; and the Apostolic heart never swelled with more delight than when in writing to a church it was possible to say, "From you sounded out the word of the Lord to all that were in Macedonia and Achaia, so that we need not to speak anything." The Apostle Paul always judged of the condition of a church Godward by what he knew to be the condition of that church manward. And be sure of this, my friends, if the world in which we live is ever to be rescued from that creature-worship—that idolatry which is so obviously the great besetting sin of our fallen nature, that work is to be accomplished not by metaphysics, not by any process of philosophy, not by reason acting under the best direction possible—it must be done by authority, that authority being, God speaking from Heaven to settle what our imperfect reason never can settle.

*Rev. Dr. Vaughan.*

#### NECESSITY OF A REVELATION FROM GOD.

We must go to experiments; and when a man discourses to me so freely and largely upon what his spirit may do in this direction, I have to ask the question, What has it done? When it has been put fairly upon its own resources, has it been found to give existence to a single community in the world's history rising above creature-worship—worshipping an infinite being as Creator and benefactor, and being religious simply in relation to that being? If reason could have done that it would have done it. It never has, and I am not surprised that it has not. I do not believe that it is possible to get the human spirit up into such relation with an Infinite Being by the ladder of mere reason. Very few people ever try, as an effort of their individual thought, to bridge over the distance between the finite and the infinite. Go back as far as you may, travel through untold ages of the past, and

everywhere a voice comes upon you, "He was, and was, and ever was." Ascend high as you will, there is higher than that; descend deep as you may there is a deeper still; travel far, right and left, as the wing of imagination can take you, and there is a wider yet. God is. That eternity, that immensity: this poor brain, how it reels and staggers as it endeavours to conceive of that Infinite Spirit as an eternal Being and a Father! We want, my friends, a voice to speak from the invisible world upon authority, attesting it to be the voice of God, and settling for us the character of Deity, and giving to us the basis of worship of Him as an Infinite Being. Apart from that, you will not find men become worshippers of that Being. Of the strange tendency there is in the mind of man as man to drop down from the vault of such a nature to the worship of limited, created natures—that is, to drop down from the worship of God to the creature and to idolatry—you have a striking instance in the history of Romanism. For of that system, where it is popularly developed, it is hardly too much to say that it is a religion without God and a Christianity without Christ—a worship never extending to God or hardly ever to Christ, almost everywhere, among the masses of the people, to saints, and in the highest to the Virgin Mary. Will you get this world out of creature-worship by your metaphysics? No: not while the world stands, and the laws of the human spirit are what they are. We have to go and preach to this world the character of God, and what is infinitely more than that, we have to present to them the character of Christ.

*Rev. Dr. Vaughan.*

#### WHAT CHRISTIANITY HAS DONE, AND WILL DO.

Little do our manufacturing population, who, when they allow themselves to be led astray by infidel orators to assail Christianity as their foe, little do they think of what it is that Christianity has done for them. Whence did they get their liberty to take their labour to the best market, and to get the best price? They have it from the Gospel. Free labour is one of the great prerogatives of the cross in society as it is, compared with what society was. And then, going over the remains of those old cities that once existed in all their splendour when the Gospel was published, your guide will tell you, "That is the ruin of such a structure. That was a building of such a kind. Here are the remains of another," and so on, but he will never come to a spot and say, "Here stood an edifice reared by public benevolence as a channel through

which the rich would show themselves the benefactors of the poor." There is no such thing amidst all the ruins of old Greek and Roman cities. It was for Christianity to call into existence a state of society such as we see now, where in almost every street of our cities you will find some voluntary combination for the purpose of extending humane and kindly influences from the rich to the poor. Well, we have to look at these things as part of the process that is going on; and if it does not move so fast as we could wish, let us never forget that it is the characteristic of man to be always in a hurry; it belongs to God never to be in a hurry. There is a stateliness and a deliberation about all His actions! The coming of the day and the night, how slow and imperceptible, and how beautiful! The coming of the winter and of the summer, the seed time and the harvest, how gradual, how stately! And when He called this world into being, oh! what a lengthened process of change had to take place before it was accounted fit for man to dwell in! And when man became a sinner, and there was to be a Saviour, 4,000 years passed in the world's discipline, before the Saviour came. And so, in a thousand directions besides, you have to mark that His instruction to us is ever to work and wait. I know nothing of waiting, in relation to His cause, without working; but of this I feel assured, that no man is fit to do a great thing anywhere, and least of all to do a great thing for the cause of God, who has not been thoroughly schooled into the lesson of working and then waiting.

*Rev. Dr. Vaughan.*

#### THE WEST INDIES—ARE THEY RUINED?

The termination of the struggle against slavery has, in a great measure, of late years diminished the popular interest in the West Indian Islands; and certain circumstances connected with those islands have made them a very unpleasant subject of contemplation to the English people at large, and to Baptists in particular. It has been repeated lately in every possible form of illustration, repeated in Parliament, repeated in literature, repeated in saloons, and I have even heard it in omnibuses and on the tops of omnibuses, that the West India Islands had been ruined, and that the authors of this ruin had been the missionaries with their rabble of idle negroes at their heels, and equally woolly-headed philanthropists at home, the difference being that in the one case the wool grows inside the head, and in the other case outside. It has been asserted, and most confidently, that the finest estates have run to jungle, that the greatest capi-

talists have been finally ruined, that there is no more hope for the prosperity of these islands in consequence of the triumph of these miserable philanthropists and fanatics; and therefore the practical result is deduced that England has no further interest in maintaining her hold upon the West Indian colonies. I will just venture to deal with this statement, and with the theory which is to account for it, and with the policy which is to be founded upon it. First, then, with regard to the statement—a statement of uncoloured facts—and here I refer to Mr. Underhill's volume. He says, "Taking for example the islands of St. Kitt's and St. Christopher's, the produce of sugar in the year 1860 was 9,600 hogsheads, the largest produce and export for fifty-one years." That is pretty well for a ruined island. Take the case of Grenada; and here it is requisite you should bear in mind that in the year of emancipation in 1858, the proprietors summarily ejected the whole of the black population from the island, and of course, when the labourers had departed, there was no chance that the land could be brought into fertility. If you take the case of Trinidad again, we are met with a fact, for which we have Mr. Underhill's authority, that in 1831 the produce of sugar was 327,000 cwts., but in 1858 the produce was 549,000 cwts. That again is pretty well for a ruined island.

*Rev. E. White.*

#### THE CASE OF JAMAICA.

If we come to Jamaica, which is now the crucial question of emancipation, it must be admitted that many of the finest estates have run to jungle, that many of the principal proprietors have been ruined, and that many of the most considerable merchants have become insolvent. It is not merely emancipation that has produced these results; but you must remember first that there has been a system of absenteeism on the part of the proprietors which has had a considerable effect upon the ruin of their property. Mr. Underhill mentions cases in which it is most distinctly provable that the ruin to which some of the finest estates have been brought, is traceable to the absence of the proprietor, and the neglect of the attorney he employs. But if we come to that which, after all, is the most important question, the alleged idleness of the negroes, there is something to be said on the other side. If I may venture to put the supposition of our chairman, that the officers of this society had been for a series of years lashed to their parliamentary or secretarial labours, and had had behind them a driver wielding a

cart-whip or the cat, and had then been suddenly liberated from their bondage, it is highly probable that they would have learned to associate with the very thought of parliamentary or secretarial labour a feeling of intense disgust. And this has been the case with the slaves. For a long series of years they worked in rows of 100 on what they called "holing" for the sugar-cane, and behind them stood a row of men, three or four to a hundred, with tremendous cart-whips, ready to lay on their backs such blows as left places that were terrible to contemplate. And, when this system ceased, and the blacks were free men, no wonder that for some years afterwards the slaves had a very considerable distaste of labour. If you take away one strong motive, such as the application of force and pain, you must supply a new motive in order to produce particular results. If you take away force and pain, so that slaves are no longer subject to compulsion, then a new force must be supplied, and a new motive of labour; and the only motive strong enough to promote earnest and continued labour is a lawful love of money. The slaves, when they become free, must be regularly and honestly paid their wages; and if the proprietors of the estates do not pay their liberated bondsmen their wages fairly and regularly, who can wonder that the consequence is that the men will not work, and that the estates go to ruin? Now, if there is one thing that Mr. Underhill has proved in his volume, it is this, that throughout Jamaica, there has prevailed the most shameful neglect with respect to the payment of the labourers' wages. And, on the other hand, Mr. Underhill has shown by extracts which I will not weary the meeting by reading, that when the wages are punctually and honestly paid to the liberated bondsmen, there is no lack of labour, and that there the estates are carefully and admirably cultivated.

*Rev. E. White.*

#### GREAT BRITAIN MUST NOT ABANDON HER COLONIES.

It is impossible, on these occasions, to deal with the general question: but there is one aspect of it which is exceedingly germane to the object of an assembly which has for its aim the religious improvement of the world, and that is, that if the expense of maintaining the British colonies be a reason for their abandonment, there are at least some instances in which this reason must not for the present be permitted to prevail. England has her character to maintain as well as her revenue and her commerce. She has higher inte-

rests than any that can be reckoned by dollars or sovereigns; and I think there would be something terrific and baleful in the extreme if such a power as Great Britain, wielding such tremendous armaments as she wields by land and sea, were not subject to the laws of moral obligation. No, sir, Great Britain cannot attempt to control true religion too little, but cannot be controlled by it too much. The mighty power of the British empire has then to be subject to the laws of moral government; and one of those laws is, that as an individual may rightly and wisely spend something for the benefit of others, so may nations. I think we may venture to say that there is, so to speak, a missionary aspect of the British colonial dominions, and that if we look at the interest of the colonies and of the world, there are reasons why, for the world's sake, apart from any selfish point of view, we should maintain them. It is something to extend through a world of troubled nations the maxims of a power which employs her irresistible force and inexhaustible resources in defence of liberty, justice, and progression. It is something surely to diffuse through a world where the nations are weary of bad government and despairing of better, the shadow of a monarchy like ours, whose present representative upon the throne at all events is the very image of all that renders authority venerable to the understanding, the conscience, and the affections of mankind. It is again something to extend through a world of rotten governments, and therefore of revolutionary populations, the standards of an empire which is consecrated to the cause of social order, personal, intellectual, spiritual liberty. It is something to diffuse and maintain among the nations where there are so many semi-barbarous races, intermingled it may be with European settlers, the tribunals of a Power which is too just to connive at villany, and too strong to permit the interposition of force. It is something for Great Britain, like some better Minerva, sprung from the mind of the Omnipotent, to raise the shadow of her uplifted shield aloft, and to throw it upon every land, so that under her protection the missionary can visit in safety the innermost villages of India, and all the ten thousand islands of the tropical and southern seas. It surely adds something—it adds a great deal—to the influence, the civilising influence, of our commerce, that our authority is rooted in the territory of every land, that civilising influence which carries by every trade wind to the men of every land our English ideas of law and order, of mercy, of God, of home, and of heaven.

*Rev. E. White.*

## IMPORTANCE THAT EMANCIPATION SHOULD BE A SUCCESS.

To ransom man from slavery is the grand object proposed by the Almighty in the redemption of the world, and this problem comes before us in a most difficult form in the case of African slavery. Whatever tends to prove the success of that experiment in the West Indies tends to diffuse the principle on which the experiment was made throughout the world; and whatever tends to prove the failure of that experiment, whatever tends to prove that abolition or emancipation means ruin to that land, bankruptcy to the planter, ruin to the merchant, tends to rivet every manacle that binds the black man's hand, both in Africa and America. It is therefore of the last importance that this experiment of ours should succeed; and towards this success three things are requisite: first, the continued and increasing influence of religion upon the liberated bondsmen; secondly, the establishment of just tribunals, and the administration of ready right for the wrongs committed by their governors and employers in the West Indies; and thirdly, with a view to the two former, the perpetuation of the influence of the British Crown. This is therefore the reason why I have mentioned to lay so much stress upon this statement. We must not indeed limit the resources of Omnipotence. Christianity has been in past times diffused under the most fearful conditions, against hostile governments, against revolutionary populations, against public opinion—but God works by means, and as in the early beginning of Christianity the wide diffusion of the Roman power gave the greatest facilities for the propagation of the Gospel, so now does the establishment and wide diffusion of the British authority give the greatest assistance to the advances of the Gospel. Remove that protection, and abandon civil government in the West Indies to the native races—the black and brown men, who would struggle with the white man in most sanguinary conflicts for the mastery—and you would then have to work out the most difficult problem of spiritual emancipation, which is the key and centre of all the rest, under the most difficult circumstances. I maintain, therefore, that whatever policy may dictate with respect to the other colonies of our empire, it will not be possible for a long time to come to loose our hold on the colonies of the Caribbean Sea. It will be requisite, in order to fulfil the trust committed to our fathers, to maintain our hold on the West Indian Islands, and that for the sake of the black man there.

*Rev. E. White.*

## NATIVE CHURCHES AND CONVERTS IN INDIA.

Independent churches had not arisen so speedily as many had desired and had hoped, and sometimes the conductors and supporters of the mission had been saddened by the reports of converts having fallen from their profession. It might be, however, that we were apt to set up a standard by which to try the converts of India, which the churches at home would consider it too hard to apply even to themselves. We seemed to look for a higher degree of purity in the native churches than was to be found in England, with all our manifold and superior advantages. We were accustomed to forget the social condition of the natives of India. We did not speak of them, for example, as slaves but what had been their condition but that of slavery under the feet of their Mahomedan conquerors, and under the influence of a sensual religion, and under the perils which an avowal of Christianity in that land necessarily involves? In confirmation of this he might refer to a striking fact mentioned in the report. It was the case of a landowner who, with his family, was turned out of house and home, because he declared himself to be a Christian. He lost also a portion of his land; and the supply of water necessary for the cultivation of the rest, and for the sustenance of his family, was cut off. If this sort of persecution had to be endured by men of position and of some competence, what must be the condition of young and dependent converts, and of females assailed by the entreaties of their mothers, and frowned upon and punished by their fathers. Was it not rather astonishing that any should hold fast by their new faith under circumstances and influences like these, than that some should give way? Who could believe that all who went back had been hypocrites; still less those who continued in their profession of Christianity? That landowner to whom he had alluded, was not moved by the persecution he endured, and was now engaged in preaching the Gospel; and might we not hope that many of those who under severe trial had shrunk from Christian profession might yet prove that the grace of God was in their hearts, and that they might still be restored?

*W. H. Watson, Esq.*

## INFLUENCE OF THE CIRCULATION OF THE SCRIPTURES.

Think of the influence which we exerted by the circulation of the Scriptures. Reference had been made to the Calcutta press, established by the early missionaries for the purpose of doing that which could be done in no other way—the printing and cir-

culating of the Scriptures and other books that would promote the spiritual interests of the people. It was true that the necessity for a mission press in India did not now exist to the extent it did at first, but still it was maintained and was doing a most important work in the circulation of religious literature, especially in sending forth the Word of God in the various dialects of the empire. It was thus scattering that seed which God had promised should not be sown in vain. Another instance was mentioned in the report, which illustrated what might be anticipated from the universal diffusion of the Gospel. A man from the interior of the country, who had, apparently, not obtained any instruction from the missionaries, received a copy of Scriptures and took it to his distant home, and was led by its perusal to feel his need of an interest in Jesus Christ, as subsequently appeared when he came to the missionary for further instruction. It was a cause, therefore, for deep thankfulness that God had enabled the missionaries of this society to translate His Word; and it was the testimony of persons not connected with this mission that its Bengalee version, at least, was as perfect as scholarly knowledge at the present time could make it. *W. H. Watson, Esq.*

#### THE OPENING OF INDIA FOR FEMALE INSTRUCTION.

He might allude to another effort that was full of promise, and carried on by the wife of Mr. Sale, one of the missionaries of the society, namely, the effort to instruct the women of India in their secluded zenanas. Those who had been accustomed to think of the harems of the East as places of comfort and luxury were greatly deceived; for it appeared that the zenanas were generally the worst apartments in the house, and that they were scenes of unhappiness and often of strife, the women being kept ignorant and without occupation. Mrs. Sale succeeded in gaining admission to some of them, and began a most useful work, imparting to the ladies a knowledge of reading and of the art of sewing, and so forth, of which they had been totally ignorant. On being compelled to leave Calcutta, Mrs. Sale handed over her work to Mrs. Mullens, of the London Missionary Society, who had been similarly engaged in it, whose early death the friends of missions had so much reason to deplore. Some of the results of Mrs. Mullens' labours, which had been published, were of the most interesting description, and proved that the women themselves were most anxious to learn, and that the instructing of them would have a most salutary influence, not only upon themselves, but upon their children. *W. H. Watson, Esq.*

#### RESULTS OF MISSIONARY LABOR.

He was not afraid to look at results, although he had no sympathy with those miserable utilitarians who were ever ready to contrast the money spent upon missionary purposes with what appeared to be the actual achievements. But there were not wanting evidences of the practical value of missionary work. Instead of groaning over want of success, he was much more disposed to cry hallelujah. If they could conceive for a moment of the idea of blotting out the work of missions from the face of the world, how different then would be the aspect of affairs. But if they could point to only one soul really converted from heathendom to Christ, there would be in this an ample compensation for all the money and all the labour that had been expended. One golden crown of heaven was worth all the golden sovereigns of earth. But this was not regarded by some people as a business-like computation, and from them the cry still comes, What have you done? It would be easy to show that much had been done. The missionary reports, for example, showed that there was a steady increase in the number and efficiency of the agents employed in the mission-field, that many thousands of poor heathens had become convinced of their immortality, and that the Spirit had begun to breathe over the valley of dry bones. And by what agency had this object been in a great degree effected? As far as he could glean from the reports, one of the most patent agencies had been native preaching. And surely this was the most astounding of all the results of modern missions, that besotted devotees of idols should not only embrace but preach to their fellows the unsearchable riches of Christ. And as this agency became more enlightened and efficient we should be able to leave the work to them altogether. There was one drop of comfort for the economists. But what more had been done? How could these preachers have preached without the Bible, and how could they have read the Bible without its being translated? And by whom, he might ask the grumblers and the revilers of "The Edinburgh Review," had this work been done? The dyspeptic missionaries and consecrated cobblers had called forth a literature out of a jargon of hieroglyphics, and "cobbled" the Sacred Scriptures into all the dialects of every *patois* of the East. "Where is the wise, where is the scribe, where is the disputer of this world? hath not God made" uncommonly foolish a great deal of "the wisdom of this world?"

*Rev. Arthur Mursell.*



## SLAVERY OVERCOME BY CHRISTIANITY.

We had done much in the West India Islands, where the difficulties of language that met us in the East had not to be encountered. Apart from the flourishing churches which had been planted in the West India Islands, he could point to one colonial achievement which might be honestly claimed as the fruit of Christian missions. But when he mentioned the emancipation of 800,000 African bondsmen as the result of Christian missions, he had no wish to detract from the share which such men as Henry Brougham were entitled to claim in the great work. But he asked, where without Christian missions would those slaves have been now? Would not the chain have been clasped around them as tightly as ever? The same statesmen who had spoken for the missionary had spoken for

the slave, and the missionary who had pleaded for Christ, has also pleaded for emancipation. William Wilberforce was as much a missionary as William Knibb, and Knibb was as much an emancipator as Wilberforce. He claimed it as an act the most magnificent and sublime in the annals of the world, this liberation of the negroes of the West Indies. It transpired at a time of the most profound and general peace, when the crown of the mightiest empire upon earth had just been placed on the youthful brow of Victoria, the beloved mistress of Great Britain, and when the sceptre of the empire should have passed away, this act would be remembered as the noblest that ever was performed by England, when with her youthful sovereign at her head, she proclaimed freedom to the slave. *Rev. Arthur Mursell.*

## A VISIT TO THE BHUTESHWAR MELA, NEAR AGRA.

BY THE REV. THOS. EVANS.

*(Continued from our last.)*

14th.—As it was useless to commence preaching before the sun was a little way up, and the people beginning to feel comfortable after the cold night, we went out in the early morning to have a sight of the temples by the river side. In one of these we saw two large images, beautifully cut from huge blocks of granite, and both placed in a sitting posture. On enquiry, we were told they were Mahadeo, and his wife Parbuti, by a man at the door of the temple. But another man present said they were “Baba Adam and Uma Hava,” *i. e.*, Father Adam and Mother Eve; and, truly, the images bore a striking similarity to the pictures I had seen when a child of “Adam and Eve in the garden.” There was the woman with a fruit in her hand, which she extended towards the man, and there was the cunning serpent, as if watching anxiously to see the result! all that was wanted to complete the picture was the tree. It is striking to notice these coincidences in Hindoo mythology with Scripture history; and this is more or less to be met with in nearly all their religious ceremonies. A man who looks on to learn, cannot fail to see a strong resemblance between many of their rites and some portion of the Jewish religion. A small volume might well be written on this subject, which would doubtless prove interesting. At the next temple, which is the most frequented of the whole number, we found grand preparations going on, in honour of the Maharajah of Gwalior, who was expected to visit the temple, and do *pooja* (worship), accompanied with a grand offering to the priests. The morning was cold, and as his Majesty would be obliged to bathe before he could presume to appear in the presence of the god, the Brahmins were very kindly and considerably engaged in preparing a *warm* bath for him. A large number of bright copper pots and pans were steaming away finely on one side of the ghat, and on the other there were crimson velvet couches and cushions. The sun is now up, and hundreds of people are waiting for a chance to bathe at the favourite ghat, and to carry their small offerings of a pice or two to the temple; but a guard with drawn swords is set to keep the way of the Maharajah clear and clean. He brings, we hear, his 3000 rupees, a powerful argument with the Brahmins to keep him from being annoyed by a crowd of poor Ryots, who can only afford a few pice. Yes; in Hindooism there seems to be a *royal* way to heaven, distinct and separate from the *common* and *vulgar* one, and much more accommodating and easy. How different this from the religion of Him who said, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

But we must leave the Rajah and his gifts, with his gods, and return to direct the attention of the poor Ryots from Mahadeo to Jesus.

We take our stand under a tree in the midst of the Mela. Mr. Williams begins to speak, and his powerful voice soon attracts the attention of the crowds now rushing down to the temples. A large assembly is soon collected, the preacher grows more and more earnest and pressing in his appeals, the people begin to feel an interest in the truth. The first preaching closes, and the sale of books commences. "A gospel for one anna, and a tract for a pice," is the cry again and again; but no one comes forward to buy. Still we persevere, and after a few more explanations and exhortations, one more courageous than the rest resolves to buy a book, at any rate. And now the example having been set, the more timid begin to gather courage. The knots from the pugrees (turbans) and dhothees (waistbands) are soon untied, and the cry on all sides is "Hum ko dao," "Hum ko dao," (Give to me, Give to me). The sale is over, several of those present leave, and new comers take their place. The old cry is repeated, "A gospel for an anna." A few more books go, and then good old Thakoor Dass, of Chitourah, tells his countrymen of the Saviour he has found. He is perfect in the village dialect, and the poor hear him gladly. He chants, and sings the praises of Jesus, until the people are evidently moved, and closes with a homely appeal; and again up go the books. Some eighteen or twenty are disposed of, and now the seller must become the preacher. The crowd is by this time immense. A tobacco-seller close by begins to fear the crowd will completely blockade his stall, and shut out his purchasers. It is even so, and he grows angry and clamorous with the people, who tell him that they stand on the highway, which is free for all. He appeals to me, and says his loss will be very great. Taking out a handful of the pice I had received for the books, I ask him to take a full and fair compensation for his loss, as we would not have him suffer by our preaching; but the poor buniah is quite taken aback, and modestly refusing the money, says, "You have conquered me—go on." Preaching being over, the sale again goes on. Several tracts and gospels are sold, a closing address is given, and it being about eleven o'clock, we return to our tent to breakfast.

The above sketch furnishes the reader with a fair idea of our work for four days (morning and evening) in the Mela. I need not, therefore, lengthen out this paper by entering minutely into each day's work in particular.

15th.—After returning from our morning preaching, I made up a parcel of books, consisting of two copies of the New Testament bound, one in Hindi and the other in Urdu, a copy of the "Sut Mut Niroopun," and one of "Deen hug ki thikeek," ("Enquiry into the True Religion,") with the intention of taking them personally to the Maharajah of Gwalior. On further consideration, I thought it better to send the parcel by a servant, with the missionaries' compliments, lest the Rajah should suppose I came for some favour. The parcel being neatly put up, and labelled, it was sent to the royal tent, accompanied by an earnest prayer. But alas, how soon were our bright hopes dashed to the ground! Our servant presented the parcel to the Vakeel, who was about to take it in to the Rajah, when he was told it contained books from the missionaries, who sent their compliments to his Majesty. On hearing this, the Kamdar (minister) returned the parcel, saying it was not needed. The servant persisted that it should be taken in to the Maharajah, and said he must be refused by *him* before he could take the parcel back. The Vakeel took the parcel inside, and soon returned, saying his Majesty did not need books. The impression of the servant was, and it is highly probable, that the Maharajah never saw the parcel, nor heard anything of it; and thus the petulant Kamdar, who was evidently a Brahmin, and a bigoted Hindoo, defeated me twice. Had Dinkur Rao, the Prime Minister, been present, whom I saw repeatedly in the Fort at Agra during the troubles of 1857, I feel persuaded that the elephants would have been removed, and the books accepted. Eastern kings are quite at the mercy of their ministers, and it is seldom they have a *faithful* one to serve them.

Delhi, Dec. 19th, 1861.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21, to March 31, 1862.*

*W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.*

£ s. d.		£ s. d.		£ s. d.	
<b>DERBYSHIRE.</b>					
Derby—		Torquay—		Iford—	
Contributions .....	2 10 0	Collections .....	15 17 6	Collection for China .....	1 18 6
Do., for N. P. ....	0 15 6	Do., for W. & O. ....	2 10 0	Contributions for do. ....	0 15 6
		Contributions .....	5 12 0	Do., Sund. S. for do. ....	0 7 6
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		Do. S. School .....	3 0 8	Less expenses .....	3 1 6
<b>DEVONSHIRE.</b>					
Bampton—					0 4 0
Contribution .....	2 2 0	Less expenses, and	27 12 2		
Brixham—		acknowledged before			2 17 6
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Collections .....	7 18 8	Weymouth—		Rycroft's Chapels	0 17 6
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Do., for N. P., <i>Di-</i>		Do., Ladies' Auxly.	10 9 0	Do. for Mrs. Allen's	
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Norfolk Auxly.—				
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<b>NORTHAMPTONSHIRE.</b>				
Braunston—				
Collection for <i>W. &amp; O.</i> ,	0	8	5	
Contributions .....	0	6	6	
Do. for <i>N.P.</i> .....	0	4	8	
Burton Latimer—				
Contributions .....	2	13	0	
Clipstone—				
Collection, Lubbenham	2	0	0	
Contributions .....	1	3	6	
Failton—				
Collection for <i>China</i> ..	1	6	7	
West Haddon—				
Contribution .....	0	5	0	
<b>NORTHUMBERLAND.</b>				
Newcastle-on-Tyne, New	Ct. Ch.—			
Collection .....	6	10	8	
Do. for <i>W. &amp; O.</i> .....	3	1	0	
Contributions .....	7	8	4	
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Northumberland Auxl.—				
Balance of account ..	32	5	7	
<b>OXFORDSHIRE.</b>				
Banbury—				
Contributions .....	1	6	11	
Do. for <i>W. &amp; O.</i> ..	1	0	0	
Sunday School .....	0	9	5	
Oxford—				
Contribs., Balance ..	25	5	4	
Thame—				
Contributions .....	0	10	4	
<b>SHROPSHIRE.</b>				
Dawley Bank—				
Collection .....	1	16	6	
Do., for <i>W. &amp; O.</i> ..	1	2	0	
Contributions .....	1	18	9	
Do., S. School .....	0	18	5	
Maesbrook—				
Contributions .....	1	17	1	
Less expenses .....	0	2	9	
	1	14	4	
Oswestry—				
Collection .....	8	17	10	
Do., for <i>W. &amp; O.</i> ..	1	3	0	
Contributions .....	10	10	11	
Do. for <i>N. P.</i> .....	0	18	0	
	21	9	9	
Less expenses ..	1	3	0	
	20	6	9	
Pontesbury—				
Collection .....	1	9	6	
Contributions .....	1	10	0	
	2	19	6	
Less expenses .....	0	2	6	
	2	17	0	
Shrewsbury—				
Collection .....	2	7	2	
Contributions .....	4	2	9	
	6	9	11	
Less expenses....	0	5	6	
	6	4	5	
Whitechurch and Ightfield—				
Collections at Press				
Heath .....	8	7	9	
Do., for <i>W. &amp; O.</i> ..	1	19	2	

		£	s.	d.
Contributions .....	11	7	4	
Less expenses ..	0	18	0	
	20	16	3	
<b>SOMERSETSHIRE.</b>				
Bath, Kensington Chapel—				
Collection .....	13	15	0	
Contributions .....	23	18	3	
Do. S. School .....	7	7	5	
Bath and Twerton—				
Balance of Account ..	36	4	1	
Bristol, Buckingham Chapel—				
Collec. for <i>W. &amp; O.</i>	3	15	0	
Do., Welsh Church—				
Contribs. for <i>Theological School, Delhi</i>	0	4	3	
Bristol Auxl.—				
Contributions .....	50	0	0	
Do., for <i>Mr. Reed's N.P., Bartsal, from King Street School</i>	20	0	0	
Wellington—				
Collection .....	6	18	9	
Contributions .....	9	17	1	
Sunday Schl. for <i>N.P.</i>	9	0	0	
	26	4	10	
Less expenses ....	0	9	2	
	25	15	8	
<b>STAFFORDSHIRE.</b>				
Bilston—				
Contributions .....	2	1	10	
Coseley, Darkhouse—				
Collection .....	6	7	0	
Contributions .....	14	7	0	
Cradley, Refuge Chapel—				
Collection .....	1	12	6	
Dudley—				
Collection .....	4	8	6	
Hanley—				
Contributions .....	8	0	0	
Do., <i>Juvenile Society for Africa</i> .....	2	0	0	
Netherton—				
Collection .....	1	15	2	
Contributions .....	2	10	0	
Princes End—				
Collect. for <i>W. &amp; O.</i> ..	0	10	6	
Wednesbury—				
Collection .....	1	10	0	
S. School .....	0	17	0	
Wolverhampton—				
Contributions .....	4	5	0	
	50	4	6	
Less expenses ....	1	3	4	
	49	1	2	
<b>SUFFOLK.</b>				
Aldborough—				
Contribs. for <i>N. P.</i> ..	1	9	7	
<b>SURREY.</b>				
Kingston-on-Thames—				
Collection .....	7	1	6	
Do. for <i>W &amp; O.</i> .....	2	0	0	
Contributions .....	16	1	3	
Norwood—				
Contributions .....	31	11	10	
<b>SUSSEX.</b>				
Brighton, Bond Street—				
Contributions .....	6	0	6	
Do., for <i>W. &amp; O.</i>	1	2	6	
Do., for <i>N. P.</i> ..	0	17	6	
	8	0	6	
Less expenses ..	0	7	6	
	7	13	0	

		£	s.	d.
Do., Queen Square—				
Collect. for <i>W. &amp; O.</i>				
Moiety .....	1	0	0	
Contributions .....	10	15	1	
Do. S. School .....	2	2	6	
Hastings, Wellington Square—				
Collection .....	10	19	4	
Do. for <i>W. &amp; O.</i> ..	3	5	0	
Contributions .....	15	13	1	
Do. S. School .....	4	10	0	
<b>WARWICKSHIRE.</b>				
Leamington—				
Contributions .....	3	2	0	
Do., S. School .....	1	18	0	
Rugby—				
Collection .....	4	2	9	
Do. for <i>China</i> .....	1	5	0	
Do. for <i>W. &amp; O.</i> ..	0	16	10	
Contributions .....	3	8	8	
Do. S. School .....	3	10	0	
	13	3	1	
Less expenses, and overpaid last year	0	19	4	
	12	3	9	
Warwick—				
Balance of account ..	12	17	3	
<b>WILTSHIRE.</b>				
Bratton—				
Collection .....	2	19	0	
Do., for <i>W. &amp; O.</i> ..	1	10	0	
Contributions .....	13	4	4	
Calne—				
Contributions .....	0	10	0	
Corsham—				
Contributions .....	2	10	0	
Devizes—				
Collection .....	16	16	0	
Contributions .....	14	15	9	
Shrewton, Zion Chapel—				
Sunday School .....	5	0	0	
Trowbridge Auxilliary—				
Balance of account ..	14	8	0	
<b>WORCESTERSHIRE.</b>				
Evesham—				
Contributions .....	2	6	1	
Do. Sunday School ..	0	9	4	
Worcester—				
Contribs. for <i>N.P.</i> ..	0	18	0	
<b>YORKSHIRE.</b>				
Bedale—				
Contributions .....	4	5	0	
Bishops Bourton—				
Collection .....	2	10	9	
Do., for <i>W. &amp; O.</i> ..	0	10	0	
Do., for <i>N. P.</i> .....	0	18	3	
Contributions .....	2	11	0	
Do., for <i>China</i> .....	1	1	0	
Bradford, 1st Church—				
Contributions .....	19	0	6	
Do. Ladies' Auxl. ....	23	14	4	
Do., 2nd Church—				
Contributions .....	32	5	1	
Do. Juvenile .....	2	18	6	
Do. for <i>N. P., Thacker Dass</i> .....	12	0	0	
Do. for <i>Mr. Carter, Cayton</i> .....	12	0	0	
Do., 3rd Church—				
Contributions .....	6	5	0	
Bridlington—				
Collection .....	8	13	6	
Contributions .....	5	19	10	
Do. for <i>China</i> .....	0	17	6	
Early—				
Contributions .....	0	2	6	
Doncaster—				
Contributions .....	0	7	6	

£ s. d.		£ s. d.		£ s. d.	
Driffield—		Conway—		Do. for China.....	2 0 0
Collections .....	5 12 8	Contributions .....	3 8 8		
Contributions .....	1 0 0	Gavn Dolbenmaen—			24 12 0
Do. for China .....	1 0 0	Collection .....	1 10 0	Less acknowledged	
Harrowgate—		Llanlyfni—		before, expenses,	
Contribs. for China ..	0 6 2	Contributions .....	3 17 0	and Local Home	
Hunmanby—		Llanberis—		Mission .....	23 8 2
Collections .....	2 10 3	Contributions, &c....	1 5 4		1 9 7
Contributions .....	4 18 0	Llanwydden—		<b>MERIONETHSHIRE.</b>	
Kilham—		Contributions.....	2 10 2	Cywynyd—	
Collections .....	0 17 6	Pontlyfni—		Collection .....	0 9 0
Contributions .....	0 2 0	Contributions, &c....	4 5 10	Llansantffraid—	
Lockwood—		Pwllheli—		Contributions, &c....	1 8 7
Contributions .....	35 4 6	Contributions .....	28 14 7	Trer Ddol—	
Do., for W. & O. ....	3 0 0	Tyddynsion—		Contributions, &c....	1 9 5
Do., for China .....	2 0 0	Contributions .....	5 3 9	Pandy'r Capel—	
Malton—		Wauwrawt—		Contributions, &c....	6 7 3
Collections .....	3 8 6	Collections .....	0 3 0		9 9 3
Contributions .....	10 4 8			Less expenses, and	
Do., S. School .....	1 0 0			Local HomeMssn.	3 0 0
Do., for China .....	1 18 0		61 6 5		6 9 3
Mirfield—		Less expenses and		<b>MONTGOMERYSHIRE.</b>	
Collection .....	2 2 11	local Home Mssn.	3 0 0	Beulah—	
Contribs. for China ..	1 11 1		58 6 5	Contributions, &c. ..	4 4 7
Rawden—		<b>DENBYSHIRE.</b>		Caersws—	
Contributions .....	4 4 0	A few Ministers in Den-		Contributions, &c. ..	4 6 0
Rotherham—		bysshire, for China		Cwmbenlan—	
Juvenile Soc. for N. P.	1 6 4	Mission .....	2 13 8	Contributions, &c. ..	0 13 1
Scarborough—		Brymbo—		Llanfair—	
Collections .....	26 5 0	Contributions.....	1 10 0	Contributions .....	4 0 0
Contributions .....	33 15 6	Cefn Bychan—		Llanfyllin and Bethel—	
Do. S. School.....	1 2 0	Contributions .....	4 2 0	Collection .....	2 15 0
Do., for N. P. ....	3 7 6	Donbigh—		Mongtre—	
Selby—		Contributions, &c....	9 10 6	Contributions, &c. ..	1 7 8
Contributions .....	5 11 0	Garth—		Newchapel—	
Sheffield, Townhead St.—		Contributions .....	2 2 7	Contributions, &c. ..	1 5 11
Balance of account ..	33 1 11	Gefail-y-Rhyd and Llanrhaidr—		Rhydfelen—	
Shipley—		Contributions, &c....	5 2 10	Contributions, &c. ..	2 4 1
Collection for W. & O.	2 0 0	Glynceiriog—		Rhydwen Sion—	
Contributions .....	0 7 10	Contributions, &c....	4 10 0	Contributions, &c. ..	2 7 3
York—		Llanddulas—		Staylittle—	
Contributions .....	1 5 0	Contributions, &c....	1 0 0	Contributions, &c. ..	3 4 2
		Llanellian—		Tanylan—	
Less acknowledged	325 2 7	Contributions, &c. ..	1 5 7	Contributions, &c. ..	0 12 0
before, and ex-		Llanddwrog—		Tarn ..	
penses .....	36 11 0	Contributions, &c....	0 10 0	Contributions .....	5 16
	288 11 7	Llanddoget—		Do. for W. & O. ....	0 5 0
		Collection .....	0 16 0	Newtown—	
		Llansaintffraid—		Contributions, &c. ..	13 3
<b>NORTH WALES.</b>		Contributions, &c....	2 3 0	Do., for Mrs. Allen's	
<b>ANGLESEA.</b>		Llansilin—		School, Ceylon ..	5 0 0
Bonttrypont—		Contributions, &c....	0 15 0		51 5 2
Collection .....	1 14 0	Llanellidan—		Less expenses, and	
Brynsiencyn—		Contributions, &c....	3 7 7	Local HomeMssn.	1 5 1
Contributions .....	1 10 0	Llangernyne—			50 0 1
Caeceliog—		Collection .....	0 7 0	<b>SOUTH WALES.</b>	
Collection .....	1 0 0	Llangollen, Welsh Church—		<b>BRECKNOCKSHIRE.</b>	
Gaerwen—		Contributions, &c. .	4 8 9	Bracon, Kensington Chapel—	
Collection .....	1 19 10	Do., English Church—		Collection .....	4 4 10
Llangepi—		Contributions.....	3 19 0	Do., Watgate—	
Collection .....	4 10 1	Llanrwst—		Contributions, &c.	10 16 10
Newburgh—		Contributions, &c....	4 11 0	Brynmawr Tabor—	
Collection .....	0 4 4	Moolfre—		Collections, &c. ..	3 4 8
Pencarneudd—		Contributions .....	1 0 0	Less expenses .....	0 0 8
Collection .....	0 8 4	Moss—			3 4 0
		Collection .....	0 6 5	Do., Zion—	
Less expenses .....	11 6 7	Pen-y-cae—		Collections, &c. ....	2 4 7
	0 0 4	Contributions, &c....	2 3 8		
	11 6 3	Rhos—		Llanelly, Beithehem—	
		Contributions, &c....	1 13 0	Collections, &c....	4 0 1
			57 17 7	Less expenses .....	0 0 7
		Less expenses and			4 8 6
		Local Home Mssn.	14 15 11		
			43 1 8		
		<b>FLINTSHIRE.</b>			
<b>CARNARVONSHIRE.</b>		Bagilt—			
Bethesda—		Contributions .....	1 9 6		
Contributions .....	5 16 8	Holywell—			
Capel-y-Beirdd—		Contributions .....	1 8 1		
Collection .....	1 5 6	Rhyl—			
Contributions .....	0 17 6	Contributions, &c....	19 15 2		
Capel Penynydd—					
Collection, &c. ....	0 11 8				
Cefnycneran, Salem—					
Collection, &c. ....	0 12 6				
Cerig-y-Pryfaid—					
Contributions .....	1 4 3				

	£	s.	d.
Llangorse— Collection, &c. ....	1	6	1
<b>Maesyherllan—</b> Collection, &c. ....	2	16	10
Less expenses ....	0	0	11
	2	15	11
<b>Talgarth—</b> Contribs. for N. P. ..	0	0	4
<b>Ynysyfechain—</b> Collection for W. & O.	0	6	0
<b>CARDIGANSHIRE.</b>			
<b>Aberystwith—</b> Contributions, &c. ..	10	0	2
Do., for N. P. ....	0	18	1
<b>Cardigan, Bethany—</b> Contributions, &c. ..	18	17	0
<b>Cilfowr and Ramoth—</b> Collection, &c. ....	1	18	4
Do., Bwlch Cilfowr ..	0	15	8
Do., Ysgol Ramoth ..	1	18	0
Do., Bwlch Ramoth ..	0	8	0
<b>Penypark—</b> Collection, &c. ....	2	3	0
<b>Verwick, Siloam—</b> Collection, &c. ....	1	13	10
<b>CARMARTHENSHIRE.</b>			
<b>Aberduar—</b> Contributions ....	0	10	0
<b>Bwlch Newydd—</b> Contributions ....	13	15	2
Less Expenses ....	1	14	4
	12	0	10
<b>Cayo, Bethel—</b> Contributions, &c. ..	2	1	4
Do., Salem— Contributions, &c. ..	2	6	0
	4	7	4
Less expenses ....	0	0	6
	4	6	10
<b>Cwmifor—</b> Contributions, &c. ..	2	4	6
Less expenses ....	0	0	6
	2	4	0
<b>Cwmdu—</b> Contributions, &c. ..	2	0	0
Less expenses ....	0	0	3
	1	19	9
<b>Felinfol—</b> Contributions ....	10	8	0
<b>Ffynonhenry—</b> Collection .....	1	14	0
Less expenses ....	0	0	3
	1	13	9
<b>Horeb—</b> Contributions, &c. ..	0	12	6
<b>Llandilo—</b> Contributions, &c. ..	1	0	0
<b>Llandoverly—</b> Contributions, &c. ..	1	8	10
Less expenses .....	0	0	3
	1	8	7
<b>Llanelly, Bethel—</b> Contributions, &c. ..	9	13	2
Less expenses ..	0	0	2
	9	16	0
<b>Do., Greenfield—</b> Contributions .....	20	5	0
Do. for W. & O. ..	2	10	0

	£	s.	d.
<b>Do., Zion—</b> Contributions .....	5	7	6
<b>Mydrim—</b> Contributions .....	11	1	1
Less expenses ....	1	8	6
	9	12	7
<b>Pembrey—</b> Contributions ....	0	10	6
<b>Rhydargaean—</b> Contributions, &c. ....	1	0	0
<b>GLAMORGANSHIRE.</b>			
<b>Aberaman—</b> Collection .....	0	19	1
Do. .... T.	1	0	0
Contribs. for N. P. ..	2	18	0
<b>Aberavon—</b> Contributions .....	2	5	1
Do., for N. P. ....	2	5	5
<b>Abercanaid—</b> Contributions, &c. ..	1	4	5
<b>Aberdare, Calvary—</b> Contributions, &c. ..	34	3	5
<b>Do., English Church—</b> Contributions, &c. ..	9	1	2
<b>Do., Treconyn—</b> Contributions, &c. ..	16	11	10
Do., for N. P. ..	0	16	0
Do., Llwydwd ..	1	5	1
<b>Aberdulais—</b> Collection .....	0	10	0
<b>Briton Ferry—</b> Contributions, &c. ..	2	5	9
<b>Caerphilly—</b> Contributions, &c. ..	10	17	11
Do., for China ....	1	0	0
<b>Caersalem Newydd—</b> Contributions, &c. ..	4	1	9
Do., for N.P. ....	2	5	3
<b>Cardiff, Bethany—</b> Collections .....	12	3	1
Do. for W. & O. ....	2	10	0
Contributions .....	26	12	11
<b>Do., Bethel—</b> Contributions ....	7	14	9
<b>Do., Tabernacle—</b> Contributions .....	39	18	9
Do., for N.P. ....	2	14	7
<b>Do., Tredegar Ville—</b> Contributions .....	9	2	8
<b>Clydach—</b> Collection .....	1	0	0
Contribs. for N. P. ..	0	15	8
<b>Cwmanan—</b> Contributions, &c. ..	0	15	0
<b>Cwmavon—</b> Contributions, &c. ..	6	17	2
<b>Cwmtwich—</b> Contributions .....	0	5	0
<b>Dinas Noddfa—</b> Contributions .....	2	5	6
<b>Dowlais, Caersalem—</b> Contributions, &c. ..	5	19	4
Do., for China ....	0	19	0
<b>Elim, Prudanen—</b> Collection .....	0	18	0
<b>Gellygaer—</b> Contribs. for N. P. ..	0	13	6
<b>Glyn Neath, Bethel—</b> Contributions .....	3	2	0
<b>Hengoed—</b> Contributions .....	3	16	9
Do. for N.P. ....	0	16	10
<b>Hirwaen—</b> Contributions, &c. ..	5	3	7
<b>Langyfelach, Salem—</b> Contributions .....	1	0	0
<b>Lantwit Major—</b> Contributions .....	1	0	0
Do., for W. & O. ....	0	5	0
<b>Lantwit Vardre—</b> Contributions .....	0	15	0
<b>Lisvane—</b> Collection .....	0	15	5

	£	s.	d.
<b>Contribs. for N. P. ...</b>	2	2	7
<b>Llandough—</b> Contributions ....	1	10	0
<b>Llancarvon—</b> Collection .....	0	10	6
Do., Rhoth. ....	0	11	0
Do., Aberthou. ....	0	11	0
<b>Merthyr Tydfil, Bethel—</b> Collection .....	0	7	9
<b>Do., Ebenezer—</b> Contributions .....	5	15	7
Do., for N.P. ....	0	14	4
<b>Do., Tabernacle—</b> Collection .....	1	10	0
<b>Do., Zion—</b> Contributions ....	13	5	11
Do., for N.P. ....	0	9	4
<b>Moriah—</b> Contributions .....	5	1	0
<b>Neath, Bethany—</b> Contributions .....	2	19	2
<b>Paran—</b> Collection .....	1	0	0
<b>Pentyreh—</b> Collection .....	1	6	9
<b>Pontbrenllwyd—</b> Contributions .....	2	12	2
Do., for N.P. ....	1	6	3
<b>Pontypridd—</b> Contributions .....	5	9	1
Do., for N.P. ....	0	12	8
<b>Pontrhydyfen—</b> Contributions .....	0	10	0
<b>Rhydfelen—</b> Contributions .....	0	16	3
<b>Rhymney—</b> Contributions .....	1	13	11
<b>Soar—</b> Contributions ....	1	15	6
<b>Spedlands, Salem—</b> Contributions .....	1	18	10
<b>Swansea, Bethesda—</b> Contributions, &c. ..	32	14	6
Do., Mount Pleasant— Contributions, &c. ..	23	11	6
<b>Treforest, Libanus—</b> Contributions .....	2	0	0
<b>Troedyrhiv—</b> Contributions .....	1	9	3
<b>Witton Park—</b> Contributions .....	0	6	9
<b>Ynysfach—</b> Contribs. for N.P. ..	0	16	0
<b>Ystrad, Libanus—</b> Collection for W. & O.	0	10	0
Do., Nebo— Contributions ....	2	3	7
Do., for W. & O. ....	0	2	0
Do., for N.P. ....	1	0	9
	350	13	2
Less expenses, and amounts acknow- ledged before ..	35	15	3
	315	2	11
<b>MONMOUTHSHIRE.</b>			
<b>Abercarn—</b> Contributions .....	3	1	7
<b>Bassaleg, Bethel and Tirzah—</b> Contributions, &c. ..	9	5	4
Less expenses ....	0	1	3
	9	4	1
<b>Blaenavon, Ebenezer—</b> Contributions, &c. ..	2	10	11
<b>Do., Horeb—</b> Contributions ....	5	3	0
<b>Chepstow—</b> Contributions .....	6	1	2
Do., for W. & O. ....	0	12	0
Do., for N.P. ....	2	6	1
	8	19	3
Less expenses ....	0	6	6
	8	12	9





# THE MISSIONARY HERALD.

## ANNIVERSARY MEETING OF THE COLINGAH BAPTIST CHURCH, CALCUTTA.

THE following account of an unusual, but in some respects important meeting, recently held in Calcutta, is so interesting, that we offer no apology for giving it the first place in this month's *Herald*. The Colingah Church invited the members of all the neighbouring churches to meet them, and the Rev. A. Leslie and his friends placed the Circular Road Chapel at their service. We hope the success which has attended this effort may stimulate our friends to revive the Association which formerly existed. If so, the respected pastor of the Colingah Church, Rev. Goolzar Shah, who, while faithfully discharging the duties of the pastorate, supports himself and family, thereby setting a most excellent example to his fellow-Christians, will enjoy a rich reward. We wish him and his flock the continued enjoyment of the blessing of God.

At the appointed hour for commencing the proceedings of the meeting, the Chapel presented a very interesting appearance, being quite filled in every part. The native brethren mustered in large numbers, not only from the Colingah Church itself, but from the neighbouring Mission Churches of the city, and from the Southern villages. There were also present a goodly number of brethren from the English Churches meeting at Circular Road and Lal Bazar, who responded to the invitation to attend the meeting.

The Rev. George Kerry took the chair. The proceedings were commenced by singing a Bengali hymn, after which prayer was offered by the Rev. A. Leslie. The Chairman then spoke a few words, expressing the sympathy and interest felt by the English Churches in the work of the Lord going on in the Church at Colingah. He then called upon the pastor of the Church, the Rev. Goolzar Shah, to read the Report, of which the following is a summary :—

The friends of the Colingah Church will no doubt be glad to be made acquainted with its present state and welfare, and especially the members of the Baptist Missionary Society, which has for many years given to it its kind support, and has enabled it to attain to its present condition.

This is the ninth year of its existence as a self-supporting Church. We therefore, with feelings of sincere and heartfelt gratitude to Him who is the Head of the Church, who is ever slow to anger and of great mercy, and who has baffled all the evil attempts of our spiritual adversaries, beg to present this brief report of our proceedings.

During the whole of the last year, Divine service has been conducted regularly twice every Lord's-day. Religious instruction has been given, and the gospel preached. The Lord's Supper has been administered once a month; and it is hoped that the body of Christ has been edified and

built up in the faith. A prayer-meeting has been conducted every Wednesday evening. The number of hearers on the Lord's-day have varied from thirty to fifty, and on the week-day from twelve to twenty. Most of the brethren have evinced great devoutness in listening to the message of salvation.

The brethren have also met from house to house, and held special prayer-meetings for imploring the blessing of the Lord on the preaching of the Gospel, and for the outpouring of His Holy Spirit.

There was a Sabbath School in connection with this Church, in which twelve or fourteen children used to receive instruction; but as many of these children were sent to different boarding-schools, whilst some families had to leave Calcutta and go to other parts of the country, the Sabbath School has been given up.

Care has been taken to instruct candidates for baptism in our most holy faith. Those who have manifested any concern for their souls, and who have been convinced of their sin, have been affectionately exhorted to look to Jesus Christ as the only Giver of peace and comfort to sin-sick souls. In all, thirteen have already been added to the Church. Four others have expressed an earnest desire to join us; it is hoped that ere long these will unite themselves with our ranks, and under the great Captain of our salvation, fight the good fight of faith, and wage war against the devil, the world, and the flesh.

Some of the brethren of the Church have manifested much zeal in preaching the glad tidings of salvation to the Hindus and Muhammadans; they have distributed twenty-five copies of the word of God and two thousand tracts. It is believed that their preaching has not been in vain, but that the Lord has been graciously pleased to bring three immortal souls into Church fellowship through their instrumentality. In the monthly church-meetings, these brethren give an account of their preaching, and all the members of the Church are made glad by hearing that the last command of our adorable Redeemer is obeyed by them. This Church devoutly thanks our Heavenly Father, because of what he is doing through these brethren, and especially because they continue their preaching, even though they are reviled and abused for it.

It is here right to mention that Mr. Greenway, one of the deacons of the Circular Road Church, has helped forward our brethren in the great work of preaching the gospel to the heathen. Three or four times every week he has, with a heart full of tenderness and compassion towards lost souls, invited our countrymen to flee to Christ as the only Saviour of sinners.

This Church thankfully acknowledges the bountiful gift of a Swiss gentleman, who has, at the instance of our much revered friend and father in Christ, the Rev. Mr. Wenger, sent us a sum of money for the support of a preacher of the gospel. The Lord bless our Swiss benefactor, and render to him a thousand-fold for what he has done for helping forward the evangelistic labours of this Church!

All the adherents of this Church, including men, women, and children, number seventy; but the number of members in Church-fellowship was thirty-seven at the beginning of the year. In the course of the year thirteen have been received into the Church—nine by baptism, four by restoration—making a total of fifty. Of these, two have entered into their rest, two have joined Baptist Churches in other places, and two

have been excommunicated, leaving forty-four members in full communion with this Church at the beginning of this year.

Of the nine received into the Church by baptism, six are from the nominal Christian community, two are converts from Hinduism, and one from Muhammadanism.

One of our deceased brethren, Francis by name, was a Madras man, and was full of faith and zeal, and spent portions of his time in visiting his Madrassee brethren who were still unconverted. The Lord has not left himself without a witness to the endeavours of our dear deceased brother : one Madrassee was converted to the truth, and is now steadfast in the faith.

The other Hindu, who has been baptized during the year, is an up-countryman, who was formerly at Agra, and received instructions concerning the Christian faith from a military gentleman at that station. He was in the habit of reading Christian tracts while at Agra. Since coming to Calcutta, he often sought the company of our brethren, desiring to know more about the Lord ; and now at length, having confessed that Jesus is the Christ, the Son of the living God, he has been received into the Church.

The Muhammadan, who joined this Church during the year, is an inhabitant of Midnapore ; there he bought a copy of Luke's Gospel from a colporteur of the Bible Society. While yet a sincere follower of the false prophet, he felt that the Koran says nothing about an atonement for sin ; he, however, saw himself to be a sinner, and consequently became dissatisfied with the false system propounded in the Koran. When he came to Calcutta, he began to support himself by giving his services to a Muhammadan family in the capacity of a tutor ; but when they discovered his predilections for Christianity, they persecuted him and cast him out. At last, by reading the word of God, and by conversation with our brethren, he found peace for his soul in believing in the perfect satisfaction rendered to the Divine justice by our Lord and Saviour Jesus Christ on the cross. We are well satisfied that this man is a believer in the Lord Jesus Christ, and have therefore received him into our Church.

The Rev. W. Sampson then moved the following resolution, which was seconded by our venerable brother, Shujaat Ali, who spoke in Hindustani : "That the Report now read be adopted, and printed, both in English and Bengali, and circulated for the information of all Christian friends who are interested in Christian Missions."

The meeting was next addressed by R. E. Green, Esq., who moved the following resolution :—"That the Church desires to render hearty thanks to Almighty God for the blessings of a preached Gospel, for the privileges of the Lord's-day, and the ordinances of Divine grace, and prays that the Lord Jesus Christ, the Great Head of his Church, may bless it with the light of his countenance, and visit it with a pentecostal effusion of his Holy Spirit." This resolution was seconded by the Rev. J. C. Page.

The last resolution was moved by Babu Shib Chunder Banerjea, and was as follows :—"That this Church desires to recognize its obligation to preach the glad tidings of salvation to the heathen, and prays that our Heavenly Father may be graciously pleased to make this Church a Missionary Church, and that during the present year all the members of this Church may abound in evangelistic efforts." This resolution was seconded by the Rev. George Pearce.

The meeting then concluded with singing the Doxology and the Benediction.

On the next day, at half-past seven A.M., a meeting was held in the Colingah Baptist Chapel of representatives and members of the Bengali Baptist Churches of Jessore, Serampore, Calcutta, Baraset, and the Southern villages, who had been invited by the Colingah Church to attend a fraternal gathering for mutual encouragement and united worship. The meeting was presided over by the Rev. George Pearce. Several of the brethren offered prayer, and appropriate addresses were delivered by brethren Ram Krishna Kabiraj, Pudma Lochun, and McCumbie. Afterwards the Lord's Supper was administered. The meeting was felt to be both pleasant and profitable to all attending it. It is proposed to hold a similar meeting yearly.

The Rev. W. Sampson, of Serampore, attended the first meeting, and has forwarded a graphic description of it. He observes, "When I got there, I found the large chapel quite full; the majority were natives. Scattered about among them were, I suppose, some thirty or forty Europeans. It was indeed a fine sight to see English-speaking, Bengallee-speaking, and Hindostanee-speaking Christians thus gathered together, to bear witness to God's great love and goodness. The meeting was got up spontaneously by the *native* Christians, not at the instigation of nor with the assistance of the missionaries. All must say there was cause for gratitude indeed."

The presence of Mr. Page, who had only arrived three days before from England, was joyfully hailed by the native brethren. He spoke in Bengallee, and after referring to his disuse of that tongue for more than two years, making it seem strange to him now, "he told them of what he had seen in England, and spoke to them, as representatives of the *Church in India*, that if they left all the work to be done by two or three Sahibs, or the few native preachers, it never would be done; that, under God, that work could only be effected by the prayers, the zeal, the love, *the efforts of the members of the Church themselves.*"

We find also that the excellent and venerable Shujaat Ali took part in the service, seconding one of the resolutions. "Though the good old man is getting very feeble, it was a fine sight to see him standing up there with his large Hindustani Testament under his arm, and speaking to the people, who listened with marked attention."

There are a few remarks which Mr. Sampson makes on these meetings which we gladly transfer to our pages, for the benefit alike of readers at home and readers abroad; and if these lines should meet the eye of native Christians in India, we trust they will be encouraged by them to renewed activity and zeal. Mr. Sampson observes:—"I have given you a longer description of this meeting than I otherwise should have done, because I think it was a *most important one*. It did us all good to see it. There could not have been less than three hundred present. Nearly all were members of Churches; many were native preachers; many had given evidence of the genuineness of their conversion by years of steady, consistent, Christian labour. We felt that, after all, missions were doing something. All the labour had not been lost. I never joined in singing, 'Praise God, from whom all blessings flow,' with greater sincerity and reality than I did at the close of the meeting." Such services as these, the product of native piety and love, cannot fail to do immense good. They are a sign in the sky!

## FOREIGN INTELLIGENCE.

## CHINA.

Our readers are aware that Mr. Kloekers was compelled to leave both Nankin and Peking; from the latter, indeed, he was expelled. He hopes, however, yet to make good a position in the capital of the empire. Writing under date of February 4th, he says, "I had some hopes of success near and in Peking and in Nankin, but have been disappointed in both places of such fruit as during a long stay and undisturbed labour might have rejoiced our hearts and strengthened our hands. He who works His sovereign will can still follow the seed which fell in good ground with the rain and the sunshine, so as to make it bring forth fruit to His glory. To Him I must leave it, and go my way withersoever He leads. In my last I mentioned that I had been requested by the Kang Wang not to return to Nankin, and now I find Mr. Roberts has been obliged to flee for his life, leaving his boxes and mine, which I left, in his care, behind, without any hope of recovering them. Besides some clothes, provision, and furniture, I have lost the valuable books of my library, some manuscripts, and a full set of Taiping pamphlets, from the beginning up to the present time. The last two mentioned items are a great loss, as I fear I shall never be able to get them back again." Under these circumstances, our friend has returned to Shanghai. He will there await the indications of Divine Providence as to the future sphere of his labour, which will most probably be in the province of Shantung, in some large town or city where there are no missionaries whatever. Mr. Kloekers's movements have been greatly embarrassed, owing to the difficulty he has had in getting his little daughter cared for. He has tried to find some one, coming home, to take charge of her, but has hitherto failed. For the present a kind Christian lady has taken charge of her, by which arrangement he has been relieved of much anxiety. We are glad to learn that his health continues unimpaired, and that his zeal has suffered no abatement. His next letters will, doubtless, bring tidings of a settled plan of operations, in some well-selected sphere of future labour.

Mr. Hall's last letter is dated Yentai, or Cheefoo, March 16th. He writes in good spirits, and seems to cherish the hope that his present residence may be undisturbed. He has suffered a severe disappointment in the discovery of the dishonesty of his chief servant, who, he hoped, had been seriously impressed with divine things. "I was obliged to discharge him and his assistant, and consequently Mrs. Hall is, this week, obliged to teach a stranger to wash and iron, *by doing it all herself*. This for six persons is no small matter. The weather is now breaking up, and Yentai is full of people, as it is the principal town hereabouts. We have them from all parts, and I have given books to many from the northern bank of the Gulf of Pecheli. As they come in considerable numbers to our morning worship, I have enlarged the chapel in the house by throwing down a partition, which makes it half as large again. I propose trying a service later in the afternoon, as well as in the morning."

The value of medical knowledge and skill will be seen from what follows, even where, as in the present case, they are necessarily limited, Mr. Hall never having received any professional education. He says, "The Chinese have dubbed me Doctor, almost in spite of myself. I am obliged to send many away for want of medicines and appliances. I feel rather anxious as to what is my duty in the matter. Had I proper medicines I could do a good deal; but I do not wish to give the time to it which I could give to preaching the gospel. Yet there is no disguising the fact, that each missionary practising as much as he knew of medicine, during the late troubles and since, has opened the people's hearts, and they still come, and our other missionary brethren send them to me. I think it would be desirable for the Missions generally to send a brother to work with me here, with full medical appliances. In such a case I would prepare to open a dispensary, and good would doubtless result, though I cannot and will not give up evangelical work for it." In this resolve Mr. Hall

will be supported by the Committee and the judgment of the constituency at large. We are glad, however, to be able to state that there is hope of a suitably qualified *medical* missionary going out some time this year, or early in the next. It is plain, that in the present confused state of the country, it would be most unwise to send out more missionaries. We should not know where to place them, nor what methods of operation to decide upon. We must wait till God more distinctly opens the way; and waiting is oftentimes as good for us as doing.

## A MISSIONARY TOUR. WORK AMONG EUROPEAN SOLDIERS AND HEATHEN NATIVES.

BY REV. J. GREGSON, OF AGRA.

In reference to my recent tour I really have not time to give a fair report of it. We took the direction of Bareilly, going as far as Shagehaupore and coming round by Futughar, Mynponey, and Etavob to Agra, making a circuit of about 400 miles. This course took us through a large district of country occupied by American missionaries, a matter which I rather regretted, as I should have preferred going over "virgin soil," of which there is plenty not far from Agra. My chief inducement to take this direction, arose from a wish to see the men who were baptized in Agra, and had gone to Bareilly. About thirty soldiers are now there who were formerly connected with us in Agra. None of them had long been baptized, and all of them were quite recent converts to Christ. I felt very anxious to see them, partly to know how they were getting on, and chiefly because I hoped I might do some good amongst them. We stayed about 10 days at Bareilly and had some very pleasant intercourse with the missionaries there. We had of course many meetings with the soldiers, who gave us a most hearty welcome, and indeed showed us many touching little acts of kindness.

The state of things among them was not all we could wish, but it was much better than I expected. On going to Bareilly they had no Baptist Church to go to, and from the very outset they divided, some went to the church of England, but the majority attached themselves to the American missionaries. In addition to this there had been some little differences among themselves, and there was not consequently the amity we should like to have seen. Still I was most delighted to find, that out of the whole number only a few—after a diligent inquiry I could only ascertain that four—had actually gone back into sin; a few others had become cold and neglectful of the week evening services, though still preserving a life of strictest morality, and attending worship on Sunday, but the great bulk remained firm, and not a few appeared to have made very considerable advances in christian knowledge. Of many of the men the missionaries speak most highly, as it respects both their consistency and intelligence. A little room has been erected in which about 15 of them meet every evening for worship, and these all appear to be men of sterling, and I might say, tried piety. One of the missionaries preaches to them and others, who may attend once a week. Some having gone to the Church of England, have formed a nucleus around which others have gathered; and a Bible class, conducted by one of our former members, is numerously attended. Several spend, for them, very considerable sums of money in buying books and tracts for circulation among their comrades, and others contribute liberally, for their means, to religious objects. Our report, just now in course of being printed, is an illustration of this. One soldier during the past year had contributed nine rupees to the

Mission, another five, another four, and this besides their contributions to other objects. These offerings on their part are perfectly spontaneous, without the least prompting on the part of others. Altogether I felt much gratified with my visit, and do rejoice and praise God for the good work done amongst the soldiers at Bareilly; and even of those who have fallen away I would not despond. Only this morning I have received a letter from an Artilleryman who joined us sometime ago. He was a man of whom I entertained a high opinion, and whose account of his conversion was most pleasing and satisfactory. For a time he went on well, but afterwards he got promoted to a non-commissioned officer, his duties were heavy, he could not always get to chapel and at length he fell away. Two went to see him, and spoke to him again and again, and he did somewhat come round, and was beginning to attend chapel, again just as he had to leave the station. He has now been away three months, and here is a letter just received from him. I have always felt the fullest assurance that he would be restored, as I cherished entire confidence in his sincerity and piety. The present letter is to me very touching, and breathes a spirit of true repentance. Out of about 30 of the Rifle Brigade who joined us in Agra, fully 20 continue to maintain a thoroughly christian deportment, and the majority of them are men of superior intelligence and piety. Some six are not so regular as we could wish in attending religious services, though otherwise their conduct is irreproachable, whilst four have plunged into open immorality, being addicted to intemperance. I have been thus led to enter into particulars from having met with some people who are sceptical as to the permanent reformation of soldiers, and who look upon movements like those we have been recently privileged to witness in Agra, as a mere momentary excitement that leads to little or no permanent good.

In reference to our labours amongst the heathen, whilst on this tour, I may say it was in this respect the most pleasant and encouraging which I have ever made. We were now and then assailed by a few pert and haughty Mahomedans, who literally seemed to be boiling over with fiendish malignity and rage, and who, judging from their tone of conversation and general conduct, would only have been too happy, could they have got us in their power, to make an end of us. These cases, however, were not numerous and I only look upon them as indications that though the hatred of Mahomedans to us and our religion has been disappointed—it has not been extinguished by the events of the late mutiny. We also frequently met with a few noisy pundits and Brahmans who did not like us to have it all our own way, and rose up to oppose us, but these were generally disposed of with ease and that too, without provoking much display of bad temper. Putting these cases aside, we had everywhere large and most interesting congregations; large numbers listened to us most attentively, bought gospels and religious tracts, and really seemed to derive much pleasure from what we said, while a few followed to enquire more particularly after the religion of Jesus Christ. We passed through many villages, and some large places of 10 or 15 or 20 or even 30,000 inhabitants, where the gospel has not been preached for 10 or 15 years, and not a few places were visited in which the people said our message was quite new, and they had not before heard of Jesus Christ. Now let it be remembered that we stuck mainly to the high road, and turned but very little aside to the right hand or to the left. If this is the condition of villages and towns on the *trunk* roads, what must be the condition of thousands of villages scattered within only a few miles on each side of that road? I could not help feeling a painful and oppressive sense of the entire inadequacy of our present agencies to meet the demands of this vast populated district. Would that some of our British christians could have been with us, that they might be made fully alive to their responsibilities and duties towards this land!

## MR. AND MRS. PAGE'S ARRIVAL AND RECEPTION AT BARRISAU.

BY H. J. MUSTON, ESQ.

We have received a very interesting communication from Mr. H. J. Muston, a gentleman in the service of the Government, and who, though connected with the Episcopal Church, feels a lively interest in our mission at Barrisaul. His narrative of the circumstances which took place when our honoured friends arrived at their Eastern home, after so long an absence, will be read with very great pleasure, especially by those numerous friends who had the privilege of personal intercourse with Mr. Page, and of hearing his heart-stirring addresses.

"Believing that the friends of Christian missions in England will be glad to receive intelligence of what has passed on Mr. Page's return to the scene of his former labours, I send you the following brief narrative. After a somewhat tedious but pleasant voyage, Mr. and Mrs. Page landed safely in Calcutta on the 5th of February; and though not a little tempted to prolong their stay amongst kind Christian friends in that city, lost no time in returning to their beloved native flock. On Monday, the 3rd March, when within half a day's journey of Barrisaul, the monotony of their river journey was somewhat broken by an explosion of firearms, accompanied with shouts. On looking out, they saw that they proceeded from a boat at no great distance, and which was advancing to meet them. On their coming up, they found it was filled with native Christians and preachers, whose eager impatience to meet their pastor and his wife had led them to push off, and to give vent to their delight in this manner. They were soon on board Mr. Page's boat, and after an interchange of heart-felt Christian greetings, escorted its inmates, with feelings of the liveliest joy, to Barrisaul. Here Mr. Martin was on the look-out for the travellers, and it was not long before the entire mission party was happily seated around his hospitable board; and our ears were regaled by the welcome mention of interviews with mutual friends at home, and with a few hasty glimpses at the work which our brother had been engaged in there. Time passed rapidly, and at eight p.m., we all found our way to the mission chapel, which was soon filled with native Christians; and Mr. Page presided at our usual monthly prayer meeting, when thanks were devoutly offered up for his safe return. This pleasing little service over, the people still lingered, and it was cheering to observe the expressions of delight which passed over the features of one and another as they were recognised by their pastor, and by the kind inquiries he made after the absent, or expressions of surprise on perceiving how, in two brief years, some of the younger ones had shot up into youth or manhood; and they were much pleased when he said, 'All looks so natural, I could almost fancy I had only been to Calcutta for a week, and just come back.'

During the next three days, incessant visits from their old friends were paid to Mr. and Mrs. Page on board their boat; but it was speedily settled that our whole party should meet at Dandover, the nearest out-station, and there give all an opportunity of meeting them, without having to travel so far from their homes. Notice was accordingly sent round to the different villages, and on Thursday evening, 5th March, Mr. and Mrs. Martin, Mr. and Mrs. Reed, their children, a strong muster of native preachers and students, and myself, all entered our boats, and at an early hour next morning got under weigh. After a pleasant trip, we reached Dandover at midnight; but late as was the hour, Mr. Page made no attempt to retire to rest until he had landed and seen that suitable arrangements were made for the reception of our numerous visitors. Some delay had occurred in the circulation of the tidings of our intended arrival; but notwithstanding this untoward occurrence, the influx of native preachers and Christians of both sexes was constant throughout the morning, so that, when we finally entered the chapel at 2 p.m., there were not less than 300 present to meet us. The chair was occupied by



Mr. Martin, and after prayer and a hymn, Mr. Page, after speaking of the pleasure he felt at again meeting them, and of his gratitude to Mr. Martin for the kind care he had taken of them during his absence, gave some account of his travels in England. He described the Communion Service, which the liberality of Christian friends at home had provided for each of the fifteen native churches, and the mission boxes he had also brought for their use, and stated his wishes in respect to them. He closed by assuring his hearers of the zeal for his Master's service in which he had come back amongst them, and called upon them to join him with heart and hand in his efforts for the extension of the Redeemer's kingdom in this dark land. The Bengallees are an attentive, but a particularly tame and undemonstrative people, when listening to a public speaker; but it struck me that there were few present who did not throb with corresponding emotions under this earnest and impressive appeal. It was followed by a hymn, which John, the head native preacher, had composed for the occasion, and which was sung with great earnestness by those present. At its close, I had the pleasure of being introduced to the audience; and after briefly alluding to my having held office in the district eighteen years ago, reminded them how few native Christians were to be met with then, and how largely it had since pleased God to bless the labours of His servants. I adverted to their obligations and responsibilities, and called upon them, in this their day, to respond to the call of their pastor, and to work earnestly with him to spread the Gospel amongst the surrounding heathen population. After another hymn, Mr. Reed rose, and made his first speech in Bengallee, to a large native Christian assembly, in which he very appropriately dwelt upon the Saviour's love in dying for sinners. Mr. Martin followed, with a few remarks bearing upon his recent charge of the churches, and his feelings and wishes in surrendering them to Mr. Page.

"After the close of a meeting, which I cannot but consider one of the most interesting I have ever attended during a residence of five-and-twenty years in this country, it was pleasing to see how the women clustered in earnest conversation round the ladies, and how one fresh arrival after another came up with joy to salute Mr. Page. The native preachers were, as might be expected, most ready of speech on the occasion, and shewed much affection, especially old Sharun, who was baptized by Mr. Ward, and has been a preacher of the Gospel for upwards of forty years, who said he could find no language better fitted to express his feelings than that of the aged Simeon on first beholding the infant Saviour. Old Gour, too, the aged athlete, testified much pleasure, and renewed the request he had made at parting, two years before, *to be allowed to take Mr. Page up in his arms*, which, feeble and infirm as he is, he was overjoyed to find himself still able to do. No wonder this people love Mr. Page, for a little kindness is much felt by natives, and his kindness to them, both in word and deed, is unparalleled.

"It was pleasant, after a fine young man, a recent convert, had been going through some gymnastic performances for the amusement of the rest, to see Mr. Page patting him on the back, saying, 'Well done!—well done, brother! Strive to acquit yourself as ably in your spiritual warfare, and then God will be honoured!' We had another gathering in the chapel in the evening by lamp-light, when the Communion Services and missionary boxes were distributed, accompanied by a few appropriate remarks from Mr. Page. Not long after this was over, observing he was absent from our circle on board the boat, I went in quest of him, and found him seated in the midst of his native friends, enjoying his cheroot, and listening to their remarks, one of which was that "they had entertained no fears for the safe arrival of the ship, as they had prayed so constantly for it; *and was not every prayer a towing-line, dragging it swiftly to port?*"

"The chapel, as the only place of shelter, was filled; but as there was no space for lying down, its occupants spent their hours of rest in singing hymns, and Mr. Page was up once more till midnight, trying his best to make all comfortable. He passed the remainder of the night in the Prophet's Chamber over the chapel, which was also filled with as many of his visitors as it could

hold. On the morrow the usual early Sabbath prayer-meeting was held, from which I was inadvertently absent; but I greatly enjoyed the subsequent public service, at which Mr. Page presided, and preached a most spirit-stirring discourse from the words, 'Then answered I them, and said unto them, The God of heaven, He will prosper us; therefore we His servants will arise and build.'—Nehemiah ii. 20; which were happily applied to the building up of the Spiritual Zion, in which blessed work all true believers were affectionately invited to co-operate. The Lord's Supper followed, but not until the minister had most pointedly and impressively invited the poor nominal Christians, who were looking on, to stop half-way no longer, but to declare themselves wholly on the Lord's side. After the Lord's Supper had been dispensed, and the service closed, I was much touched by witnessing, for the first time, those who had participated, more freely amongst each other shaking hands in good honest English fashion; and most delighted was I, when many owned me for a brother in the Lord; and a few women, so unlike their shy and cowering heathen sisters, came and shook me kindly by the hand. The effect on my own feelings was almost electrical, and to understand them fully, a man must have passed twenty-five long years in India without witnessing such a scene, or similarly embracing a poor native as a fellow Christian. Mr. Page deserves much praise for the introduction of this charming practice, which is calculated to eradicate the last vestiges of caste, to break down coldness and prejudice, and to produce good feelings between European and native Christians, and to exalt the Gospel of that God, who 'is no respecter of persons.'

"In the evening, in anticipation of their own early departure, and that of the missionaries next day, a meeting of the native preachers was held, at which all three missionaries and myself were present. The establishment and support of a native preacher's library, the efficient maintenance of Christian village schools, and one or two other kindred matters, formed the topics of deliberation; and it was interesting to observe the care taken by the missionaries to hear what the preachers themselves really thought and felt, before advancing to any conclusion. Their patience was, I thought, quite sufficiently tested by the tardy deliberations of their companions; but ample light was thrown upon this circumstance by a remark from Mr. Page, who said, 'that he had always got through business in this manner, and that it was the only method for the successful government of native churches.' Poor man! it were well for him did no other burden rest upon his shoulders than the control of his native preachers; but almost every Christian household had its tale of sorrow or distress ready to pour into his ear; and as relief, or even time to hear the speaker out in every case, was not possible, it was sad to see how careworn his cheerful countenance had rapidly become. Cases of sickness, too, are not unfrequent, and some of a severe and anxious kind; but here Mrs. Page is, happily, a sympathising and able coadjutor.

"As my departure from Dandover took place immediately after breakfast on the third day of my visit, I have very little more to say. Whilst at Dandover I made the discovery that the water, both in the creek and in the chapel-tank, was not only undrinkable, but so stagnant and impure, as to be unfit even for bathing and washing purposes, except at great risk to health. On enquiry, I was informed that the same was the case at most of the other fourteen chapel stations, some of which are even destitute of a supply of water of any kind. This most formidable impediment to the success of Mr. Page's future operations may be effectually removed for the sum of £100. Having paid my own mite, I boldly call upon some other Christian brother or sister to do the same; and after collecting the remainder, to remit the proceeds, without loss of time, to Barrisaul.

"I will only add, in my capacity of an eye-witness, and as one who loves our Lord Jesus Christ, that after a residence of twelve months in the house of a Baptist missionary, and beholding the scenes which I have so imperfectly described, I am fully persuaded there is an important work going on in this district, in the hands of able and faithful labourers. Their prospects of increased success are very encouraging; but there is much need of prayer for the

outpouring of the Holy Spirit, that the converts may continue to grow in grace and zeal and good works; and that many who do, and many who do not stately listen to the sound of the Gospel, may savingly embrace it, and live in subjection to it."

### PROGRESS OF THE WORK AT BENARES AND AT ALLAHABAD.

We are glad to find from Mr. Parsons that there is a prospect of having a suitable chapel for the English residents in this important city. This has been one good result of his residence there, and he is only detained from rejoining his former colleague, the Rev. J. Lawrence, at Monghyr, by this new undertaking to which he stands pledged. The friends have gone on with it in the hope that he would remain and help them to carry it through.

"On Sunday last we had the pleasure to receive the young man who has been with us for several months as inquirer, and whose conduct has been uniformly satisfactory, and he was baptized by brother Heinig. He is a very quiet, sedate young man, who has ordinarily but little to say, yet when called on to speak in conversation, or in addressing the people in the bazaar, he exhibits a good acquaintance of the Scriptures, and a cordial appreciation of gospel truth. He goes out regularly with me to the bazaar, and two mornings in the week with brother Heinig, and four mornings he comes with me, and we are going on with our annotations of the gospel by Mark.

"We went down to Dinapore in October, and attended the Hajeepore fair, with brother M'Cumby, brother Greiffe, from Gya, and brother J. G. Gregson, from Monghir. Brother Soodeen, from Monghir, and Kutwaroo, our inquirer, just baptized, were helpers, and Mr Brice was also with us for two or three days. And besides these, there was an assistant in the work, whose presence there was particularly pleasing, a convert from Mahomedanism, who received his impressions and instructions mostly at this fair from brethren Kalberer and M'Cumby, and has now joined the Mission at Mazufferpore. His apparent sincerity, true piety, and christian love, greatly pleased us. He is living in his own village near the site of the fair, and appear to have the goodwill and respect of all his neighbours.

"Before going down this second time, Dr. Lazarus and myself waited on General Campbell, commanding the station, to request a spot of ground for the erection of a new chapel, and were thankful to find him very cordially second our views. He also headed our subscription list with a donation of £50. Our subscriptions in Benares hitherto amount to £319, 6s. 0d., and I hope, the Lord prospering us, that we may have no great deficiency on the building, when completed. A gentleman in the Public Works Department has kindly given us plans, and by his advice we purpose having a flat-roofed building, as being very little more expensive at first, and costing so much less afterwards for repairs. His estimate for the building is £500, to which we must add £100 for fittings up. Probably, as it usually the case, the actual cost may somewhat exceed this. We should most likely have commenced the building ere this, but for a hindrance in respect to the ground. The General, in the first instance, sanctioned our beginning at once on the spot we requested, but subsequently he found there were Government orders issued regarding the ground, which rendered it necessary that he should make application to head-quarters, before he gave us permission to build. So now we are waiting in the hope of Divine direction and aid.

The two principal sections of the now scattered churches of Agra, viz. :—the small body at Lahore, and the larger body at Allahabad, are both without pastors, yet it is pleasing to see in them both an indication of spiritual vigour in the conversation of the younger members of their families. Brother Evans has been invited to Lahore to baptize three young persons there; and our brethren at Allahabad are, it appears, getting a baptistery built, and are about to invite me over to baptize 5 or 6 candidates, principally younger members of their families. They have recently been holding meetings among themselves, and they are very desirous to have a pastor of their own."

Recent communications from Calcutta contain the pleasing intelligence that the friends at Allahabad have held a meeting, and resolved to take immediate steps to secure the service of a competent pastor. They have subscribed very liberally towards the fund for his support. The Committee will doubtless gladly assist them in carrying out their views; awaiting meanwhile further communications from them.

### GRANDE LIGNE MISSION, CANADA.

It will be remembered by our friends that Pastor Lafleur visited this country two years ago, and spent some time in diffusing intelligence respecting the work, and collecting funds. The Committee voted £150 per annum for three years, partly to facilitate Mr. Lafleur's endeavours, and partly to relieve the conductors of the mission from some of the difficulties which were pressing so heavily upon them. We are glad to learn that a goodly measure of success has resulted from the course pursued, and we find from the Report for the current year that the brethren in Canada have felt the sympathy and aid they have received from this country to be a great support under trial, and a great stimulus to fresh exertion.

Twenty-two missionaries, male and female, have been connected with the Society during the year. Among these the wives of married missionaries are not included, though most of them render useful service in the stations at which they reside. Six of these twenty-two are ministers, three are evangelists, and colporteurs; while others are occupied in the work of teaching in their Educational Institutions at Grande Ligne, and Longueil.

The department of Evangelization includes Montreal, Quebec, St. Mary, St. Pie, Roxton, Granby, Ely, Stuckley, St. Remi, St. Constant, and Henryville. Most of these places are filled with Romanists, and the spirit of opposition, as might be expected, is very strong, often very virulent. But the brethren are cheered by the stedfastness of the little churches over which they exercise a watchful care, and by the additions which are, from time to time made to them.

In their Educational Institutions they have had to rejoice. Of the 85 resident pupils there is reason to hope well, and that they all have received some good, both moral and spiritual. Of these twenty appear to have been truly converted, several of whom were Romanists when they entered the schools. It is well remarked by the writer of the Report, that "conversions among young people always give rise to our fears, as we know how easily they are tempted, and are fully aware of the many sins to which they are exposed. The bad habits of those who come to us for the first time, their want of discipline, their ignorance, lead us to think that a great deal of evil may yet be mixed up with their religious feelings. However, in our experience last year, we cannot have been mistaken in a real work of grace which God has mercifully wrought. The pupils have been studious, have shown good feelings towards their teachers, and have expressed their gratitude for the good they have received. The last examination, which lasted a day and a-half, took place in the presence of a large concourse of friends, who seemed delighted with the progress made by the scholars. Judging from appearances, every one went away happy and thankful, the *teachers* particularly so, for they were certain that the year had been a blessed one for the institution."

Notwithstanding the political commotions which have shaken the United States, and seriously affected the resources of all religious and philanthropic societies, the loss to the Grande Ligne Mission has not proved to be so great as was expected. Many of its old friends there had shewn that the Mission was very dear to them, and in spite of their severe losses and pecuniary embarrassments have contributed liberally. Some rich subscribers who have lost nearly all their property, have not been able to yield their usual support; but new and unknown friends have made up the deficiency, and others have given two, three, and even four times as much as they did before! We commend this useful Society, with its self-denying and laborious agents, to the earnest sympathy of all our friends.

HOME PROCEEDINGS.

The meetings of the past month have not been very numerous, at least as far as we have been advised of them. Rev. W. Rycroft, of the Bahamas, has finished his engagements in Thrapstone district, and has also attended services at Rickmansworth. Rev. J. Anderson, of Jessore, besides fulfilling an appointment at Markyate St., in company with Revs. C. Vince, of Birmingham, and H. Wilkinson, of Norwich, has represented the Society at Cambridge, and the churches in the vicinity. The friends at Cottage Green, Camberwell, have held their annual meeting, of which they speak most hopefully. We have received excellent reports of these meetings, both as to the attendance, and the spirit pervading them.

The Revs. H. R. Pigott and E. D. Waldock were publicly set apart to their work at Regent St., Lambeth, on the 23rd. The Revs. W. Howieson, and C. Elven, of Bury St. Edmunds, J. H. Millard, W. Barker, taking part in the Service. The Pastor of the church presided. The designation prayer was offered by Rev. J. E. Giles, father of Mrs. Pigott, the Rev. F. Trestrail put one or two questions to the newly elected missionaries, and their replies were deeply interesting, after which, in the name of the Committee and those present, he cordially welcomed them to the fellowship of missionaries to the heathen. The attendance was large, and the service was one of unusual animation and solemnity.

A similar service was appointed by the friends of the Rev. E. Edwards, accepted for mission service in India, at Pontypool, for the 26th, at which Rev. F. Trestrail, Dr. Thomas, with other friends were expected to be present. As the *Herald* goes to press prior to the above named day, any account of the meeting must be reserved to our next number.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1st to May 20th, 1862.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

ANNUAL COLLECTIONS.		T. S.		£ s. d.		E. s. d.	
Exeter Hall	50 16 9	20	0	0	Ebenezer—		
Metropolitan Tabernacle	12 0 2	0	10	6	S. School for India, by		
					Y. M. M. A.	0	7
					Edmonton, Lower, Rv. J. Edwards		
					Collections	3	4
					Hackney, Mare Street—		
					Collections	33	16
					Contribs. for China	0	7
					Do., Providence Chapel—		
					Contributions	11	15
					Hampstead, Heath Street—		
					Collections	12	13
					Hammersmith—		
					Contributions	14	12
					Harrow-on-the-Hill—		
					Contributions	3	10
					Hawley Road—		
					Contributions	20	10
					Highgate—		
					Collections	3	17
					Islington, Cross Street—		
					Collections	16	15
					James Street, St. Lukes—		
					Collections	1	15
					Kennington, Charles Street—		
					S. Schl. Juv. Soc. for		
					Byanville Sc., Ceylon	4	11
					Lambeth, Regent Street—		
					Contributions	7	5
					Maze Pond—		
					Collections	18	3
					Metropolitan Tabernacle—		
					Collection, part of	71	0

  

ANNUAL SUBSCRIPTIONS.		LEGACIES.		LONDON AND MIDDLESEX.		LEGACIES.	
Bloomfield, Rev. J.	0 10 6	Coffin, John Newton, Esq.,	10	0	0	the late, Devonport.	10
Bond, J. N., Esq., Brighton	2 2 0	Nichols, Rv. W. the late,				of Newark, Residue of	
Bowser, W., Esq.	3 0 0	Legacy, less duty.	1,183	18	8		
Poster, R. S., Esq.	1 1 0						
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mouth	1 1 0						
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tle Staughton	2 2 0						
Pattison, Mr. & Mrs.	2 2 0						
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Williams, Mrs., Brighton	2 0 0						
Under 10s. do.	0 5 0						

  

DONATIONS.		LONDON AND MIDDLESEX.		LEGACIES.	
A Friend, Dover, for Rev.		Bloomsbury—			
W. K. Rycroft's Chpt.	0 10 0	S. Schl., for Rev. J. C.			
A Friend, Folkestone,		Page's Barials Schs.	10	0	0
for do.	0 10 0	Do. for N.P.	2	5	0
Alexander, G. W., Esq.	52 10 0	Bow—			
Bourne & Taylor, Messrs.	3 3 0	Collection	4	14	0
Gardner, Miss, for Rev.		Brixton Hill, Salem—			
J. M. Phillippo's Schls.		Contributions	13	11	0
Jamaica	2 0 0	Contributions			
J. W. A.	3 3 0	Camden Road—			
Postle, Mrs.	2 0 0	Collections	39	1	6
Sat bene si sat cito	10 0 0	Clapham, Bethesda Chapel—			
		Contributions	0	5	0
		Devonshire Square—			
		Contributions	17	1	6
		Do., S.S. by Y.M.M.A.	3	16	9

	£	s.	d.
New Crt., Old Bailey—			
S. Schl by F. M. M. A.	5	1	4
Peckham, Rye Lane—			
Collection for T. ....	2	15	3
Poplar, Cotton Street—			
Collections . . . . .	4	1	2
Regent's Park—			
Contributions . . . . .	59	2	4
Shepherd's Bush, Oaklands—			
Collections, Moiety . . .	3	0	0
Do. Starch Green S.S.	0	7	8
Spencer Place—			
Collections . . . . .	7	15	2
Stoke Newington, Salem			
Contributions . . . . .	2	12	6
Stratford, Grove Chapel—			
Collections. Moiety . . .	6	1	3
Twickenham—			
Contributions . . . . .	5	12	7
Walworth, Lion Street—			
Contributions . . . . .	12	10	0
Westminster, Romney Street—			
Contributions . . . . .	1	14	0
<b>BEDFORDSHIRE.</b>			
Bedford, Bunyan Meeting—			
Contributions . . . . .	35	1	3
Do. S. School . . . . .	1	0	5
Do., for Rev. A.			
Saker & J. Diboll's			
Schls. Victoria, W.			
Africa . . . . .	2	10	0
Houghton Regis—			
Contributions . . . . .	30	11	11
Luton, Union Chapel—			
Contributions . . . . .	42	6	4
Do., for W. & O. . . . .	2	0	0
Sundon—			
Contributions . . . . .	2	12	6
<b>BERKSHIRE.</b>			
Wokingham—			
Contributions . . . . .	18	0	0
<b>BUCKINGHAMSHIRE.</b>			
Great Brickhill—			
Contributions . . . . .	10	12	0
<b>CAMBRIDGESHIRE.</b>			
Wilburton—			
Contribs. for N. P. . . . .	0	6	4
<b>CHEESHIRE.</b>			
Stockport—			
Contribs. Juv. for N.P.			
Delhi . . . . .	10	0	0
<b>DEVONSHIRE.</b>			
Devonport, Morice Square—			
Contributions . . . . .	0	10	0
Do., for China . . . . .	2	0	0
<b>DURHAM.</b>			
Hamsterley—			
Collection . . . . .	1	0	0
Wolsingham—			
Collection . . . . .	0	9	0
Less expenses . . . . .	0	9	0
Less expenses . . . . .	0	0	9
Less expenses . . . . .	2	4	0
<b>ESSEX.</b>			
Romford—			
Contributions . . . . .	2	9	9
Less expenses . . . . .	0	5	9
Less expenses . . . . .	2	4	0
<b>GLOUCESTERSHIRE.</b>			
Thornbury—			
Contributions . . . . .	4	5	0
Less expenses . . . . .	0	4	7
Less expenses . . . . .	4	0	5
<b>HAMPSHIRE.</b>			
Beaulieu—			
Contributions . . . . .	2	7	6
Gosport—			
Collection, for China	1	19	8

	£	s.	d.
Lymington—			
Contribs. for China . . .	0	2	6
Newport, Isle of Wight—			
Collection, for China . . .	3	4	4
Southsea—			
Collection, for China . . .	2	16	7
Yarmouth, Isle of Wight—			
Contribs. for China . . . .	2	8	7
<b>HEREFORDSHIRE.</b>			
Whitestone—			
Contributions . . . . .	5	15	2
<b>HERTFORDSHIRE.</b>			
Hitchin—			
Contributions . . . . .	5	8	0
<b>KENT.</b>			
Bexley Heath—			
Contribs. S. School . . . .	1	8	1
Broadstairs—			
Contribs S. School . . . . .	1	4	0
Canterbury—			
Donation . . . . .	5	0	0
Crayford—			
Contributions . . . . .	7	14	0
Do., for Rev. W. K.			
Rycroft's Chapels . . . . .	2	2	6
Do., by Y. M. M. A.			
for Toodoowagedera			
Schl., Ceylon . . . . .	3	0	0
Folkestone—			
Contributions . . . . .	7	4	11
Gravesend, Zion—			
Collections . . . . .	9	10	0
Lee—			
Contributions . . . . .	14	11	8
Do., S. School . . . . .	1	11	10
Lessness Heath—			
Collections . . . . .	2	7	1
Lewisham Road—			
Contributions . . . . .	8	14	2
Juv. Miss. Assoc. for			
Mrs Allen's Girls'			
School, Colombo,			
Ceylon . . . . .	10	0	0
Do., for Mr. Page's			
Schl., Barisal . . . . .	10	0	0
Sutton at Home—			
Contributions . . . . .	2	0	8
Do., S. School . . . . .	1	15	0
Woolwich, Parson's Hill—			
Contributions . . . . .	5	11	5
Do., Queen Street			
Collections . . . . .	9	18	6
<b>LANCASHIRE.</b>			
Sabden—			
Donation . . . . .	20	0	0
Do., for N. P., India	20	0	0
<b>NORTHAMPTONSHIRE.</b>			
Monilton—			
Contributions . . . . .	6	0	0
<b>NOTTINGHAMSHIRE.</b>			
Nottingham, George St.—			
Collection for W. & O. . . .	3	0	0
<b>SHROPSHIRE.</b>			
Market Drayton—			
Contributions for N.P.	0	12	4
Shrewsbury—			
Contributions for N.P.	0	8	7
<b>SOMERSETSHIRE.</b>			
Beckington—			
Contributions . . . . .	6	8	6
Bristol Auxiliary—			
Contributions . . . . .	264	4	0
Do., Weston, for W.			
& O. . . . .	2	2	0
Do. for Mr. Morgan's			
School, Howrah . . . . .	6	0	0
Do., for Serampore			
College . . . . .	1	1	0

	£	s.	d.
Do., for Native Girls,			
Jessore . . . . .	8	0	0
Do., for China . . . . .	0	10	6
Do., for N. P., Delhi	18	0	0
Do., for N. P., Cal-			
cutta, under Mr.			
Lewis . . . . .	7	10	0
Do., for N. P., Bar-			
isal, under Mr.			
Reed . . . . .	20	0	0
<b>FROME AUXILIARY—</b>			
Contributions . . . . .	74	12	6
Less Dist. expenses . . . . .	2	3	10
Contributions . . . . .	72	8	8
<b>MINEHEAD—</b>			
Contributions . . . . .	5	8	10
<b>WINCANTON—</b>			
Contributions . . . . .	10	5	6
Do. S. School . . . . .	1	18	6
Less expenses . . . . .	12	4	0
Less expenses . . . . .	0	4	0
Less expenses . . . . .	12	0	0
<b>WINSOMB, EDYN CHAPEL—</b>			
Contributions . . . . .	6	3	4
Do., S. School . . . . .	0	16	8
<b>STAFFORDSHIRE.</b>			
Walsall—			
Contributions . . . . .	0	10	0
<b>SURREY.</b>			
Norwood—			
Contributions . . . . .	14	17	11
<b>WESTMORELAND.</b>			
Crosby Garrett—			
Contributions . . . . .	5	6	0
<b>WILTSHIRE.</b>			
Calne—			
Collection . . . . .	2	6	0
Sunday School . . . . .	0	18	0
Less expenses . . . . .	3	4	0
Less expenses . . . . .	0	19	6
Less expenses . . . . .	2	4	6
<b>CHIPPENHAM—</b>			
Contributions . . . . .	9	3	10
Less expenses . . . . .	0	6	0
Less expenses . . . . .	8	18	10
<b>CROCKERTON—</b>			
Contributions . . . . .	4	18	10
Do. S. School . . . . .	0	13	2
<b>PENKNAP—</b>			
Collection . . . . .	3	1	7
Sallsbury, Brown Street—			
Contrib. for W. & O. . . . .	3	0	0
<b>WARMINSTER—</b>			
Contributions . . . . .	7	5	0
<b>WESTBURY LEIGH—</b>			
Contributions . . . . .	14	2	4
Do., Westbury . . . . .	4	14	3
Do., Whitbourne . . . . .	2	14	6
Less expenses . . . . .	21	11	1
Less expenses . . . . .	0	6	1
Less expenses . . . . .	21	6	0
<b>WORCESTERSHIRE.</b>			
Worcester—			
Contributions for N.P.	0	8	6
<b>YORKSHIRE.</b>			
Gildersome—			
Juv. Miss. Soc. for			
N.P. "Ward Scar-			
lett," Jessore . . . . .	10	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
Scarborough—				Contributions.....	4	0	7	Conitart Grove.....	4	0	0
Collection for W. & O	2	0	0	Less expenses.....	0	0	6	Dry Harbour & Salem	2	18	3
<b>NORTH WALES.</b>											
<b>ANGLESEA.</b>				<b>RADNORSHIRE.</b>							
Belan—				Newbridge—				Porus, &c.....	20	0	0
Collection.....	0	10	2	Contributions.....	3	9	3	Falmouth.....	5	18	9
Boedern—				Pisgah—				Fuller's Field.....	4	5	0
Contributions.....	0	18	0	Contributions.....	1	7	0	Gurney's Mount and			
Capel Gwyn—				<b>SCOTLAND.</b>				Mount Peto.....	3	10	0
Contributions.....	1	13	2	<b>ABERDEEN.</b>				Hayes, Cross, and			
Llanddeusant—				From the Trustees of the				Water Lane.....	5	0	0
Contributions.....	0	15	7	late George Gordon,				Luca, Fletcher's Grove			
Llanfachreth—				Esq., of Aberdeen,				and Green Island..	11	0	0
Collection.....	2	1	1	being a part of the				Montego Bay, first			
Rhydwyn—				Residuary Estate... 10				Church.....	1	6	0
Collection.....	1	4	1	Grenock, West Burn St.—				Do., and Watford			
Soar—				Contribution..... 1				Hill.....	15	0	0
Collection.....	0	9	4	Do. S. Schl., for N.P. 3				Mount Carey, Bethel			
<b>MONTGOMERYSHIRE.</b>								Town and Shortwood	15	0	0
Llandloes—				Leith—				field, and Refuge..	4	10	0
Donation.....	0	10	6	Sunday School, addl. 0				Mount Merrick and			
Llanlllygan—				Tiree—				Point Hill.....	1	10	0
Collection.....	0	5	0	Contribs. for N. P. .. 1				Mount Nebo and Mon-			
Talywern—				<b>IRELAND.</b>				eague.....	5	0	0
Contributions.....	1	15	0	Waterford—				Refuge and Kettering	23	0	0
Do., Llanbrynmair	0	5	0	Contributions..... 3				Rio Bueno.....	4	6	11
<b>SOUTH WALES.</b>				<b>FOREIGN.</b>				Saint Ann's Bay and			
<b>CARMARTHENSHIRE.</b>				<b>AUSTRALIA.</b>				Ocho Rios.....	58	0	0
Landyfaen, Zorr—				Ballarat—				Shrewsbury.....	3	0	0
Collection.....	1	12	6	Contributions by Mrs.				Stewart's Town and			
Llanedi, Sardis—				Sutton for N. P.,				Gibraltar.....	3	18	6
Contributions.....	0	14	0	under Mrs. Parsons,				Thompson Town.....	5	0	0
Llannon Hermon—				at Delhi.....				Trelawney S. S. Union	12	14	9
Contributions.....	0	7	8					Waldensia.....	8	0	0
Trefach—				<b>CANADA.</b>				For India.			
Collection.....	0	13	2	Montreal—				Brown's Town and			
<b>GLAMORGANSHIRE.</b>								Bethany.....	11	10	6
Abercromboye—				J. Wenham, Esq. .... 3				Luca.....	1	6	3
Contributions.....	0	13	0	Do. for China..... 2				Refuge.....	2	10	0
Canton—				<b>JAMAICA.</b>				For Hayti.			
Collection.....	0	17	5	By Rev. J. E. Hender-				Refuge.....	2	10	0
Merthy Tydfil, High St.—				son, Balance from				320 12 6			
Collection for W. & O.	1	0	0	last year..... 65				Less £205 acknow-			
Ystradyfodw, Libanus—				Annotta Bay and Buff				ledged in last year's			
Contributions.....	6	5	0	Bay..... 5				accounts, and 10s.			
<b>MONMOUTHSHIRE.</b>								error in Jamaica			
Newbridge, English Bap-				Bethsalem and Wall-				account..... 205 10 0			
tist Church—				ingford..... 5				115 2 6			
				Beththeophil, Hastings,				<b>SWITZERLAND.</b>			
				and Unity..... 5				Bern—			
				Brown's Town, Beth-				Contribs. for N. P.			
				any, and Tabernacle				under Goolzar Shah			
				Clarksonville & Mount				0 4 0			
				Zion..... 5							
<p style="text-align: center;"><i>From May 21st to June 20th.</i></p>											
<b>ANNUAL SUBSCRIPTIONS.</b>			<b>LONDON AND MIDDLESEX.</b>			Do., for N.P., Delhi			7 10 0		
Cator, Rev., P., 1861—2	0	10	6	Alfred Place—	West Drayton—						
Giles, E., Esq. ....	1	1	0	S. Sch., by Y.M.M.A.	0	12	6	Contributions.....	5 12 6		
Hoby, Rev. Dr. ....	5	5	0	Brentford—	Contributions.....			0 4 3			
<b>DONATIONS.</b>				Contributions..... 9				Do. Yewsley S. Sch. 0			
"Eros".....	1	0	0	Blackfriars, Church St.—	Contributions..... 8			0 5 0			
Gurney, Joseph, Esq.,				Bloomsbury—	Contribs. on account			12 14 0			
for Rev. D. J., East				Contribs. on account	89 10 6						
Calabar, towards cost				Camberwell, Denmark Pl.—	Juv. Miss. Assoc. by			<b>DEVONSHIRE.</b>			
of Normal Schl. Teach-				Juv. Miss. Assoc. by	Y.M.M.A., for Mrs.			Devonport, Hope Chapel—			
er's House.....	5	0	0	Allen's Sch., Ceylon	6 0 0			Contrib. towards edu-			
Under 10s. for N.P.	0	4	6	Do. for Rev. A. Saker's	do., Africa..... 5			cation of a child in			
Do., for W. K. Ry-				Do., for Script. Read-	10 0 0			India..... 5 0 0			
croft's Chpl. Fnd.	0	5	0	er, Delhi.....	10 0 0						
<b>LEGACIES.</b>				<b>Commercial Street—</b>				<b>DORSETSHIRE.</b>			
The Exors. of the late				S. Sch., by Y.M.M.A.	0 9 6			Dorchester—			
Miss Taylor, of North-				Trinity Chapel—	Contrib. for Rev. W. K.			Contributions..... 8 10 6			
ampton, being Legacy				Contribs. on account	3 17 4			<b>ESSEX.</b>			
kindly paid by them in				Rycoff's Chap. Fnd.	0 10 0			Waltham Abbey—			
full, duty free.....	500	0	0	Uxbridge—	Contributions..... 7			Contribs. on account 3 17 4			
The Exors. of the late				Contributions.....	7 17 0			<b>HERTFORDSHIRE.</b>			
Thos. Pratt, Esq., of				Do. for W. & O.....	0 7 8			Breachwood Green—			
Mitcham, per Rev. T.				Walworth, Lion Street—	Contributions..... 15			Contributions..... 5 0 3			
Kennerley.....	10	0	0					Do. S. School..... 0 13 0			

£ s. d.		£ s. d.		£ s. d.	
Rickmansworth—		Towcester—		Contributions .....	0 12 0
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Do. for Rev. W. K. Rycroft's Chapel..	0 11 7	West Haddon—		Collection .....	0 5 8
KENT.		Contributions .....	5 1 0	Contributions .....	0 12 0
Greenwich, Rev. B. Davies—		Weston-by-Weedon—		DENBIGHSHIRE.	
Contributions .....	7 1 2	Contributions .....	9 2 0	Cefn Mawr—	
Do., S. School .....	0 4 3	Woodford—		Collection .....	3 12 0
Maidstone—		Collection .....	1 2 0	Fron—	
Contributions for N.P.	2 2 10			Contributions .....	1 7 0
Woolwich, Queen St.—		162 1 2		MONTGOMERYSHIRE.	
Contrib. Sun. School,		Less expenses....	0 19 7	Caerws—	
by F. M. M. A. ....	1 18 0			Contribs. for <i>Brittany</i>	
LINCOLNSHIRE.		161 1 7		Chapel .....	0 12 0
Boston, High St—		NOTTINGHAMSHIRE.		Llandilloes—	
Collection for <i>China</i>	1 0 7	Tuxford—		Contribs. for <i>Brittany</i>	
Do. Salem—		Contribs. for <i>China</i> ..	0 13 0	Chapel .....	0 9 4
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tures for <i>China</i> ..	0 11 6	Bridgewater—		Contribs. for <i>Brittany</i>	
Burgh—		Contributions .....	23 0 6	Chapel .....	1 0 0
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Grantham—		Contribs. on account	220 0 0	Contribs. for <i>Brittany</i>	
Collection for <i>China</i> ..	0 12 2	Burnham—		Chapel .....	0 7 8
Great Grimsby—		Contributions .....	1 17 3	Sarn—	
Collection for <i>China</i> ..	2 17 0	Chard—		Contribs. for <i>Brittany</i>	
Horncastle—		Contributions .....	28 1 6	Chapel .....	0 10 0
Collection for <i>China</i> ..	0 14 7	Creoch—		Staylittle—	
Lincoln—		Contributions .....	3 0 0	Contribs. for <i>Brittany</i>	
Contribs. for <i>China</i> ..	2 5 4	Hatch—		Chapel .....	0 10 0
NORFOLK.		Contributions .....	1 11 6	Talywern—	
Attleborough—		Montacute—		Contribs. for <i>Brittany</i>	
Contributions .....	2 1 6	Contributions .....	21 12 0	Chapel .....	0 2 6
Downham—		Stogumber—		SOUTH WALES.	
Contributions .....	2 9 6	Contributions .....	3 2 10	BRECON.	
Fakenham—		Wellington—		Bethel, Lower Chapel--	
Contributions .....	21 0 6	Collection .....	7 0 0	Contribs. for <i>Brittany</i>	
Foulsham—		Yeovil—		Chapel .....	0 2 6
Contributions .....	1 0 0	Contributions .....	18 12 8	Crickhowell—	
Do. for N.P. ....	1 0 0			Contribs. for <i>Brittany</i>	
	27 11 6	327 18 3		Chapel .....	0 5 0
Less expenses ....	1 11 3	Less expenses ..	5 1 8	Hay—	
	26 0 3	322 16 7		Contribs. for <i>Brittany</i>	
NORTHAMPTONSHIRE.		SUSSEX.		Chapel .....	0 16 0
Blisworth—		Tilgate—		Llanfihangel, Soar—	
Contributions .....	11 3 9	Contributions .....	1 19 2	Contribs. for <i>Brittany</i>	
Do. for <i>China</i> .....	1 0 0	WARWICKSHIRE.		Chapel .....	0 8 0
Do., S. School .....	0 7 0	Birmingham—		GLAMORGANSHIRE.	
BRISTOL.		Contribs. on account..	50 0 0	Bridgend, Ramah—	
Brighton—		WILTSHIRE.		Collec., less expenses	1 11 4
Contributions .....	4 14 5	Bromham—		Cwmavon—	
Bythorne—		Contributions .....	6 17 3	Contribs. for N.P. ..	0 4 2
Collection .....	1 15 8	Wotton Bassett—		Tongwynlas—	
Hackleton—		Contribution .....	1 1 0	Contributions .....	0 19 8
Contributions .....	13 15 7	WORCESTERSHIRE.		RADNORSHIRE.	
Hanslope—		Pershore—		Dolau—	
Contributions .....	1 15 9	Contributions .....	2 0 0	Contribs. for <i>Brittany</i>	
Harleston—		Do., for <i>India</i> .....	2 0 0	Chapel .....	0 16 0
Contributions .....	0 12 4	YORKSHIRE.		Gravel—	
Harpole—		Scarborough—		Contribs. for <i>Brittany</i>	
Contributions .....	3 16 10	Balance of Cntrbs. 1861	0 14 0	Chapel .....	0 4 0
Hartwell—				Newbridge—	
Contributions .....	6 0 0	NORTH WALES.		Contribs. for <i>Brittany</i>	
KENT.		ANGLESEA.		Chapel .....	2 0 0
Kislingbury—		Almwhch, Salem—		Paincastle and Moriah—	
Contributions .....	6 11 0	Collection .....	0 18 0	Contribs. for <i>Brittany</i>	
Milton—		Contributions .....	7 0 0	Chapel .....	0 5 0
Contributions .....	21 9 2	Beaumaris—		Rhayader—	
Do., for <i>China</i> .....	0 8 2	Contributions .....	1 14 1	Contribs. for <i>Brittany</i>	
Do., S. School .....	0 12 0	Bethania—		Chapel .....	0 12 4
Pattishall—		Contributions .....	0 14 3		7 19 0
Contributions .....	8 0 0	Bethel—		Less expenses ..	0 1 1
Ravensthorpe—		Collection .....	0 11 7		7 17 11
Contributions .....	11 5 7	Contributions .....	0 17 6	SCOTLAND.	
Ringstead—		Capel Newydd—		Aberdeen, George Street	
Contributions .....	11 1 10	Collection .....	0 7	Hall—	
Do., S. School .....	1 4 8	Contributions .....	0 16 0	Collection for <i>China</i>	
Road—		Cemaes—		and <i>India</i> .....	0 17 1
Contributions .....	7 6 8	Collection .....	0 8 8	Contribs. Boxes .....	0 14 8
Stanwick—		Contributions .....	1 0 0	IRELAND.	
Collection .....	3 0 0	Llanfair—		Ballymena—	
Thrapstone—		Collection .....	0 8 5	Collection .....	2 0 0
Contributions .....	17 0 6	Contribution .....	0 2 6	Contribs. for N. P. ..	2 6 6
Do. S. School .....	1 1 4	Penysarn—			
Do., do., for Rev. W. R. Rycroft's Schs.	0 10 0	Collection .....	0 8 6		



# THE MISSIONARY HERALD.

## THE PROGRESS OF THE MISSION IN DELHI.

IN the Annual Report mention was made of the defection from the faith of numerous parties in Delhi, and the causes which led to it. Sad as were the disappointments experienced by the missionaries, they were not left without tokens that God was working with them, for the losses were nearly supplied by new converts coming forward to "put on the Lord Jesus Christ." The effects of discipline were most salutary on the remaining members of the churches, while during this year they have been cheered by the adhesion of others to the kingdom of Christ.

It must not be supposed that those who have professed to be followers of Christ, and continue to walk with his servants, are in every respect such as we should desire them to be. Many habits cleave to them, acquired in the days of their heathen life, which only time can remove, and their knowledge and experience of divine things are lamentably small. Owing also to the rapid growth of the work, the missionaries have not been able to secure native helpers sufficiently advanced materially to aid them in the work of instruction. To this latter point their attention has been very earnestly directed; and to supply their wants, Mr. Evans has commenced a Theological Class, in which to educate young and hopeful converts for the service of Christ.

Early in March the missionaries had the pleasure of baptizing four persons, after a fair trial of their faith and sincerity. Two were soldiers belonging to H. M.'s 82nd Regiment, and the other two were Mussulmans of rank and education. To one of these very particular interest attaches. He is a nephew of the ex-King of Delhi, and the only remaining member of the great house of Timour in Delhi, who can lay claim to pure royal blood. His name is Mirza Feroze Shah. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He is by no means a novice in the truth. He used to sit for hours together at the feet of Mr. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation in the Court of Delhi. When asked by Mr. Evans if at that time he really believed in Christ, he said, "I did fully believe that Christ was the Saviour, but I did not then see my own need of Him; nor could I at that time be persuaded to make an open profession of Christ, and forfeit 500 rupees a month, allowed me by the King."

When Walayat Ali was alone preaching in Delhi after Mr. Thompson's death, Mirza Feroze Shah continued not unfrequently to converse and read the Scriptures with him. During the mutiny he was not in Delhi, and could have taken no part in that terrible event, for he has letters bearing the highest recommendations. Since his return to Delhi he has written a tract on the Divinity of Christ, and endured much persecution from the Mohammedans. One rich Moslem, connected by marriage with

the ex-King, offered a bribe of 100 rupees and 10 rupees monthly, to a native Christian, who is the husband of a granddaughter of the ex-King, if he would persuade Feroze Shah against becoming a Christian.

The other Mussulman baptized is also a relation of the ex-King, though not so near as Prince Mirza. Another person of the same class is also a candidate, and several others of various ranks and condition are seeking admission to the Church. These are kept back until several months' probation testify to the sincerity of their desire.

It will be remembered that the Government some time since, for military reasons, took possession of the chapel which lay just under the walls of the palace, giving compensation, and promising a site for a new structure. After a long delay, an admirable site has been secured. It is situated in an open and central space in the Chandni Chouk, the most frequented street in Delhi, and the missionaries desire to put up a chapel suitable to the place, and the prospects of the mission. The compensation is not sufficient for this purpose, and they will rejoice to receive assistance from friends in this country. The missionaries further propose to place in the chapel two mural tablets, commemorative of the apostolic Thompson, and of the martyr-deaths of Mr. Mackay and Walayat Ali, deeming such a memorial of affectionate regard suited to embalm the memory of their labours and Christian heroism for future times.

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#### DAY SCHOOLS IN JAMAICA.

Few questions are more difficult of solution than how to provide for the common education of the youth of Jamaica; and yet there is not one more important to the future wellbeing of the enfranchised population, next to that of the Christian ministry. As in this country, the day schools for the poor can rarely be made self-supporting; while Jamaica does not enjoy the presence of a numerous body of Christian philanthropists, able and willing to make up the deficiency. Government grants of small amount are indeed enjoyed by the schools of the Establishment, the Wesleyans, and Moravians; but the schools of Baptist ministers are deprived of this resource from objections of principle. At the same time, the schools so aided have an unfair advantage over other schools, and the grant is not seldom made the instrument of proselytism and sectarian triumph. In this extremity, our brethren are compelled to look to this country for some assistance. Much has been most generously rendered by members of the Society of Friends; but this is inadequate to the necessities of the case. We hope that an appeal to our readers will not be in vain, and that some among them will help in this good cause.

The following abstract of the report of the schools in connection with the ministers and churches of the Jamaica Baptist Union has reached us, and affords important information with respect to their condition:—

Twenty-one pastors have reported 56 day schools, having on the books 2173 boys, 1301 girls—total, 3474 scholars.

Eight pastors of churches connected with the Union have not reported any day schools.

The number of schools from which the annual amount of school fees has been reported is 31, with an average attendance of 1359; and the total amount of fees is £407 11s. 4d. It is greatly to be desired that the amount of fees had been reported from each of the schools connected with the society.

The second table appended to this report shows that in the County of Surrey there is but one parish and one school, with 65 on the books and 38 in average attendance, connected with the Society,—that in the County of Middlesex the whole 8 parishes are included in the Society's operations, and report 31 schools with 1771 scholars on the books and 1165 in average attendance,—and that in the County of Cornwall the 5 parishes are included, with 24 schools, 1638 scholars on the books, and 1060 in average attendance.

The third table shows the number of schools, &c., in each of the 14 parishes included in the report.

The serious attention of pastors and churches is again called to the disparity in the number of boys and girls attending school. Although there are 15 female teachers and 2 schools exclusively for girls, the number of boys in average attendance is nearly as two to one of the girls.

The educational state of our denomination as revealed by the tabulars is very far from what it ought to be. There are connected with the Union 61 churches, with a membership of upwards of 20,000; and yet the average attendance at the schools is only 2263, and most of the schools reported are very elementary in their character. Most earnestly do we press the subject of education upon the serious and prayerful attention of the churches. If our denomination is to maintain its position and exert its proper influence in the Island, we must educate both male and female. If we are to have a native ministry, respected, honoured, useful, we must educate our youths; and if the native ministry is to be augmented and elevated, we must have the boys of our church members trained in the day school, and fitted to enter upon the higher training provided by our Theological and Normal School Institutions. Let every Baptist church in the Island see to it, that, in addition to its Sunday school, it has a good day school, with a pious, earnest, properly qualified teacher, and spare no trouble or expense to secure all the requisites for the education of its children.

TABLE II.

County.	Parishes.	Schools.	Scholars on the books.			Average attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	1	1	43	22	65	24	14	38
Middlesex	8	31	1132	639	1771	741	424	1165
Cornwall	5	24	998	640	1638	637	423	1060
	14	56	2173	1301	3474	1402	861	2263

TABLE III.

County.	Parish.	Schools.	On books.			Average attendance.		
			Boys.	Girls.	Total.	Boys.	Girls.	Total.
Surrey	St. George	1	43	22	65	24	14	38
Middlesex	St. Catherine	4	197	104	301	129	75	204
"	St. Thomas ye Vale	1	22	12	34	14	6	20
"	St. Dorothy	1	31	15	46	31	9	40
"	St. John	2	8	13	21	8	13	21
"	Clarendon	4	153	69	222	96	49	145
"	Vere	1	18	18	36	11	10	21
"	Manchester	3	106	72	178	82	45	127
"	St. Ann	15	597	336	933	370	217	587
Cornwall	Trelawny	6	350	219	569	233	115	348
"	St. James	8	262	178	440	166	123	294
"	Hanover	6	219	119	338	126	82	208
"	St. Elizabeth	2	63	34	97	47	29	76
"	Westmoroland	2	104	90	194	65	69	134
		56	2173	1301	3474	1402	861	2263

## SCHOOLS NOT CONNECTED WITH THE UNION.

Parish.	School.	Scholars on the books.			Average attendance.		
		Boys.	Girls.	Total.	Boys.	Girls.	Total.
St. Thomas ye East	* Belle-Castle	37	8	45	37	8	45
"	* Stokes Hall	40	20	60	38	18	56
Clarendon	Thompson Town	44	10	54	22	7	29
"	Kilsythe	37	22	59	25	19	44
"	Smithville	51	21	72	46	14	60
Westmoroland	Sutcliffe Mount	68	57	125	24	23	47
"	Friendship	20	13	33	20	13	33
"	Haddo Hill	10	15	25	10	15	25
		307	166	473	222	117	339

\* Both these schools are closed for want of funds.

## LUKE, A NATIVE CONVERT OF DELHI.

BY THE REV. D. P. BROADWAY.

Luke was a Hindoo of the Shudra class. His parents joined the Church of England when he was very young, and he was christened with them at the same time, and placed in a Mission school in connection with that church, where he was taught to repeat the Catechism, the Creed, and the Lord's Prayer, and to read Urdu and Hindee. He had of course no correct idea of religion; he fancied the so-called baptism, which had been administered to him in his infancy, in consequence of which he was recognized as a christian, had also made him a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

During the rebellion, he met John Bernard, the native pastor of Chitoura, in the Fort of Agra, with whom he became very intimate, and whose steady christian conduct and instruction made a deep impression on his mind. Owing to a difference of opinion of some kind with a party of his own community, with whom he was associated, he left them, and came to Bernard, who sent him to Delhi, to Mr. Smith. Here he was employed as a scripture reader. This took place in the beginning of 1859.

When I came to Delhi, he was made over to me. I could not understand the man at first; his conduct was straightforward and upright, and he did his work satisfactorily; yet still he did not appear to be much concerned about the "one thing needful." Though he could not unite in partaking the privileges of the church with which he was now connected, still he seemed indifferent about it, and a peculiar gloom rested on his countenance. He continued in that state a long time; it was doubtless the result of having had the cloak of "The Faith" forced upon him in childhood. I was watchful, but did not venture to speak to him on the subject, fearing I might be wrong in my conjectures.

One Sabbath afternoon some candidates were baptized; as soon as the service was over, he came and asked me to administer the Ordinance to him the next time a similar service took place. I then took the opportunity of speaking to him. I told him he had been connected with our mission a long time, and yet did not think of joining the church, which appeared rather strange, therefore I should like to know what induced him to do so now. He said he was strongly attached to the church, in which he had been brought up, therefore he had determined not to leave it, and if he ever did so, it should not be hastily; that by being with us continually, and attending our services, he was gradually led to see how much more scriptural the Baptist church was than his own. This weakened and eventually removed his attachment to the Church of England; still he said he could not get over the subject of baptism. He could not see

why a child could not be baptised, and made a member of Christ's church as well as an adult ; nor could he see until now what difference there could possibly be between aspersion and immersion, or how the use of much or little water could qualify or invalidate the ordinance, and so forth. As the candidates went down into the water, were buried in it, and then rose and came up out of it, the death, burial, and resurrection of the blessed Lord were strikingly exemplified, and the following passages of scripture illustrated ; " Know ye not, that so many of us as were baptised into Jesus Christ, were baptised into his death. Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead," &c. These passages were so fully developed and brought home to his mind, that baptism by aspersion, and the administration of it to infants, all at once seemed to him as a mockery of the holy ordinance, and he found he had been blinded with formalism and vain deceit, which are after the tradition of men, after the rudiments of the world, and not after Christ ; and that if he did not come out now, and put on the Lord Jesus Christ, in the manner he has commanded, by avowing himself as a believer, he should not only be acting against the dictates of his own conscience, but also against the Holy Spirit, who had graciously interposed and enlightened him. In my opinion it was from that period only that the commencement of a new life actually took place within him.

Respecting his abilities, I cannot say much ; they are meagre ; still he is energetic and persevering, and makes a passable scripture reader. He was employed in Shahdra for some time, and was getting on very well ; but his elder brother unfortunately came to spend a few weeks with him, who led him into a quarrel with the people ; therefore, it was found necessary to move him from there. He is inclined to be obstreperous when any omission of duty, or fault, is pointed out to him, but after a little reflection, he generally seems thankful for being put right ; so it was in the case just mentioned ; however he soon came round, and redeemed his character, and is now stationed in Purana Killah, where he has hitherto been active and faithful in the discharge of his duties.

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## ARRIVAL AND RECEPTION OF THE REV. J. PAGE AT BARRISAUL.

BY THE REV. THOMAS MARTIN.

From another pen<sup>4</sup> you will have had some account of our first meetings at Dandhoba, or Rajapore. My remarks, therefore, will be of a general nature, and will take in the whole of our visit, indicating, at the same time, some of my own views and feelings, and the incidents that occurred during the journey.

After the meetings at Rajapore were over, we dismissed with prayer eight native preachers who were going out for three weeks on a preaching tour, and then Mr. Page, Mr. Reed, and I, proceeded on our visit to the following stations, viz. : Chobhikarpar, Ashkor, Ambolya, Baghda, Soogaon, Digalya, Pakhor, and Madra. Mr. Reed accompanied us to five of these stations, but then returned home, in consequence of a slight attack of fever. At Chobhikarpar Mr. Page baptized twenty-two men and women, and four at Pakhor ; or rather, four at Madra from Pakhor, because there was not water enough at Pakhor !

At each of the chapels a large assemblage of both Hindoos and native Christians came together to see Mr. Page, and hear what he had to tell them about

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<sup>4</sup> See *Missionary Herald* for July, p. 104.

England, that far-off and wonder-working land. Sometimes as many as two hundred Hindoos, and an equal number of native Christians, were present. Several of the chapels were not large enough to hold so many, and we were consequently obliged to take out some of the mat fences which constitute the walls of the chapels, so that all the people might both see and hear. At all the places Mr. Page gave a general account of his voyage to England, explained to them with what facility and speed travelling can be accomplished in that country owing to the numerous railways, expatiated upon the variety of machinery, the vast number of young people employed in connection with it, and the various means which the benevolence of their employers has devised for educating these young people. He then urged upon Christian parents the importance of sending their children to school, and setting them a good example by keeping the Sabbath-day holy. He gave them some notion of the vast number and size of the chapels in every city and town throughout the country, the immense number of attendants at worship, and assured them of the good-will of the people of England towards the people of this country—that it was their earnest wish that they should embrace the Christian religion, and thus become wise, happy, and strong. He spoke also of the agriculture of the country, described the steam-plough, the vast expanse of cultivation, the richness of the soil, the abundance of the crops and fruits of all kinds, the physical condition of the country, its hills and valleys, its beauty, wealth, and grandeur: and then told the people that the main cause of all this glory, power, and wealth, was Christianity; and that so long as they remained idolators they could not expect their condition to be much better than it is. He would then give them a clear and forcible statement of the gospel, showing the advantages of a hearty reception of it, both in this world and in the world to come. Every one seemed attentive and pleased.

After one of these services a Hindoo very gravely asked Mr. Page whether *maharanee* (the great queen, meaning Queen Victoria) was a goddess! But generally the questions were of a more practical nature, and more immediately concerned themselves: viz., whether it was right for them to give those illegal demands in excess of the rent which the landlords claim. They were told that the law was on the side of the ryot, and opposed to these demands; and that they might give them or withhold them. If they were foolish enough to give them, who could hinder? But the power and option of refusing were in their own hands. It is very evident that this question is agitating the minds of the people a good deal. The ryots have found out that Act X. of 1859 has curtailed the power of the Zemindar, and is opposed to all those illegal cesses which, from generation to generation, they have been accustomed to pay; and though they are slow in availing themselves of the privileges of the law, and seldom combine to resist oppression, yet the very fact of the existence of such a law is rendering oppression less frequent and less severe.

We sometimes, however, hear of the ryots combining to resist, and the landlords collecting their forces to compel, the payment of these unlawful cesses. And the Hindoo ryots, though unwilling to embrace Christianity, are beginning to be not unwilling to acknowledge some of the advantages which they derive indirectly from it. If the landlords oppress them, they can intimate that they will become Christians, and then calculate upon the sympathy and aid of the Christian community and the missionaries to help them out of their difficulties. An intimation of this kind will have the desired effect. A Zemindar will forego anything, even some of his lawful demands, rather than allow his ryots to embrace Christianity.

When Mr. Page had concluded his discourse in the chapel at Ashkor, an incident of a very pleasing character occurred. Ramcoomar, the native assistant preacher at this place, came up to the table, leading his wife by the hand, and calling upon his son to come forward also, and with quivering lip and trembling hand, laid *twenty rupees* on the table on account of his wife and son, and promised the same amount on his own account, towards the erection of a new brick chapel at Ashkor.

This money was given in fulfilment of a promise which he had made about a year and a half ago, when his house and all that it contained were burned to ashes. In this, the time of his distress, some of the native Christians and the missionaries sympathized with him in a substantial way by helping him to repair his losses, and in gratitude for this kindness he promised *forty rupees* for a small chapel at Poitahar, a little out-station; but afterwards preferred to put the money into the general fund for new brick chapels. This donation was peculiarly gratifying, inasmuch as it was a move in the right direction, and pointed out the way to others. The next day a widow came forward and laid one rupee on the table for the same purpose, and since then several others have given sums which would be considered liberal even among a more enlightened people. All others were exhorted to do likewise, and many have promised compliance. We trust very many will follow Ramcoomar's example, both in liberality and Christian consistency.

There are few things in this world that the native loves more than money, and few things that affect his heart more intimately than the loss of it. When native Christians have learned so to appreciate the blessings and privileges of the gospel as to give of their substance to support it among them, and spread it around them, we shall then have good proof that Christianity has taken root. May the time soon come when giving for the gospel's sake shall be deemed by them a privilege, and every man shall give, not under the influence of a temporary excitement, but systematically and regularly as "the Lord hath prospered him." "God is able to make all grace abound toward them," and it shall be our earnest prayer and effort that this *grace*, which is at once a test and a fruit of faith, shall not be withheld from our native brethren.

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#### EVENTS IN CHINA.

OUR readers will receive with pleasure a communication from the Rev. H. Z. Kloekers. In the midst of the strife around him, he has persistently sought to advance the kingdom of Christ, and not without some fruit to his labours. He dates from Shanghai, May 15, 1862:—

In regard to last year I have been able to distribute 9,210 Tracts and 190 New Testaments during my trips to and stay in Peking. Of these, 2,210 were Tracts and 45 were New Testaments, which I had received from the American Presbyterian press; 45 New Testaments I had from Dr. Bridgman, and 100 from the London Mission, whilst I had myself 7,000 Tracts printed in Peking. May the Lord still follow them with his blessing.

As to conversions, I cannot give such flourishing accounts as the London Missionaries, but I am seriously afraid that the principle of Halley (I think that is the name of the pædobaptist who is the authority of Mr. Muirhead) will give them hereafter much grief and pain, because, in my opinion, a great deviation from the Scriptures, which require a new birth and spiritual membership before we can become visible members of the Church of our Redeemer. I had, however, good prospects of usefulness *near* and *in* both cities, because the people seemed anxious for information, and of one man near Peking, and another in Nanking, I have some hopes of true repentance and faith in Jesus. The ill-will of all sorts of politicians in the former, and the provocations given to the Chiefs in the latter, effectually hindered my free entrance to others, who were also seemingly panting for the water of everlasting life.

I have been as faithful, and kind, and prudent as I best could be, in all my advices to the Kanwang according to his request, and upon all such points as I thought would be for their spiritual and temporal welfare. Commencing with all those which were politically of the greatest importance, I tried to prepare the way for other things connected with morals and religion. The first was of course about schools and chapels, science and industry,—but then fol-

lowed the importance of sending an Embassy especially to England, where they might plead their cause and make just complaints about unfairness and wrongs which they suffered at the hands of her politicians, &c., consequently urging upon them to get clear ideas of their present circumstances, government, final object, and the best means to attain it; then came the importance of commercial relations by means of well-defined treaties; then the necessity of changing their Sabbath, because differing from all other Christian nations, which of necessity would give difficulties in regard to foreign intercourse, if not changed, whilst it was more easy for them alone to change than to expect such a thing from many; finally, also came their polygamy, and even the doctrine of the Teenwang, in which he teaches that he himself is a Son of God, and the younger brother of Jesus. In fact, everything was brought before him; and though many of my words and arguments seemed to be new to him, though their circumstances were still unfavourable in regard to some things, and though I can well understand that such grave matters required much thought and reflection, yet I must confess that after so much time and experience they are without excuse for showing no interest or activity in those things, and even to forbid my return, and to force Mr. Roberts to flee away from their court, capital, and country.

Since my return from Nanking I have not been able to do much, without many trials, within many years,—and yet notwithstanding all this I have more reason to be thankful than ever before about my labours in China. Last Sunday I *baptised* my Chinese teacher and a Dutchman, who a short time ago arrived from Australia, and is now overseer of a wood establishment here. After great mental agony, which bordered on madness, the doctrine of the cross gave peace, calmness, and self-possession to the tempest-tossed soul of the latter, and he has since been enabled to mark out for himself a different career from the one he followed in the past. With the brightest prospects before him, because of the wealth of his parents, his connections, and mental capacities, he chose to walk the road which leads to social, mental, and eternal destruction; but since he has come to himself, and the Good Shepherd has called this lost and wandering sheep by name, and spoken to his heart, he has set his face steadfastly to follow the Lamb whithersoever He goeth, to glorify his Redeemer as much in the future as in the past he has spurned both Him and His salvation. His case is a very peculiar one. He was actually plucked like a brand from the burning, and requires much firm and yet paternal care. He seems to devour his Bible, and makes rapid strides in the knowledge of the truth. The consequence of this change of mind was, that he wished to avow himself now openly a convert to the reality of that religion of which he once threw off the semblance for faith in Mohammed, and the hopes of a Mohammedan heaven, with all its sensual enjoyments; and this I was of course as willing to grant, as he was anxious that it should be in accordance with the precepts and examples of "God's word."

My teacher is a man of quite a different character. He has been with me now for more than five months, and I have *heard* or seen nothing wrong in him, even though I tried him, as you will see in the sequel. It is a very common question among the Chinese, "If I enter your religion will you then also give me my rice?" Of course such people are not worth much, and whoever may be satisfied with such, I am not.

Wishing therefore to know with what sort of man I had to do, and what good Christian influence had done him, I mentioned one day that a certain foreigner had asked me whether I knew a good teacher for him, that he would give him eight dollars a month, and wanted him only for one or two hours in the morning. "Now Seen-Sang," I said, "here is a nice opportunity for you to improve your circumstances, and I do not see why I should not help you on in your temporal as well as spiritual condition; if you wish to engage in it, you have only to tell me, and I am sure you will succeed." Mr. K., he answered, very sorrowfully, I don't exactly understand you; if *you want* me to leave I'll be much obliged for your kind help in this matter, but so long as there is hope that you



do *not* go home, I will take the chance and stay with *you*. I do not want to leave you, but go wherever and do what you please. I am not very strong, but I am commonly in good health, and I rather prefer to learn more of the truth than to earn a little more money. I wish eventually to be useful among my own people, if possible. I hope and trust you won't go home; but in regard to foreign merchants—you know them." These were about his words. I remembered the words of Peter to the Saviour: "Lord, to whom shall we go, thou hast the words of everlasting life." I felt what he meant, and was glad to think that his moral feelings had undergone such a change, though it was of course very painful to be reminded of the vices of the Heathenized Christendom about us. This grief at the idea of leaving me, notwithstanding the prospect of my departure, higher wages, and much spare time, his simplicity in speaking about preaching the Gospel, which in his case supposes salary, and which might have induced him to keep this secret desire in the back ground, for fear that such startling news might open my eyes as to some deeper scheme of the Chinese mind, with which he knows very well we have by this time become somewhat acquainted, and then the tone in which he spoke, all this made me hope that he had actually undergone a change of heart, and as he had long ago requested to be baptized as a believer in Jesus, I felt at liberty to baptize him, together with my countryman, of whom I made mention above.

A third person, also a Dutchman, has also not long ago been roused from his death-like sleep. He is at present struggling with conscience and precept, and continually stumbling and falling under the burden of sin and guilt. He is a strong man, but is night and day weeping and wailing like a child; he actually trembles at the fall of a leaflet; his voice of mirth and pleasure is turned into groaning and whispering in dread of the judgment to come. He has not yet arrived at that liberty wherewith Christ makes his people free, but it is coming; he is putting away the evil of his doings from before the eyes of Jehovah, and learning to do well. His sins, though red as scarlet, will soon be white as snow. He has learned to trample on the pride of man, and is fearlessly going to marry the Chinese woman with whom he has been living for some time, whilst his tenderness of conscience and boldness to face the consequences has led another to take the same steps. This latter is a Romanist, a merchant at Yentai. He at once requested me to write a letter to Brother Hall about him, which I have done; and I trust that this may prove his first steps out of the land of darkness, where the light is as darkness, and the end everlasting destruction.

I cannot help feeling sorry that we have not a larger number of missionaries in China. The political circumstances are certainly not so favourable as we could wish, the country being everywhere full of robbers, rebels, and revolutionists; but in the open parts they might, notwithstanding, settle down without any danger, and in some districts it is even possible to go to some distance. They would for some time to come have enough to do with the study of the language; we, who have been here for some time, might be able to help them to some extent in getting acquainted with many things, whilst all might help each other in such circumstances as mine without feeling that we were burdensome to any but a Christian brother of our own society.

O my brother, I beseech you remember China in your prayers, speeches, and exertions. I know you do not forget it; but this poor country, with its teeming millions, is distracted from the one end to the other, and reeking with the blood of man. An evil genius would seem to preside at the councils, and to control the actions of the leaders of this nation. Wherever they are left without the help of foreigners their plans are frustrated, and their actions appear like child's play in comparison with the doings of their opponents; and wherever the foreigners help them it would appear only to strengthen a struggle, which if left entirely to itself, would be at an end in a very short time. The struggle is indescribably painful. It is impossible to listen to the tales of misery without shuddering. May God in the midst of wrath remember mercy.

As far as the Taepings have sway idolatry has apparently got the death-blow, and whatever their doctrines, should it become an acknowledged government, I expect it will be a ripe field for the harvest. In the country of the reigning dynasty not a few signs are seen which give hope of success among its idolaters. Whether the Taepings get the whole of the country or part of it, or whether the whole be regained by the Imperialists, in either case we have good prospects before us, if only popery be not allowed to exceed us in our exertions. The more labourers you have in the field the more your funds will increase. According to the wants and requirements of the families in the wilderness, they were ordered and allowed to gather from the manna, and *they who had gathered little did not come short.*

I will add concerning the rebels that the allies seem now actually to have commenced a war of extermination against them. Within the last fortnight they have been driven from Kahding, Tsing-po, and Ningpo. Large numbers of them have been killed and made prisoners. (It is awful to think what will be done with the latter.) Only a few escaped to tell the mournful tale to the "Younger brother of Jesus!" Poor man! soon he may find himself in the hands of his enemies, or wandering about with the curse of his followers upon him, and cursing and raging for vengeance upon those who interfered with his well-established right to overthrow a wicked and cruel government which crushes a vanquished people to the dust, and ties it with chains of death to the worship of a man, who, no less than himself, claims the title of heaven's own son. Some say the Admiral will now encounter them at Soochow and Nanking; others, however, that he will not visit those places till the autumn. I hear just this moment that the French Admiral has been killed by the Taepings in battle.

It remains for us only to pray that the issue of these painful scenes may be the salvation of the myriads of China, and that out of the dark and troublous times which have fallen upon that great empire, may arise a new kingdom in which righteousness shall prevail!

## A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

On the 3rd of February, 1862, with my native brother Bernard, I started from Chitourah, and about 5 o'clock in the evening reached Iradat-nagr, where we pitched our tent.

4th. Early this morning we went out to the village, and preached to a considerable number of Hindoos, who gave us good attention, and confessed that our message of love and mercy must be true, but that they were not inclined at the time to receive it. Having heard this avowal of theirs, we asked them, "How could they possibly acknowledge the truthfulness of Christ's religion, and continue to reject it?" One Pundit replied, "Because we believe that ours also is as true." To this we made a reply, stating, that his believing such a thing did not prove that Hindooism was as true as Christianity, because we said, you may err respecting the moral tendency of true religion, and therefore your belief may be erroneous. If your views concerning true religion are false, your belief also is false, for your belief is always governed by your opinions, and partakes of their moral quality. Having said this, we asked him to give us his views respecting the religion of the true and living God. With this he complied, and made an attempt to explain himself; but soon we perceived that his views respecting true religion were as far from being correct as falsehood is from truth. Seeing him imbibing such unworthy thoughts about *true* religion, we kindly requested him to listen to what we would say on the subject. We told him that his opinions were radically wrong, and inconsistent with the nature of God and his religion; and then we pointed out to him the spirit and moral tendency of religion, and showed to him the great difference there

is between Hindooism and Christianity, and between his views concerning the deity and the teachings of Jesus Christ respecting the same. When we were proving to him that the spirit of his own religion was to lower his nature, deprave his soul, enhance his wretchedness, and to deprive him of all comforts and happiness; but that the tendency of Christ's religion was to exalt his nature, purify his mind, increase his felicity, and to save him from all pains and sufferings, he seemed to be astonished, and came to us and said, "You say the truth; our religion is not good, but yours is good." If you believe that, we replied, then abandon your own religion, and receive that of Christ, and you shall obtain immortal life beyond the grave. Large numbers of Rājpoos, Brahmins, and Bunyas favoured us with their presence this evening, and listened exceedingly well. Though they made some unimportant objections, to which we replied at the time, yet they seemed to be greatly satisfied, and nearly all of them expressed their approval of what we had said.

(To be continued.)

### MISSIONARY MOVEMENTS.

**CALCUTTA.**—At the meeting of the Auxiliary, in Circular Road Chapel, it was found that the congregation meeting there raised last year £130 for missionary purposes, an excellent example for churches at home. Four candidates are seeking admission to the church. One is a Burman, sent to Calcutta by the King of Burmah to receive an English education.

**JESSORE.**—Mr. Hobbs has removed into Kosbah, the chief town of this district, and is very busily occupied in preaching in the markets and bazaars around. Four persons were awaiting baptism, two of them being the grandchildren of our late missionary at Benares, Mr. Smith. These will make seven from the beginning of the year baptized in the west of the district. Mr. Hobbs also mentions five others as candidates. The schools have much increased in numbers, notwithstanding that Mr. Hobbs introduces largely the element of Christian truth in the instruction given.

**DINAGEPORE.**—Though much interrupted by sickness, owing to the insalubrity of this district, Mr. McKenna spent the early part of the year in traversing various villages, both in Dinagepore and Parneah. In many places persons were found well inclined to the gospel, but whom caste and fear of persecution hinder.

**SEWRY.**—At the beginning of the year, in company with Bolaram, Mr. Ellis accomplished a missionary tour in and around Cutwa. One hundred and forty-nine villages were visited, and some ten thousand persons listened to the word of life. In Cutwa they were often urged to remain and re-occupy the place so long tenanted by the late Mr. W. Carey. A pastor, too, is wanted for the small native church existing there. After witnessing the worship in the temple at Hetampore, the chief man of the fair engaged Mr. Ellis for two hours in conversation on the great salvation; and for five days he enjoyed large audiences in the fair. Also, amid the five hundred thousand persons at Bokreshur mela, and its three hundred Shiva temples, for several days was the gospel preached to listening crowds.

**GYA.**—In visiting the district to the north, Mr. Greiff met large bands of persons of the Jain sect, proceeding on pilgrimage to Parisnath. Their religious belief much resembles that of the Buddhists. They gladly heard him preach, and received copies of the word of God. Many pilgrims also were met with, carrying Ganges water to Baijnath, to pour on the emblem of the god Shiva. They gave his message a hearty reception.

**AGRA.**—Mr. Joseph Gregson has entered on his new sphere in Agra with his usual energy. In addition to native work, he has engaged in out-of-door services in the Cantonments, and established a Temperance Society among the soldiers. Mr. Gregson reports that the native congregation is somewhat smaller, while in the English congregation there are hopeful signs of good being done.

**MEERUT.**—Very severe affliction has befallen the family of Mr. Parsons, and compelled him to take a temporary change to the hills. During his absence

the scripture readers at the two out-stations are visited by the native pastor at Mulliana, while Mr. Gillson, deacon of the English church, directs the movements of the native preacher at Meerut. Since his arrival at Mussoorie, the health of Mr. Parsons and his family has improved.

DELHI.—Through the watchful Providence of God, the lives of Mr. and Mrs. Evans and their child have been saved, when endangered by the sudden fall of the ceiling of the room in which they slept. The wakefulness of the babe forced upon their attention the slight noise which preceded the fall, and just gave them time to escape.

POONAH.—Mr. Cassidy has had the pleasure of baptizing the wife of our native brother Sudoba. She is the first native female who has put on Christ by immersion in that part of India. Mr. H. Gray, the son of Baptist parents, has also been received into the church, and the gospel has been widely preached in the surrounding country.

MORLAIX.—Mr. Jenkins reports the progress of the chapel at Tremel as drawing near to completion. In April there was a large gathering of the Breton Christians to receive into the church two converts, one a man 60 years of age, the other a youth of 19. Others are disposed to follow the example. For a short time there was much fear that the work of scripture distribution would have been hindered, but the prefect has again withdrawn the prohibition.

BAHAMAS.—Mr. Littlewood reports that the work of God is going on very favourably in Turk's Islands, under the ministry of the two brothers S. and D. Kerr. He had visited Watling's Island, where there is a Church of about 30 members. A small chapel in a suitable spot is about to be erected for their use.

JAMAICA, STEWART TOWN.—Mr. Webb, one of the students from Calabar, has entered on a probationary period of six months, with a view to the pastorate of this Church, rendered vacant by the removal of Mr. Lea to Falmouth. Although the outward effects of the revival have ceased, Mr. Webb reports the continuance of very interesting proofs that God is continuing his work of grace in their midst. Both the inquirers and backsliders' classes receive frequent accessions, and the Sunday schools are large and well attended. The day schools are alive, but languish for want of pecuniary assistance.

HAYTI.—Mr. Baumann reports that since the beginning of the year three persons have been baptized, and a fourth was about to join the church. Two new converts had come from Cayes, where there are the beginnings of religious life, as well as at Marigot.

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## HOME PROCEEDINGS.

During the past month, missionary meetings have been held at Tring and St. Albans, attended by Mr. Underhill. The Rev. W. Rycroft has pleaded the cause of Christ in Staffordshire, as well as in Tring. The Rev. J. Sale has visited Stroud and its neighbourhood, and the Rev. J. Anderson St. Albans.

At the Quarterly Meeting on the 9th July, a proposal was laid before the Committee by the Council of the African Aid Society, to locate on a portion of the land purchased for the Missionary Society by Mr. Saker in Amboises Bay, a colony of coloured men from Canada, desirous of emigrating to the land of their ancestors. This request has been most cordially acceded to, and the Committee have made a grant of a considerable portion of land situated to the westward of the township of Victoria. One condition affixed to the grant is, that no settler shall deal in spirituous liquors, a trade productive of untold calamities to the inhabitants of the African continent. It is understood that the African Aid Society intend to form a company for raising the necessary capital, to employ two ships, first to transport the colonists from Canada, and then to carry on trading operations. Our esteemed friend, Capt. Milbourne, is engaged to assist in the undertaking. There is also further a great proba-

bility that the English Government will make a suitable spot on the Cameroons Mountain, just behind Victoria, a sanatorium for the shipping on the coast, and also use the harbour as a depôt for coaling and the anchorage of its ships. In this case the object of the Committee will fully be accomplished in sanctioning the formation of the township of Victoria by Mr. Saker, and our former converts at Clarence will remove to it. A very favourable report on the salubrity of the locality has been forwarded to the English Government by the Consul and the Government botanist, while there can be no question of the importance of the harbour as a station from which to watch the mouths of the Niger, and to check the slave trade on the coast.

At the meeting of the Quarterly Committee it was also resolved to hold an annual autumnal meeting of the subscribers and members of the Society in some important provincial town, similar to that held in London at the Anniversaries, to communicate in more detail the position and proceedings of the Society, and to give such information as the members present may desire to have on all topics of interest affecting the welfare of the Institution. The officers of the Society will attend, and such members of the Committee as may find it convenient to do so. The first meeting will probably be held at Bradford, of which timely notice will be given.

We have to notice with sorrow the decease, in Calcutta, of Mr. Jabez Carey, a son of the late Dr. Carey, and who in his earlier years was engaged in missionary work. As a member and deacon of Lal Bazaar Church, he has long continued to render good service to the cause of Christ, and his loss will occasion deep regret. On the 17th June also died Mrs. Dexter, the widow of our late esteemed brother, the Rev. B. Dexter, of Jamaica.

As this sheet is passing through the press, our dear friends, Mr. and Mrs. Pigott, will sail in the "Teviot" for Ceylon. Mr. Pigott's sphere of labour will be Colombo.

We have great pleasure in announcing the safe arrival at Cameroons of Mrs. Peacock and Mrs. Sturgeon.

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#### FAREWELL MISSIONARY SERVICE.

During this month the following missionary brethren and friends will sail for their destination in the East:—The Rev. J. Wenger for Calcutta, the Rev. L. and Mrs. Kalberer for Patna, the Rev. F. and Mrs. Supper for Chittagong, the Rev. E. Edwards for Monghyr, the Rev. W. Etherington for Meerut, and the Rev. F. D. Waldoek for Kandy, in Ceylon. It is proposed to give a farewell soirée to these friends at Freemasons' Hall, Great Queen Street, on the evening of the 11th August, when Sir Morton Peto will take the chair, and suitable addresses be delivered. Tea and coffee at half-past five. Tickets, one shilling each, may be had at the following places:—

The Mission House, 33, Moorgate Street.

Mr. G. Blight, 168, Fenchurch Street.

Mr. J. H. Tresidder, 17, Ave Maria Lane.

Mr. Jno. Neal, 18, Edgeware Road.

Mr. Beale, 12½, Bolingbroke Row, Walworth Road.

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#### CONTRIBUTIONS FOR SPECIAL OBJECTS.

Treasurers of Auxiliaries and Local Secretaries—for the sake of avoiding much inconvenient delay—are particularly requested to state, when sending Contributions to the Mission House, if any portion of such Contributions is to be applied to *special objects or stations*, and not to leave such notification until the close of the Society's financial year.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st to July 20th, 1862.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

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H. Craigie, Esq., .....	1 0 0	John Glen, Esq., .....	1 0 0		
Mrs. Muir .....	1 0 0	A Seaman .....	1 0 0		
J. L. Murray, Esq., .....	1 0 0	William Ewing, Esq., .....	1 0 0		
Mrs. Watson .....	1 0 0	N. Stevenson, Esq., .....	1 0 0		
William Gilton, Esq., .....	1 0 0	Sums under £1 .....	22 19 0		
Charles Anderson, Esq., .....	1 0 0	PAISLEY.			
Per Rev. J. E. Dovey .....	3 3 0	Thos. W. Macalpine, Esq., .....	1 0 0		
Collection at Dublin Chapel .....	1 6 0	Andrew Gibb, Esq., .....	1 0 0		
Collection, Bapt. Church, Bristo Street .....	6 1 1	W. & A. Coats, Esqs., .....	1 0 0		
Sums under £1 .....	8 12 6	Sums under £1 .....	1 11 3		
		GREENOCK.			
		William Muir, Esq., .....	1 10 0		
		A Friend .....	1 0 0		
		John Baxter, Esq., .....	1 0 0		

## FOREIGN LETTERS RECEIVED.

- AFRICA—CAMEROONS, Diboll, J., March 28 (two letters) & 30, Apr. 25, 26, & 30, May 24 & 27; Fuller, J. J., March 29, April 29; Peacock, E. J., Feb. 28, March 29; Saker, A., Feb. 14 & 28, March 29, 31, and April 1, and one letter no date, Apr. 29 (four letters), May 30; Smith, R., Feb. 27, Mar. 25, Apr. 28; Wilson, J., Sen., Mar. 31.
- FERNANDO PO—Diboll, J., Feb. 27.
- PORT ELIZABETH—Hutchinson, F. V., Apr. 16.
- VICTORIA, Pinnock, F., Feb. 14; Saker, A., Feb. 10; Smith, R., May 24.
- AMERICA—LONGUEIL, La Fleur, T., May 29.
- MILWANKEE, Jackson, J., June 4.
- NEW YORK—BROWN, N., Mar. 25; Colgate & Co., June 3 & 14.
- TORONTO, Warren, N., Feb. 17 and May 10.
- ASIA—AORA, Gregson, J., Feb. 19, Mar. 6, May 1, June 3 & 5; Gregson, J. G., Apr. 5, June 4.
- ALLAHABAD, Parsons, J., Mar. 19.
- BARASSET, Banerjee, D., & H. Chatterjee, May 13.
- BARISAIL, Martin, T., May 17; Muston, H. J., April 29.
- BASSEIN, Beecher, J. S., May 26.
- BENARES, Heinig, H., April 17; Parsons, J., Feb. 10.
- CALCUTTA, Kerry, G., June 7; Leslie, A., Feb. 22, April 22; Lewis, C. B., Feb. 22, March 8, April 3, 13, & 21, May 2, 8, & 22, June 9; Rouse, G. H., Feb. 22; Shah, Goolzar, Apr. 8.
- CHITOURAH, Williams, J., May 27.
- COLOMBO, Allen, J., May 15; Busbridge, E., June 16.
- DELHI, Broadway, D. P., March 28, 29, & 31, June 4; Evans, T., April 18 & 19, May 3; Evans, R. H., March 17; Flinn, G., Apr. 3.
- DINAGEPORE, McKenna, A., April 18, June 6 (two letters).
- GYA, Greiff, E., Feb. 4, March 10, June 5.
- INTALLY, Pearce, G., Feb. 21, March 3 & 12.
- JESSORE, Hobbs, W. A., Apr. 4 & 16, May 20 & 31.
- KANDY, Carter, C., Apr. 12, May 15 & 30, June 14.
- KOOLNAH, Johnson, E. C., April 8.
- MERUT, Parsons, J., April 4, May 2.
- MONGHYR, Gregson, J. G., Feb. 17; Lawrence, J., April 1.
- MUSSOORIE, Parsons, J., June 3.
- POONAH, Cassidy, H. P., June 10.
- RANGOON, Craig, T. R., April 4.
- ROORKIE, Parsons, J., May 16.
- SERAMPORE, Sampson, W., Feb. 18.
- SEWRY, Ellis, R. J., March 3, April 3; Rouse, G. H., March 20; Williamson, J. Feb. 27, April 3 & 4, June 6.
- SHANGHAI, Kloekers, H. Z., Feb. 4, May 3 & 15.
- YENTAL, Hall, C. J., Feb. 4, March 1 & 18.
- AUSTRALIA—HOBARTON, Tinson, E. H., Mar. 20.
- MELBOURNE, Rees, D., Feb. 24.
- BAHAMAS—GRAND BAY, Kerr, D., March 14.
- HARBOUR ISLAND—Littlewood, W., March 24 (two letters).
- LONG BAY—Littlewood, W., April 28.
- NASSAU, Davey, J., Mar. 11, Apr. 3 & 8, June 7; Littlewood, W., April 8, May 13.
- RUM CAY, Littlewood, W., March 5.
- FRANCE—BEUZEVAL, Bouhon, V. E., July 15.
- MORLAX, Jenkins, J., April 1 & 25, June 13, July 17; Monod, A. W., May 23, June 3, July 3 & 8.
- PARIS, Bouhon, V. E., May 13, June 3, 13, & 23; Dez, A., April 26.
- HAYTI—JACME, Baumann, W., April 9, May 24; Webley, W. H., April 9 & 10, May 19 & 24, June 23.
- JAMAICA—ANNOTTO BAY, Jones, S., May 23.
- BELLE CASTLE—Harris, H. B., March 24.
- BROMPTON, Holt, S. W., June 5.
- BROWN'S TOWN, Clark, J., March 22, April 23, June 23.
- CALABAR, East, D. J., Feb. 6, Mar. 5 & 6, April 22, May 23, June 23.
- FALMOUTH, Lea, T., March 24, May 23.
- FOUR PATHS—Claydon, W., Apr. 20, June 21.
- KINGSTON, Bouhon, V. E., Mar. 26; Merrick, E., May 23; Oughton, S., March 10, April 23, June 7; Webley, W. H., March 25.

LUCEA, Teall, W., June 23.  
 MONTEGO BAY, Henderson, J. E., June 6.  
 MOUNT CARRY—Hewett, E., March 31, May 22,  
 June 6.  
 PORT MARIA—DAY, E. P., March 19.  
 RIO BUENO, East, D. J., March 22.  
 ST. ANN'S BAY, Millard, B., April 3, June 23.

SAVANNA-LA-MAR, Clarke, J., Mar. 13, May 22  
 & 31.  
 SPANISH TOWN, Philippo, J. M., June 7.  
 STEWART TOWN, Webb, W. M., May 22.  
 WATFORD HILLS, Henderson, J. E., Mar. 7 & 21.  
 SWITZERLAND—BERNE, Wenger, J., March 31.  
 TRINIDAD—LAW, J., March 22, June 6.

### ACKNOWLEDGMENTS.

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

- Friends at Kingsbridge for a box of clothing, value £10. 10s, for *Rev. A. Saker, West Africa.*  
 Mrs. Moore, for a cooking lamp, for *Rev. R. Smith, West Africa.*  
 Mr. J. Franconi, Liverpool, for a parcel of waistcoatings for *Africa.*  
 Friends at Regent Street, Lambeth, for a box of clothing for *Rev. R. Smith, West Africa.*  
 Mrs. Beattie, South Lambeth, for a box of children's clothing, value £5, for *Mrs. Sturgeon, West Africa.*  
 Westbourne Grove Sunday School, for two boxes of clothing for *Rev. A. Saker, West Africa.*  
 Friends at George Street Chapel, Plymouth, for a box of clothing, &c., value £25, forwarded by Miss Alger, for *West Africa.*  
 Mr. J. Austin Meen, for a parcel of Magazines, &c.  
 Mrs. Billing, for a parcel of Magazines, &c.  
 Ladies' Missionary Working Party, Graham Street Chapel (Rev. C. Vince), Birmingham, for a box of fancy articles, value £15, for *Rev. G. Kerry, Calcutta.*  
 Borough Road School, for a box of school materials, value £5, for *Rev. J. Davey, Nassau.*  
 Friends at Salem Chapel, Hitchin, for two boxes of clothing, value £20, for *Rev. A. Saker, West Africa.*  
 Regent's Park Chapel Sunday School, for a box, value £15, for *Rev. A. Saker, West Africa.*  
 Religious Tract Society, for a parcel of Tracts for *Rev. C. J. Hall, Cheefoo, China.*  
 Friends at Cotton Street, Poplar, for a box of clothing, value £5, for *Rev. A. Saker, West Africa.*  
 Rev. F. Trestrail, Norwood, for books for *the Calabar Institution, Jamaica.*  
 Llandilo Baptist Union Sunday Schools, Carmarthenshire, for a parcel of books (five vols. of History of Wales), by Rev. Lewis Evans, for *Rev. T. Evans, Delhi.*  
 Mrs. Risdon, Pershore, for four parcels of books for *Revs. W. Etherington, F. D. Waldock, E. Edwards, and H. R. Pigott.*  
 Mrs. John Hamp, Tesworth, for a parcel of Magazines.  
 Mr. Brewster, Turnham Green, for a parcel of Magazines.  
 Miss H. H. White, Bath, for 1000 French Tracts for *Hayti and Trinidad.*  
 Denmark Place Chapel, Camberwell, Working Party, by Mrs. Colls, for a box of clothing, value £12, for *Mrs. Saker's Schools, West Africa.*  
 Mrs. Eives, for a parcel of Magazines.  
 Mrs. Cook, Upper Vernon Street, for a parcel of Magazines.  
 Mrs. R. Edminson, for two child's dresses and two pair of socks for *Mrs. Lewis, Calcutta.*  
 A Friend, for a Classified Bible.  
 Mr. W. Barker, Enfield, for a parcel of Reviews, Magazines, &c.  
 Camden Road Chapel Ladies' Missionary Working Party, by Mrs. Underhill, for a box of useful and fancy articles, value £29, for *Mrs. Hewett, Jamaica.*  
 Sunday School Union, for a box of school books, value £6, for *Rev. J. Davey, Nassau.*

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

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## MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

When last year we gave some account of the labours of our American brethren, it was anticipated that the war, then threatening to involve the government and people of the United States, would curtail the receipts, and constrain a limitation of the missions they have for some years so successfully carried on. Already a heavy debt weighed down their hands, and it was deemed prudent by a vigorous reduction of expenditure to meet the crisis that was feared. It was resolved to limit their expenditure to a sum a little less than £17,000. To divide this among the missions was a work of difficulty; the process was as follows: Provision was first made for the payment in full of the salaries of all the missionaries in Asia, with a moderate allowance for repairs, rents, and buildings. Special donations were of course faithfully remitted to the persons designated by the donors. As the labourers in Germany and France were living among their own countrymen, and therefore with fair opportunities of obtaining assistance from friends, their allowances were reduced one half. Returned missionaries were requested to seek pastoral or other engagements, and in this way were able to provide for their own wants with one or two exceptions. The balance remaining after meeting the expenses of home agency, was divided among the stations whose need was most imperative. No new missionaries were to be thought of, no itinerancy was allowed. Everything was placed on a "war basis"; only absolute wants were provided for.

The actual receipts of the year exceeded the amount anticipated by a thousand pounds, while the expenditure exceeded the estimated amount by only £230, by so much reducing a debt of £1700 incurred in previous years.

In spite of diminished resources, the work of God has not been stayed. Indeed, the executive committee are able to say, "What has been wanting in human appliances, has been more than supplied by the presence and power of a divine energy and a divine working."

Besides the missions in continental Europe, our American brethren sustain labourers in China, Siam, and Southern India. The most important and extensive missions are among the Burmans and Karens.

From Germany they report one hundred and twenty ministers, preaching at 976 stations and substations, in Denmark, Poland, and Switzerland, as well as Germany. Over eighteen hundred new converts have been baptized, and the present membership of the churches exceeds ten thousand persons, showing a net increase of more than a thousand individuals. "The past year," says Mr. Oncken, "has been rich with blessings, the

glorious gospel has been clothed with irresistible power. But what demands our loudest praise to the triune Jehovah is, our entrance into Russia and Poland. In Courland nearly two hundred converts have been baptized; and in the Crimea the first secession from the Russian government church has actually taken place. In Poland we have formed two churches and twenty-four preaching stations. The brethren there, as might be anticipated, suffer much from imprisonment."

The six churches in France have been partially assisted by contributions from this country. They have all enjoyed some tokens of the Lord's presence among them, baptisms having added a few new converts to each. The entire number of church members is 319.

The China mission is confined to Swatow and Ningpo, and to ten small out-stations near at hand. Seven ministers, with nine native assistants, labour in these places. Four churches have been formed, containing 99 members, including the 24 new converts baptized during the year. Notwithstanding the jealousy shown at Swatow against foreigners, and the inroads of the insurgents in the district around Ningpo, and finally the taking of that city, the work of God has made encouraging progress. A considerable quantity of Scriptures has also been printed and circulated among the people.

Although the Siam mission has been carried on for a quarter of a century, the results have not been by any means so encouraging as was hoped. In the church which has been formed, consisting of forty-three persons, the major part are Chinese, of which nation great numbers are found throughout all Eastern Asia. During the year a separation of the Chinese from the Siamese portion of the church has been carried into effect, with the hope of increased advantage to both sections of labour. Only two missionaries are engaged in this field, by whom six persons have been baptized in the last year.

The Telugu mission in Southern India is also a small mission, employing two missionaries only. It calls for no particular remark. This is also the case with the Assam mission. We pass on to the valuable and greatly blessed mission in Burmah.

The labours of the nineteen missionaries settled in Burmah, cover nearly the whole of the region under British sway, from the sea coast to the borders of the Kingdom of Ava. Not less than three hundred and eleven out-stations are provided for, besides ten principal stations, by a noble band of four hundred and seventeen native preachers and assistants. They serve three hundred and forty-two churches, containing a membership of seventeen thousand six hundred persons. The baptisms last year alone reached the number of twelve hundred and twenty three. By far the larger proportion of these converts from paganism are Karens; but of late among the apathetic Burmans a spiritual movement of much power has manifested itself, especially under the self-denying and energetic labours of Mrs. Ingalls, who is known to many friends in this country.

The report of the committee makes the following general remarks.

"Among the Karens, the converts have been increased by scores, and even hundreds. The desire and efforts of the Karen churches to establish schools, not only for the training of native preachers and teachers, but in all their villages for the general instruction and elevation of their people, and especially of the females, indicates a marked growth, and in a direction that promises to yield permanent and abundant fruit. The retrenchments which the condition of

our treasury called for, appeared to frustrate the plans of our missionaries and to disappoint many fondly cherished hopes ; but the willingness shown by the native churches out of their deep poverty to abound in liberality, and the aid which European friends have rendered, have been most cheering, and should awaken profound gratitude to God. Under the indefatigable labours of Dr. Binney and other missionaries engaged in the work, a company of native preachers and teachers are being raised up, who appear to be girding on the armour of God, and are already not only leading the converts and churches up to higher attainments and greater efficiency, but are carrying the gospel to their benighted countrymen in 'the regions beyond.' The Karens are yet, in many respects, weak and faint, yet they are pursuing ; and there was perhaps never a time since the introduction of the gospel among them, when they needed, more than at present, watch-care, instruction, and aid."

A most interesting mission has been commenced among some new tribes known by the name of Shans. They appear to be of Siamese origin, and have a language and customs differing from the tribes inhabiting other portions of Burmah. By a remarkable concurrence of providential circumstances, at the time that a missionary was being appointed and arrangements were made to visit them in their native mountains, which are under the dominion of the King of Ava, oppressions exercised upon them by their Burman masters had led the Shans to resolve to seek a settlement in the British territory of Pegu. Thus some ten thousand Shan emigrants met the missionary at a spot most favourable for a settlement, and the mission is established among them, with the most hopeful appearances, under the protection of the British flag.

Thus on a review of the year our brethren have to sing both of mercy and of judgment. Their labours, if in some directions curtailed by the painful events passing in the United States, have yet enjoyed in the mission field the marked blessing of God. We cannot better close this brief account of their missions than in their own words.

"A year ago many of us were desponding, and felt that if, in this day of darkness and calamity, we could retain what had been acquired, it was all that we could reasonably expect ; but God, as though He would shame us for our misgiving, and show us that our extremity was his opportunity, has smiled on the crippled efforts of our missionaries, and given to their labours and his own truth, unwonted efficacy and success."

Thus does our Divine Master win for Himself the glory, and sustain His people in the darkest hour.

## INCIDENTS OF MISSIONARY LIFE IN JESSORE.

BY THE REV. W. A. HOBBS.

I AM working away with diligence, and striving to make the preachers do so too. The rains have partially stopped our out-door work, but I am employing them partly in efforts at self-improvement. It is surprising how ill-informed they are, except in relation to the surface truths of God's word. *They must become more intelligent, or they will be no manner of use, except just among*

the very lowest orders of the people. Each one of them is now writing out two sermons in full monthly; some of them think the exercise exceedingly irksome. During the past month their united journals give the following figures:—Nine preachers spent in preaching, &c., 971 hours; addressed 7,029 persons; distributed gratuitously 302 tracts; sold gospels, &c., to the value of 14s. This is less than some previous months, but it is not to be expected they will go far from home during the rains, or go out when it is raining. Tomorrow (D. V.) I baptise four out of the five candidates. The other is prevented from being baptised at present by the recent bad conduct of her husband.

Respectable Hindoos, and a few Mahomedans, continue to come for conversation and instruction. Two or three pleasing instances have occurred, which show that the Divine word preached is not all lost. Case 1:—A young Brahmin from Dacca was passing through Jessore on his way to Calcutta. He heard Madhob (of Jessore) preach the doctrine of Christian substitution. He was exceedingly struck by the reasonableness of the doctrine, and being in a great measure free from that carping curiosity which demands the explanation of a hundred irrelevant questions before receiving anything as truth, he entered into a long conversation with Madhob, and finally came to me, and listened for hours with the greatest meekness whilst I endeavoured briefly but consecutively to unfold the truths of religion. Now and then he asked a question, which indicated great intelligence and breadth of view, and at last proclaimed with earnestness, "Sir, *this, this*, is the true religion. I cannot see any fault in it." He mingled freely with our Christians, went to the Bazaar, and declared his new-found convictions; and if I had exercised the smallest pressure upon him, I could easily have induced him to break his caste. The Papist priest here would have snapped at such a tempting bait. But I have seen too much of the evil of introducing people into Christianity before evidence of genuine conversion, that I durst not use any undue influence to sever him from his caste. He staid three days, and had many inward strugglings. His parents, he said, were hanging upon him for support, and if he became a Christian they would curse him. He wished almost he had no parents, for his own soul's sake. At last he took his leave, blessing God that he had met with us, and promising to enquire more carefully and earnestly into all these matters after his arrival at Calcutta. He took with him a set of Gospels. May God bless the young man!

Case 2:—I was sitting at my table reading a chapter in the Bengali Bible, when upon looking up I saw a respectably dressed young Hindoo standing at my side. The following conversation, as nearly as I can recollect, ensued:—*Missionary*. "Salaam, what is your wish?" *Brahmin*. "I desire to converse with you about salvation."—*M*. "What do you mean by salvation? You Hindoos attach strange notions to the word; do you mean absorption into Brahma?" *B*. "No, I mean by the word what you mean by it—deliverance from sin, and the fruit of sin. And that you may the more easily understand my motives, I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus Christ better than anybody, and I desire to know more about him that I may love him more. For this reason I have come to *see you*. Some parts of the New Testament are very hard to understand; I cannot at all guess what the words allude to. Such phrases are not at all common among us; kindly teach me."—For more than an hour he listened with rivetted attention, his eyes occasionally sparkling with joy as some new light dawned upon his mind. He was very retiring in his manner, and I could see that it had cost him a terrible effort to pay me this enquiring visit. At length he stopped me in my attempts to instruct him, by saying, "Kindly cease, sir; I have heard now more than I can well remember. I will go home and think about it, and try to do all you have told me. But I have one favour to ask you—do grant it—I *want to hear you pray*. I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." We retired to my bed-room,

and I prayed. When I ceased he began; but after a time his feelings overcame him, and he could pray no more. He went away, telling me he hoped to come again soon. A few days ago he paid me another visit, in company with another Brahmin, who professed to be anxious about his soul. We conversed pleasantly for a long time, but as they neither of them made any signs of retiring, I asked them if they had anything else to say to me. Whereupon the first-mentioned Brahmin said, with much meekness, "Sir, we desire to be baptised, and become Christians." My heart bounded within me to hear such a resolution; but fearing lest he might have adopted his resolution hastily, and having suspicions that his companion was more influenced by enthusiasm than grace, I proceeded to lay before them all the hindrances they would probably meet with from the world, the flesh, and the devil, and pointed out to them how sad it would be to mistake excitement for piety. I spoke of the hate of relatives, the loss of social standing among their countrymen, the poverty and worldly ignorance of most of our Christians; and asked them to seriously consider if they were prepared to endure all these for a saving Christ and a true religion. They confessed that they had not thoroughly pondered all these things, and requested a month's delay that they might take a comprehensive survey of the whole subject, and weigh every thought and feeling by which they imagine themselves to be prompted. I prayed with them, lent them "Doddridge's Rise," &c., exhorted them to be faithful to truth and conscience, and now await the result with interest.

These two young men are Kulin Brahmins, that is, Brahmins of the highest grade, belonging to the Mookerjea and Banerjea families, and should God give them grace to decide aright, their baptism will make a profound sensation in Jessore. I have strong hopes relative to one of them only.

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## JAMAICA.

### SALTER'S HILL AND MALDON CHURCH REPORT.

BY THE REV. WALTER DENDY.

At the time the report of the state of the Church was made last year the district was in a state of religious excitement; the house of God on the Lord's day, as well as on other occasions, was thronged with people, who listened with eagerness to the preaching of the glorious gospel of God's dear Son; the class-houses were thronged, and many were physically prostrated under a sense of sin. They cried to the God of Heaven for mercy; and many being directed to Jesus, as the Lamb of God which taketh away the sin of the world, believed in His name, found peace with God, and after giving evidence of having experienced a change of heart, offered themselves for Christian baptism and the fellowship of the Church, and have been received. The number baptised at the two stations are, at Salter's Hill, 138, and at Maldon, 85, making a total of 223, nearly as large a number has had been baptised in the nine previous years.

At a time when so many have been gathered into the Church, an analysis may not be uninteresting. There were 18 married couples; of other married persons, there were 37 men and 31 women; the partners of life of many of these were already members of the Church, and others are inquirers. There were two widows, and of persons in a single state of life, 51 are men, and 66 women. Ninety-four of the number have been prostrated, leaving 129, the larger proportion who had not thus been visited. The advantages of educa-

tion, when combined with the public services of the sanctuary, will be seen from the fact that 156 had been in day-schools, and 143 were Sunday scholars. There were also 14 Sunday-school teachers baptised. 141 can read the Scriptures, and 55 are able to write. Parental example and training have also had their influence. 140 of the new members now have or have had a father or mother, and in many instances both parents, who were members of a Christian Church. The age of 156 range from 14 to 25 years, the remaining 77 are above 25 years old. Of those baptised, there has been no occasion for the exercise of church discipline, except in two cases.

It was not to be expected, neither could it be desired, that the excitement should be continued, as to cause, as was the case in many instances, the common occupations of life to be suspended; but it is hoped that those recently admitted into the Church of Christ will make steady progress in religious attainments, and "be living epistles, known and read of all men."

The attendance upon the places of worship is not so great as in the early part of the year. Many who evidently were only awe-stricken have ceased to come to the House of God, or do not attend so regularly as they did during the period of excitement; but at the public services there is apparently great attention paid, and it is hoped that the good work is going on, and like leaven, is silently pervading the hearts of many.

During the year the Church has experienced the loss by death of two deacons, namely, Mr. Samuel Fiulayson, of Maldon, who died on the 15th Feb. He had been a member of the Church for a period of thirty-three years, having been baptised by Mr. Burchell in May, 1828. The other deacon, Mr. John Taylor, Latium Estate, had, through a protracted illness, been laid aside from active duties for a period of four years. In the cholera of 1850 and 1851 he made himself exceedingly useful in the midst of the ravages of that disease, which carried off one hundred people from the villages of that estate, by visiting the sick, administering medicine, and attending to the burial of the dead. He was baptised by Mr. Burchell in August, 1828, and died on the 25th Nov., 1861, and thus was a member of the Church for thirty-three years, excepting a short interval in which he communed with the Church at Spanish Town.

In consequence of the great increase to the Church, it was resolved at a church meeting that a special day of thanksgiving to God should be set apart for the great mercies bestowed in reviving His work in our midst. A meeting was accordingly held on Friday, the 1st of November, when a large number of members and several inquirers were present. An introductory address was given by the minister, in which he stated the duty of Christians and Christian Churches to give thanks for special mercies received. During the meeting, which was principally occupied with prayers and praises, two other addresses were given by the pastor, one to the old members, and the other to the new members of the Church, setting before them the duties devolving on them of attending, not only to their personal and relative matters, but also to those around them, that the unconverted may be brought under the influence of the gospel.

During the year, including the names on the books in 1860, the number of inquirers in the two districts enrolled was 984; of this number, 223 have been baptised, and united with the Church. The present number of inquirers is 648, leaving 113 to be accounted for. Of this number, 17 have left the district, 6 have left to join other societies, and 3 have died, the remaining 87 have been erased, some for immoral conduct, and others for neglect in attending the means of grace. Thus, it will be seen, that about one in eleven have relapsed, or, in other words, under nine per cent. of the number enrolled. It is expected that many now on the roll will ere long be prepared to follow the great example set by Jesus, and agreeably to His command, submit to the ordinance of Christian baptism.

The "APPEAL," printed specially for distribution in Jamaica by friends in Great Britain, was thankfully received by the Church. They were read by the inquirers and members' classes in the chapel at the usual monthly meeting, where the minister presided, and when necessary he commented on the contents

of this useful little periodical. About 500 persons connected with the congregation were recipients of this seasonable gift.

The amount of money allotted to the minister from the fund for the employment of Scripture readers was found very valuable, and is being economically employed. Suitable time and weather is chosen for a visitor to go into a particular district, and after a season the district is again visited. The visitors have worked well; several backsliders have been induced to seek a place again among the people of God; some persons have united themselves to the inquirers' classes, and several have entered the Sunday morning and evening schools. As a general rule the visits of the Scripture readers have been appreciated, and only in a few instances have they met with opposition, or even with an indifferent reception.

Perhaps it ought to have been mentioned that the week of prayer, in the beginning of the year, which was generally set apart by Christians, was observed by the Church and congregation, although not exactly in the same order as recommended. These meetings, with the other means of grace employed, have been graciously blessed by the Great Head of the Church.

An inquiry has recently been made as to the number of prayer meetings held in the class-houses during the week, and it is found there are twenty-three places where the classes meet. Forty-three prayer meetings are held in the morning of the day, and sixty-nine in the evening during the week; so that, independently of the Lord's-day services, there are 112 distinct prayer meetings held in the week in connexion with the Church. Surely the God that heareth prayer will answer, although not for much speaking, yet for the sake of His only begotten Son, the Lord Jesus Christ, and to fulfil His own promise, "that before they call, I will answer, and while they are yet speaking I will hear."

That the year upon which we now enter may be one in which the like blessings may be enjoyed, and that in greater abundance; we trust that the prayers of the Church are ascending to the Throne of Grace, and that God in mercy will pour out the gracious influence of His Holy Spirit, so that each member may wrestle earnestly in prayer, and cry—

"Baptise the nations; far and nigh  
The triumphs of the cross record;  
The name of Jesus glorify,  
Till every kindred call him Lord."

## MISSIONARY LIFE IN THE BAHAMAS.

BY THE REV. W. LITTLEWOOD.

WHEN I last wrote, I was on the eve of sailing for Long Island. I took passage in a small sloop, much too small for the rough weather often met in this treacherous ocean; but I am thankful to add that we had a quick and safe voyage. I commenced my travelling to the north end without delay. On the first Sabbath I met the people at the Cay settlement. Here we have our largest church and congregation on the island. It was known that I was to be there, and as the weather was fine, every one tried to be present. The Sabbath school I found numerously attended, and in good order; the congregation more than filled the chapel, and what with the earnest attention, the hearty signing, and cheering account given of this interesting station, I felt it good to be there. After the labours of the day, I proceeded to Brother E. Wilson's, about six miles from the chapel. I needed rest, but from some cause or other found none. The following day I had to be in the saddle nine hours, a long ride

without halting. Rest I anticipated would be sweet at night; but there were tormentors, which neither rested themselves nor allowed me to rest. My host was willing to oblige me with a mat on the cold terrace floor; but my long sickness from this cause, in that very house, made me cautious, and I proposed as a substitute putting the two tables in requisition, but finally had boxes placed together, on which I restlessly spent the night.

The next day it rained, and the people in large numbers were prevented from coming to meeting. To keep my arrangements with the Church at M'Kennings I had to leave in the afternoon. We walked a few miles with our saddles and saddle-bags on our shoulders, till the horses were brought to us. It was fatiguing, but we reached our destination before our friends had retired. We were expected, but all was darkness—darker inside the house than out. Kind salutations were passed, and all were seated. After waiting a reasonable time, I proposed to see our friends as well as hear them. Torches were then lit, and placed in an iron pot by the door outside. Refreshments were prepared, whilst I tried to sleep. Our good host spread a bed on rough boards, with their ends supported by chairs, which unfortunately gave way, and let me down to the ground suddenly in the night. Sleep, however, was a stranger, and I was fearful lest fever would hold me a prisoner for a time. Next day service was held in the chapel; the congregation was not large, but attentive. Oh, that the simple-hearted prayers offered may be answered!

We had now a long ride to the harbour, and on my way I spent some time with our excellent brethren, Wilson and Mears. Whilst I was here I suffered much bodily pain; but my engagements must if possible be met, and I continued to move on. The following Sabbath was spent at Great Harbour, and the services were extremely interesting, and I hope profitable.

On Monday, April 21st, we were at the south end, and met a large congregation at Morley Well; and on Wednesday I was able to leave in the government vessel for Long Cay.

I was sorry to find Brother Green had been unwell. He had through much weakness met the people twice every Sabbath. After seeing the elders, and hearing of the satisfactory state of the Church, it was proposed to ordain our brother to the ministry. We did so. The Rev. Thos. Romer, from Nassau, was there, and took part in the service. It was exceedingly interesting, a good feeling pervaded the meeting, and our brother is encouraged by the best wishes and earnest prayers of the pious.

Both at this station and throughout Long Island I have reason to hope well of the Churches. Our brethren are much respected, and are pious, diligent, and faithful. It is proposed to ordain Brother B. Mears when I next visit Long Island.

I have now to look in at Watling's Island, and then proceed to Nassau for my family, and hurry up to Inagua, where I hope to rest awhile. It is much required. The incessant voyaging, travelling, and hard fare on the islands weigh heavily on the constitution. Home has always its charms, but it never seemed more interesting to me than at the present.

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### DECEASE OF MR. ALEXANDER GUNNING.

WE have the sorrow to announce that our young brother, who so recently entered on the work of the Lord, in Jamaica, has been called away by the Master he delighted to serve. This event took place at Calabar on the 20th July, after scarcely more than fifteen months of labour in the sphere he had entered upon.



It was in early life that a wish to become a missionary took possession of his mind. As he grew in years, his affectionate character won the regard of all who knew him. On arriving at youth he chose the calling of a schoolmaster, and completed his studies at the Normal School at Homerton. Before going to the training college he had had considerable practice in teaching, and was happy in securing the prompt obedience and affection of the young under his care.

On leaving Homerton he became the master of a school at Snodland, near Rochester, where he won the esteem of his employers as a Christian and Christian teacher. Here he also married a lady engaged in a similar occupation. His school was flourishing, and he was useful.

Thinking that the Society might be in want of a teacher for some of its schools, and with the hope that his early desire for the Lord's service in foreign lands might thus be fulfilled, Mr. Gunning offered himself to the Committee. At this juncture the Committee were looking out for a tutor to take charge of the Normal School department in the Calabar Institution, Jamaica. His offer was accepted, and in the month of February, 1861, he and Mrs. Gunning sailed for their destination. They arrived in April, and Mr. Gunning immediately entered on his work with zeal and earnestness. He also freely gave his services to any other work, by which the welfare of the students of the Institution could be advanced. Besides the students of the Normal School, he undertook the supervision of a day school, containing about seventy children. At the annual examination held in December last, the progress of the students under his tuition was pronounced satisfactory, and the results afforded adequate testimony both to the diligence of the students and to the skill of the tutor.

This usefulness has suddenly been cut short by the hand of death. About a week before he complained a little, and Mr. East administered the usual fever medicines. The disease gave way to the treatment, but a doctor was sent for on Friday. He did not arrive till Sunday at mid-day, when the crisis had already come. Blisters and other measures were resorted to, and up to eight o'clock on Sunday morning the means employed produced the desired effect. Still the fever did not yield, and at length it assumed a malignant type, when all hope failed. At three p.m. all was over, and the servant of Christ fell asleep. The next day his remains were interred in the little cemetery behind the Institution, where already rest others who have preceded him to the mansions above.

The event is a painful one to the already overtaken head of the Institution, and Mr. East earnestly presses on the Committee the importance of speedily replacing the loss thus sustained. To the young widow the affliction is still greater; yet God is with her in her distress, and by His grace she sustains the stroke better than could have been anticipated. Yet, happy is he who, when the Lord cometh, is found faithfully fulfilling the duty to which he has been called.

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## A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(Continued from p. 123.)

5th. This morning we visited Mahāv-nagr and Sājah, where we preached Christ to many of the inhabitants. At Mahāv-nagr one Pundit wanted to display his knowledge and intelligence, by affirming that Krishna was superior to Jesus Christ, and therefore should be worshipped by all men. But our brother Bernard took him up, and soon showed him his ignorance and want of

understanding. At last the fellow could not utter a word, but stood there among the audience like a dumb idol, and nearly all the people were smiling at him. The other villagers gave ear to the things spoken, and many of them said that they were not worshipping Krishna and Ram, but Jesus Christ.

6th. Before breakfast we visited the Māngah bazaar, and having got a few of the villagers together, we began to converse with them about their sins and demerits, and about their present state and wretchedness. One of them, who was their Pundit, replied, "Yes, Sahib, we have heard something about Christ." Then we asked what were his opinions concerning him? He answered us rather sarcastically and said, "it is not very high." We asked him the reason of this; he made a reply, saying, "because he is not my God, and consequently I cannot cherish high opinions about him." Who is your god? we asked; he said, "Hunoomān," (the Monkey God); and you worship such a god as Hunoomān? was our question, "Yes," he said. Then we told him that Hunoomān was not the *true God*, for he was depraved and sinful, and mortal, and destitute of every quality essential to the Being of God; and therefore, that he ought not to be worshipped by any man. After this he uttered but few words, and kept silent; then we preached unto him and those who were present, Jesus Christ as the true God and the Saviour of the world. Having taken our morning meal, we left Māngah about 10 o'clock, and reached Dholpore about 2 o'clock in the afternoon. Having enjoyed a few biscuits and a glass of water, we went out to the bazaar, and in a very short time, a large number of people of every caste and description surrounded us, and began to listen attentively to our preaching. They appeared as if they had a certain liking for the news of the Cross, and we were much pleased with their serious and earnest attention, and many asked for tracts to read, which we cheerfully delivered unto them. We stopped here for another three days, and preached morning and evening in the two bazaars, and we can say that the people were not tired of us, neither were we tired of them. They continued to attend earnestly to the truths spoken, and seemed to relish the story about Jesus. True, the last evening we got a few oppositions from two or three of the chief Pundits of the city, but the people present were soon impressed by the fact, that the wisdom of their learned men, was but vanity and foolishness in the presence of God's truth.

10th. From Dholpore we went to Jari, where we had the pleasure of preaching Christ to about thirty Brahmins, who kindly welcomed us, and cheerfully sat down to hear what we had to say concerning Jesus and his religion. We spoke to them for nearly an hour, and all of them seemed to be satisfied with our discourse. Some of them came out manfully, and avowed in the presence of each other, that our religion was far better than theirs.

13th. Leaving Bambour we proceeded to Gwalior. We stayed here seven days. For five successive days we visited Leshkar, the royal city, and preached not to hundreds, but to thousands of its inhabitants, who listened to our message with the greatest attention, and received hundreds of tracts, which I know many of the people read. We were exceedingly pleased in this grand and wealthy city, because thousands of its people, day by day, crowded to us to hear the word of salvation. They earnestly attended to what was spoken, and avowed the reasonableness and the great importance of the truths we proclaimed. Many of them asked us to stay there with them, and to teach them more thoroughly concerning "this new doctrine." We also visited the old city of Gwalior and Chouni, where the Europeans are, and preached in the two bazaars "the wonderful works of God." We got here in the two places large congregations to hear us, and all seemed to be much pleased with our preaching.

22nd. Left Dāugaon early, and having arrived at Parghani, we stopped there for about an hour, and published unto the inhabitants "the glad tidings of great joy." The people hearing of our arrival there began to flock to us, and among them was the head man of the village, who enjoined them to sit down quietly, and listen to what we had to say. They instantly did so, and seemed rather anxious to know what kind of a message we would deliver unto them. Having

got them into this state of mind, we asked them if they ever heard anything about Jesus Christ, who came into the world to save men from sin and eternal pains? They seriously replied, "No, sir; we never heard a word about him." Then we began to tell them who he was, and what he did, and what he does for their welfare and happiness; and that it was their incumbent duty to love and worship him, and not to respect and adore the gods of India, which were made by their own brahmins and pundits for their own ease and gain. When we were thus addressing them, the chief man asked us, if what we said about their gods was true? We answered, yes; and said unto him, believe our words; you may depend upon it that your *devtas* are nothing more than the fancies and imaginations of what you call your learned men. They were amazed at such a doctrine, and did not know what to say, yet they seemed to feel the force of our statements. Indeed, some of them candidly expressed themselves, saying, "Sahib, your words are very sweet, and they melt our hearts;" and further, they said, "we will henceforth worship Jesus Christ, and abandon our own gods, for we believe they do not give us anything." In the evening we preached at Ammazan, where we got a fine congregation, good attention, and also a few opponents. In this crowd were many Pundits, who listened to us with all their might, that they may victoriously attack us at last. When we were about closing our discourse, they began to question us about the *essence* of God, and about the *nature* of man's soul; and a short discussion ensued, which ended in the Pundit's total defeat. The people here seem to have a taste for the "good news," and they give heed to the word. Because it was Sunday, we stayed in the place for the following day, and again preached in the village, where we got good attendance, good attention, and not one opposition. The villagers to-day received some tracts, and some of them were anxious to know what was written in them. Many Pundits and Brahmins were present to-day as well as yesterday, but the principal Pundit, who was defeated the day before, did not attend, for, as the people said, 'he was afraid of the Padre Sahibs.' We were rather pleased by the inhabitants of this village, because most of them appeared as if they had a liking for the things spoken.

26th. Left Bangra, published the word at Camsera, Ishiriga, Lallahyr, and Parhati, where we were kindly received. Many of the inhabitants of the aforementioned villages were glad to hear us speak of the way of life. As we were declaring unto them that Jesus Christ suffered and died in their stead, and for their salvation, they were astonished; and some of them said, "he must have been very kind and merciful before he could have done such things for us." "Yes," we replied, "he is gracious, and he wants to save you from eternal misery." They delighted in the good news, and promised us that they would henceforth worship Jesus.

27th. Having reached Attari, we went out into the village, and made known Jesus as their true and infallible Saviour. One or two Brahmins raised a few objections concerning the *nature* and *consequences* of sin. They wanted to prove that sin in them was unconformity to the laws of their own religion, and that sin in us was our want of conformity to the laws of our religion; also, they tried to make out that every sin, according to its demerits, is actually punished in this life, and that nothing awaits their souls beyond the tomb but perfect joy and happiness; or, as they express themselves, "*identification with God.*" We had a long disquisition with them about these topics, and the other people listened very attentively,

(To be continued.)

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## MISSIONARY MOVEMENTS.

HOWRAH.—The health of Mr. Morgan has so far improved, that he has been able to resume his preaching in the chapel. There is much hope that he may yet regain his former strength.

**SEWRY.**—Mr. Ellis has baptized the brother of our native preacher Bolaram. He has had to endure much sorrow for Christ's sake, by which his sincerity has been tried. Mr. Ellis hopes to spend part of the year at Cutwa, and proposes to establish several substations in the district, as means become available, as well as suitable native helpers. He reports that Mr. Rouse has made rapid advance in his acquisition of Bengali, and has commenced to speak a little in the bazaar.

Writing from the same station, our venerable missionary Mr. Williamson, reports, that during the late cold season, he had visited about 100 villages, eleven markets, and one fair. In the smaller villages, two discourses on an average, were delivered; in the larger, where he and his native preachers stayed from two days to a week, several addresses were given in various parts of them. At the mela, or fair, eight days were spent. The brethren were much encouraged by the remarks of their auditors, and especially by some Sonthal villages, through which they passed. Since the mutiny, the privilege of preaching to the prisoners in the jail, has been withdrawn by the local authorities. *Why*, it is difficult to say.

**BENARES.**—Although in the beginning of the year, the 19th Regiment left for Lahore, the English service conducted by Mr. Parsons, continues crowded. A more commodious chapel is being built, in a better situation, the residents of the station supplying more than half the cost.

**AGRA.**—Two soldiers were baptized, on Sunday evening, the 29th June, and several others are inquiring after the way of life. The native congregation has somewhat declined, although there is much attention given to the word preached in the bazaars.

**DELHI.**—On the 3rd May, Mr. Evans had the pleasure of baptizing three soldiers. There are more enquirers, both among the natives and Europeans. The theological school is also doing well. The students houses are ready, and in a month or two, Mr. Evans expected to have the whole in full operation. The erection of the new chapel it was intended to commence immediately after the rains. The authorities in Delhi, had forbidden preaching at the city kotwali, or police office, but on reference to Sir Robert Montgomery, the Lieutenant Governor, permission was freely given.

**CEYLON.**—We regret to say, that our esteemed missionary, the Rev. J. Allen has been suffering much in health, so as at one time to give rise to serious apprehensions as to the issue. Later advices announce a decided improvement; but the help that will be rendered by Messrs. Pigott and Waldock, now on their way, is most urgently needed. The version of the New Testament, by Mr. Carter, is finished at press, and only awaits binding for immediate distribution. "It is matter of joy to me," says Mr. Allen, "that we have now a New Testament that we can read with pleasure and profit." There have been a few additions to the churches, which lie scattered in the jungles.

**FRANCE, MORLAIX.**—Mr. Jenkins reports that the Bible Society, has resolved on printing two new editions of his Breton New Testament. He had paid a visit to Angers, and taken part at the opening of Mr. Robineau's Chapel. It is a very neat structure, and will hold 300 people. It also contains a baptistery.

**BEUZEVAL.**—Mr. and Mrs. Bouhon have been staying at this place, to the great improvement of their impaired health. They will shortly proceed to Brittany, to co-operate with Mr. Jenkins. In connection with a converted Roman Catholic gentlemen, divine worship was instituted and regularly carried on. The priests of this district, are said to be addicted to card-playing; one makes it his sole recreation after Sunday mass.

**BAHAMAS.**—At Nassau 32 persons were baptized on the 1st of June, and several inquirers await examination. Mr. Davey has also visited the island of Grand Bahama. He found several matters requiring attention, and that both the churches and schools were not in so flourishing a condition as he could wish. The island, though large, has very little cultivable soil; so that the people chiefly gain a living by fishing, and gathering sponges.

JAMAICA, FALMOUTH.—Mr. Lea reports that his labours in this important town meet with much acceptance. The Day and Sunday Schools are prospering; the want of funds, however, prevents the establishment of others in places where they are much wanted.

PORT MARIA.—Mr. Sibley of Gurney's Mount has accepted an unanimous invitation of the church to succeed his late father-in-law, Mr. Day, as pastor.

TRINIDAD, SAN FERNANDO.—Mr. Gamble informs us that he has made a commencement towards the erection of the proposed chapel. A good friend has given the stone for the foundation. During the rains he has occupied his time with visiting the houses of the people, and distributing French and English tracts among them. Many interesting conversations have sprung out of these visits on the doctrines of the Church of Rome.

WEST AFRICA—VICTORIA.—Mr. Pinnock reports that his school is prospering; but that he very much needs a supply of school books and English Bibles. Preaching is regularly carried on among the natives of the region round about. Mr. Smith has been staying at Victoria for a few weeks for the improvement of his health.

JOHN AQUA'S TOWN.—Mrs. Sturgeon was married on the 30th May to Mr. Diboll, the day after her arrival, as announced in our last. Miss Diboll is conducting a school at this new station, which contains from thirty to forty children. The attendance of the people, both at public and family worship, is very irregular; but some exhibit much interest. Mr. Diboll preached at Dido's town for the first time, where a school is much desired. At six other places the same request was urged.

FERNANDO PO.—Mrs. Sturgeon paid a short visit to many of her old friends in Clarence on her way to Cameroons. She was received with the fondest expressions of pleasure. It appears that many of the people meet privately and exhort one another; they have also a class meeting in the week. Mrs. Johnson has a school of 37 children, and even some of the Spaniards seem to be inquiring after the truth. Disease and death have severely afflicted the band of priests and nuns, so that very few remain to interfere with the people.

SOUTH AFRICA—PORT ELIZABETH.—Mr. Adams writes on the 16th June to announce his safe arrival on the 12th of that month, after a long and rough passage of 90 days. He has been very cordially received by the people, and looks forward very hopefully to the success of his labours under the blessing of God.

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## FAREWELL MISSIONARY SERVICE.

THIS very interesting service was held, as proposed, at Freemasons' Hall, on the 11th August. The missionary friends present and about to depart were the Rev. J. Wenger, the Rev. L. F. and Mrs. Kalberer, Rev. F. and Mrs. Supper, Rev. E. Edwards, and Rev. W. Etherington. The chair was occupied, in the absence of Sir Morton Peto, through domestic circumstances, by W. H. Watson, Esq. After prayer was offered by the Rev. S. Green, and an address from the Chairman, Mr. Underhill introduced the missionaries to the meeting, giving a slight sketch of their spheres of labour. The Rev. W. G. Lewis then made a few suitable remarks on the nature of the missionary life. The Rev. J. Wenger, on behalf of the senior brethren, and the Rev. W. Etherington for the junior ones, expressed their views on proceeding to the field of labour. A very interesting address followed from the Rev. H. Wilkinson, late of the Orissa mission, to which place two General Baptist brethren are going by the same ship. The Rev. J. E. Giles made some very suitable remarks to the missionaries, especially urging upon them, as a ground both of hope and strength for duty, that it was the work of God in which they were about to engage. The meeting was closed by prayer, offered by the Rev. F. Trestrail.

The address of Mr. Wenger was so interesting, and contained so many valuable statements, that we venture to give it in full to our readers. His long experience, devoted life, and scrupulous judgment, also give peculiar value to his views. He said that they had been rightly informed that the work in which he had been personally engaged had been chiefly that of preparing the Scriptures and tracts for circulation in the provinces of India. He had, however, frequently addressed both the Hindoos and the Mahomedans, and had for many years been pastor of a native church—sometimes of more than one at a time, as unfortunately owing to the paucity of missionaries they were frequently obliged to become pluralists. When native churches were formed they required so much thought and attention, that the missionary who had charge of them found it almost impossible to devote much of his time to preaching the Gospel to the heathen and Mahomedans. It was indeed one of the great problems of Christian work in India, how to superintend the churches in their earlier stages so as not to circumscribe the labours of the missionaries among the heathen. It might be said that the proper plan was to train native teachers to become pastors of churches, and this they were endeavouring to do as far as possible; but the care of churches could not be entrusted wholly to new converts. There was now a considerable number of native evangelists engaged in preaching the Gospel. It was now nearly a quarter of a century since he had left England for the first time to preach the gospel in India, and so far from returning reluctantly to the scene of his former labours, he could truly say that he had never felt more out of place than during the last two or three months, in which, owing to his want of speaking power, he had been prevented from engaging in preaching. He longed to go back to the sphere in which he had spent so large a portion of his life. It was quite true they had difficulties to encounter and sacrifices to make, especially those missionaries who went into the more remote districts, far away from all the comforts of civilised life, but he did not regret those hardships, neither did he count his life precious, so that he might finish the work which God had given him to do. He had had abundant reasons to be encouraged. The Bengali translation of the Scriptures, though by no means so perfect as some kind friends thought it was, was yet adapted to be a lamp to their feet and a light to their path, to guide them into the way of peace. In most of the missionary stations the native Christian women distinguished themselves from their heathen neighbours by their superior intelligence and general moral character. So remarkable was this, that a traveller could almost tell when he approached a Christian village from the intelligent and correct manner in which the women spoke. They acquired this through the education they received at the missionary schools. Amongst the Hindoos there had been for ages a firm conviction that it was most dangerous for females to be taught to read. They had instances in the mission school, however, of young persons of twelve or fourteen years of age acquiring the art of reading the New Testament in three months, showing the kind of intellect possessed by the youth of India, and the importance of leading the possessors of such a talent to a knowledge of the true religion, that their influence might be sanctified to the everlasting good of their neighbours. He was happy to say that they had now a Christian literature in India, amongst which were translations of the Bible, the "Pilgrim's Progress," the "Dairyman's Daughter," and other well-known publications. He was happy to say that, within the last ten years, the quantity of Christian native literature had considerably increased, as well as the number of members in connection with the mission churches, who now exceeded a thousand. They had reasons, not only as Christians, but as philanthropists, to wish success to the Gospel in India. Ten years ago, in the course of one of the fearful storms which occurred in Bengal about once in eight or ten years, a steamer, towing a passenger boat towards Calcutta, was driven by the force of the wind and waves on to the shore in the midst of the jungle. The captain in great perplexity sent two of the officers to find out the way by land, in order to send assistance. The officers proceeded for a long distance, encountering great difficulties, and at length came to a village where they sought to obtain food and a guide, but could obtain neither; the people of

the village scarcely indicating in the most vague manner in what direction Calcutta was situated. After proceeding for some distance they fortunately came to a village which contained a number of christian families, and they inquired for the house of the native teacher. There they obtained food and a night's lodging, and afterwards a guide. In all probability the two young officers would have perished if it had not been for fortunately coming upon the Christian village—and not only they, but the passengers and crew of the steamer and boat, as they had but little food on board, and were far from assistance. This simple fact showed the contrast between heathenism and Christianity, and furnished a melancholy illustration of the truth that the dark places of the earth were full of the habitations of cruelty. He trusted that the friends who were present at that meeting would continue to take a very lively interest in India. In the province of Bengal, with its thirty-five millions of inhabitants, the Baptist Missionary Society had barely twenty missionaries, whilst those of all other denominations put together did not exceed thirty. What would be thought of London, with scarcely three millions of people, if it had only fifty ministers, and yet the hindrances to the Gospel in India were fearful as compared with London. They had now, however, liberty to preach the Gospel everywhere under British protection; and he hoped, therefore, that British Christians would exert themselves to bring about the conversion of the land to the religion of Jesus Christ!

On the following day, amid many farewells and prayers, the brethren went on board the "Shannon," and at daylight on Wednesday, the 13th, the ship proceeded to sea. From letters dated the 16th, we learn that the vessel had only reached the Isle of Wight, the weather having been very calm and the wind low. They hoped the next day to part with the pilot. All were well. May He who holds the winds and waves in the hollow of His hand waft them in safety to their "desired haven."

Before these lines reach our reader's eye, it is also expected that the Rev. F. and Mrs. Waldock will be on their way to Ceylon. Their ship, the "Percy Douglas," sails from Cardiff in the last days of August.

#### LINES COMPOSED ON THE DEPARTURE OF THE MISSIONARIES.

"Go, teach all nations," Jesus said;  
And now, 'midst sounds of strife,  
Of agony, and woe, arise,  
Cries for the bread of life.

We hear, and send our brethren forth  
To India's starving race,  
To give the hungry heav'nly food,  
The thirsty streams of grace.

Blest work! no work on earth so grand,  
So noble, so divine;  
When Time expires, that work shall still  
With lasting glory shine.

For this, dear brethren, now we part,  
Part for a few short years;  
We grasp the hand, and say, "Farewell,"  
With mingled smiles and tears.

But is it parting? for it binds  
More closely heart to heart;  
Our spirits mingle into one,  
Our bodies only part.

We're bound together by a chain  
Of golden links of love,  
Made by and pendant from the hand  
Of our great God above.

Filled with one faith, one love, one hope,  
O God! we seek Thy face;  
Go with our brethren to their work,  
Sustain them by Thy grace.

O Father! keep them in Thy love,  
And give to each success;  
The idols utterly destroy,  
And ev'ry nation bless.

For this, we agonize in prayer,  
We most intensely long;  
Let all the people praise Thee, Lord,  
In an eternal song.

CONTRIBUTIONS,

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W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

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	son, Beththephil ..	5 0 0		

Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for Baptist Churches in France, per Mrs. W. Morgan, Birmingham.

£ s. d.	£ s. d.
A Friend .....	A Friend at Stratford on Avon.....
Mr. W. J. B. Holmden .....	0 10 0
Part proceeds of Bazaar by Mrs. Sturge's	
Children .....	8 10 0
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# THE MISSIONARY HERALD.

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## · THE MISSIONS OF THE LONDON MISSIONARY SOCIETY.

THERE are few missions more important, or productive of greater results, than those sustained by the Independent churches of this country. Their field of labour embraces the South Seas, the West Indies, South Africa, Madagascar, China, with Northern and Southern India, in all of which localities Christian churches have been formed, and various forms of heathenism encountered and overthrown. Their numerous stations are occupied by not fewer than one hundred and seventy missionaries, of whom twenty-seven are new labourers added during last year. This noble band of Christian evangelists embraces not only ordained Europeans, but also several medical missionaries, schoolmasters, and a few natives, who have been specially separated to the work of God. The catechists, native preachers, teachers, and schoolmasters, are said to number at least eight hundred persons, and the converts in church fellowship, steadily communing at the Lord's table, approach twenty-four thousand.

For the maintenance of their widely-extended operations, the home income of the London Missionary Society was last year £59,135. At the mission stations themselves was raised and nearly expended the sum of £15,062. Special appeals on behalf of the missions in India, China, and Madagascar added a further sum of £5,378 to the funds, so that the entire receipts were £79,576. The entire cost of the missions amounted to £77,935.

If now we turn to the various spheres of labour, we shall learn much to encourage the churches of Christ in their warfare with Paganism. Polynesia first drew the attention of the Directors, and thither its earliest missionaries were sent. From Tahiti the work of God has spread to many other islands, so that at the present time the numerous islands comprised in the Society, Georgian, Hervey, Samoan, and Loyalty groups, are covered with Christian churches, and from nearly all of them idolatry is banished, and their idols are overthrown. Tahiti has had to endure, since its evangelization, an invasion of priests from Rome, under the Protectorate of France. Every effort has been made to destroy the fruits of missionary effort. "A few, very few," says the Report, "and those not distinguished by intelligence or reputation, have yielded to seduction;" but the number of members in the Protestant churches of the island is greater by one-third than it was when Popery was first forced upon the Queen and her people. They amount to nearly two thousand four hundred. The moral results of the Protectorate on the unconverted masses are, however, most deplorable, "and iniquity abounds."

In the island of Rarotonga, a revival of great interest is reported to have taken place. Multitudes have shaken off the fetters of sin, and been

admitted to the fellowship of the church. In Samoa, the mission churches, amid many examples of infirmity and defects which mark a people recently rescued from paganism, present many striking illustrations of re-  
newing and redeeming grace, while their liberality affords an instructive pattern of Christian zeal.

On Savage Island, the ferocity of whose inhabitants may be found described in the voyages of Captain Cook, a most gratifying change has taken place. Now the inhabitants are clothed, and addicted to industrious pursuits. They have built five chapels, one large enough to hold 1100 people. Except in the doors, there is not a nail in the buildings, all is firmly tied together with thongs called cinnet. The origin of this transformation was the conversion of a youth who had been brought to Samoa. He heard of Christ, and believed. Impelled by love to his countrymen, he returned to his dark home, accompanied by native teachers from Samoa. On the arrival of the missionaries, they found already a Christian people, prepared to receive further instruction, and waiting for the translation of the Word of God which the missionaries propose to execute.

Ninety-three Christian churches in these once savage islands testify to the power of the grace of God, embracing ten thousand persons who have openly put on Christ. The Christian culture of the general population is carried forward in 294 schools, containing nearly 15,000 scholars. In the three institutions for theological instruction, 115 young men are being trained for future service in the church, while in nearly all cases these native brethren become the most efficient pioneers in spreading the gospel in new fields, and in preparing the way for the more instructed teacher sent by the Society from home.

We next notice the Society's missions in the West Indies. These are found in Demerara, Berbice, and Jamaica, and they contain the following number of churches and communicants:—

Demerara,	11 churches and	1894 communicants.
Berbice,	13 do.,	1496 do.
Jamaica,	17 do.,	2188 do.

Several churches in the first two places have attained the ability and the honour of self-support, and now sustain to the Society a filial relation rather than that of beneficiaries and dependants. In Jamaica the churches participated in the revival movement. The discretion of the pastors for the most part checked the evils arising from extravagance and disorder, while many have been gathered into the fold who give decided proofs of sincerity and true conversion. It may be interesting to state that of £3,699, which was the cost of the Jamaica mission, only £818 were drawn on the home treasury.

In South Africa the Society reports the existence of thirty-one churches, with 4,798 communicants. Eleven of these churches are found beyond the colony of the Cape of Good Hope, the missionaries labouring among Hottentots, Kaffirs, Griquas, and Bechuanas. Within the colony nearly all the churches support their own pastors. The veteran Moffat continues to labour unweariedly among the aborigines at Kuruman, and that with very encouraging success. He has the joy of seeing his desires for the communication of the gospel to the Matabele accomplished by brethren specially set apart for that work.

In China, in Hong Kong, in the cities of Canton, Amoy, and Shanghai, the missionaries have continued to labour with zeal and assiduity, though in the last place often interrupted by the operations of war. Dr. Lockhart has penetrated to Peking, and gathered around him multitudes of sick, to whom he administers with medicine instruction in the word of life. A new mission has also been commenced at Hankow, 730 miles to the north of Shanghai, a very populous city, and a great emporium of commerce. Tientsin also has been occupied, and first-fruits have been gathered in to the fold of Christ. At Poklo the native church has passed through the baptism of persecution; one of the members, the venerable Chea, met with a violent death. In the six churches which have been formed by the labours of the missionaries in the above places, there are found 637 communicants.

In India the Society has been honoured to gather twenty-nine churches, with a total of 1,872 members. Of these, twenty-three are found in Southern India. The most interesting fact recorded of last year, is the ordination of three native evangelists in Calcutta, the fruit of the Institution at Bhowanipore. One of them has undertaken the pastorate of the native church, the members undertaking to pay his salary. Thirty-six schools in Northern India, with 2,271 scholars, and in Southern India 274 schools, with 11,357 scholars, are the Society's contribution to the mental elevation of the Hindu people. They have this advantage over the Government schools, that in them all the children are led to the knowledge of Christ, at the same time that their instruction destroys their faith in their idols. We note it as a most interesting fact in the history of these Indian missions, that the churches in the South have contributed £600 last year to the cause of God, an amount which aforetime would have been thought incredible.

Space cannot be afforded to detail the very gratifying change which has come over the persecuted Christians at Madagascar. The death of the Queen, and the ascent to the throne of her son, a prince who has for years shown himself most favourable to the gospel, if not actually himself a believer, have again opened the way for missionary labour, while the oppressed servants of Christ now enjoy that liberty for which they have so long sighed. For fifteen years the missionaries laboured before their expulsion by the Queen in 1833, during which time two large congregations were formed in the capital, and nearly 200 persons were admitted to Christian fellowship; schools and printing presses distributed a knowledge of the word of God; and, above all, the Scriptures were translated and printed in the native language, before the hour of darkness fell upon them. During the persecution that followed, thousands suffered poverty and death, or were sold into slavery, rather than deny Christ. In the midst of the fire the bush remained unconsumed, so that with the dawn of liberty it is found that the believers in Christ are many more than when the tribulation began.

On his accession to the throne, the new King, Radama II., reversed the policy of his mother. Already he has opened communications with England and France, and thrown wide the door for missionary exertion. The Society has wisely taken immediate advantage of this providential change. They have sent Mr. Ellis to prepare the way, and a hearty welcome has been given to him by the King and by the people of every class.

Since the departure of Mr. Ellis, six devoted young men have been elected for the work, and are now on their way. They hope to reach their destination by the anniversary of the King's accession. They take with them a printing press and a supply of type. The vessel is also stored with ten thousand copies of the New Testament, and with other works suitable for the instruction of the people. We will close our brief account of this deeply interesting event in the striking words of the Report :—

“Who can review the history of the Church in Madagascar without adoring gratitude to God, who granted to His suffering saints, through the prolonged course of their heavy sorrows, grace to glorify His name by their humble confidence and dauntless courage? His strength was made perfect in their weakness; and, when they passed through the deep floods and the devouring flames, His presence was their stay, and His love their song. The more they were oppressed, the more they multiplied; the two hundred believers, with which the persecuting reign of the late Queen commenced, had increased more than tenfold when the persecutor died. The Church in Madagascar supplies an additional chapter to the Book of Martyrs, and affords us delightful and conclusive proof that the truth which our missionaries teach, is the same Divine truth, and attended by the same Almighty grace, as that which constrained myriads in the primitive age to take joyfully the spoiling of their goods, and to lay down their lives for the sake of the Lord Jesus.”

We wish our brethren the most complete success in their work of faith and labours of love, and trust that for years to come they may continue to enjoy the marked approval and blessing of God in all their efforts for the extension of Christ's glorious reign.

## A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(Continued from our last.)

28th. At Calpee also, we were favoured with the presence of a large number of people, who attentively listened to our preaching, and manifested good feelings towards the truths spoken. We visited this bazaar five times. To whatever street or lane we would go, crowds of people would follow us, and give earnest attention to the doctrine of the cross. One evening, as we were preaching Christ crucified as the only Saviour of the world, a poor grey-headed Hindoo began to melt under the word; he cried, and we could see his tears trickling down over his wrinkled cheeks. After we finished our discourse, he came to us, and in a deep but melting tone, said, “Sahib, I believe what you have preached here this evening is true, and henceforth I will love and worship Jesus Christ, for I am persuaded that he is the true Saviour.” One Mahometan Mahajan (great man) sent his *Chuprasi* to us, asking us to pay him a visit before we would leave the place, that he might know something concerning the religion which we preached. We immediately went, and had a good conversa-

tion with him on the subject. Many other wealthy Mahometans came in at the time and joined us in the talk. The Mahajan and others present asked us many questions respecting Christ and his religion, which my brother Bernard took up, and answered to their satisfaction.

4th. At Barah we met a Pundit of the name of Bodrideen, who cherished a very high opinion of the Gospel of Jesus. He told us that he had read over the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of divine truth. We had a long conversation with him about the book, and its Author, and he candidly avowed that he believed Jesus Christ to be the Son of God, and the sole Redeemer of the world. He also said that the only thing which obstructed him from making a public profession of Christ's religion was the dread of his family and his other relations. Though he believed that the Bible was the true revealed will of God, and the only guide to eternal happiness, "yet," he said, "I have not the courage as yet to break my caste, and expose myself to the frowns and ill-treatment of my parents and my own family." We told him that he ought to fear God more than friends and relations, because He was "able to destroy both soul and body in hell," and that to lose eternal happiness for the smiles of a few days was very foolish and unwise on his part. This he confessed, but declared the second time that he had not then the heart to bear the persecutions of his family and others. We advised him to pray to God for aid and determination of mind, and He would certainly hear his prayers, and give him the necessary blessing. He promised to do that, and we departed, bidding him our adieu.

11th. At Kalpoora, the chief man, or landlord, calmly asked us many questions concerning sin,—its nature, its consequences, the manner of its entering into the world, and also respecting the way in which God saves men from it. Hearing him giving such important questions, we asked him if he ever heard anything about these subjects, or if he read the testimony of the Word of God concerning them. He said, "No, I cannot read, neither did I hear anything about them." We asked him again, "How did you come to think of such things, if you never heard any Padre Sahib, or some other Sahib, describing them, or if you did not read something about them?" He answered, saying, "I know that there is such a thing as sin in the world, and that this sin must have had a beginning, and must have entered into the world some way or other; and," he continued, "inasmuch as God loves the happiness of His creatures, He must have appointed some way by which we may be saved. Now," said he, the second time, "please to explain these things to me, that I may know something about them." We gladly complied with his request, and did our best to expound unto him and his companions these momentous doctrines. The landlord told us, "I liked your preaching, and now I know the way through which I may be saved from sin, and obtain happiness in another world." We were exceedingly pleased with the conduct and feelings of these people on this occasion.

14th. To day we reached Chupramon, and published the Gospel to the inhabitants of this village. It was a market-day here, and we had the pleasure of making known the Saviour to hundreds of people who came to hear us. One Brahmin declared that he was very much dissatisfied with both Hindooism and Mahometanism, but that he liked Christianity; "for," said he, "it is more reasonable and purer than either of them."

20th. We advanced from Ferozabad to Elmadpoor, when we preached to a large and attentive congregation, many of whom seemed to be glad to have the opportunity of hearing the Gospel.

On the 23rd I reached Chitourah, when my old sincere brother, Thakurdas, and myself held a little meeting at my house to thank and praise God for permitting us once more to enjoy the company of each other, and for preserving us in our health and strength, and from dangers and foes, during the time of our separation.

## THE GOSPEL IN BACKERGUNGE.

BY THE REV. J. C. PAGE.

We were joyfully welcomed home again by the dear people, and received many proofs of their continued love and remembrance of us. After going through several of the stations with Mr. Martin, (and in part with Mr. Reed), my wife and I settled down at Rajapore. You remember the place? It was the first place you stayed at after coming North from Barisaul, and from which you walked with us to Chhobikarpore, &c. Here we have taken up our residence for a time. The upper room of the house we have turned into bedroom and sitting room, 11 ft. sq. each room; below we have worship with the people, and meet our numerous native visitors. And really we are quite content. The only objection to the house is that the locality is not the most healthy, and the house itself is made of perishable stuff. However, it will do for us till something better turn up. One thing my wife and I are determined on, that is, if we can get a substantial little place on the river side, to live quite among the natives, as close to the stations as possible, and have nothing to distract us from our work. During March, April, and May, I have baptized sixty-two persons. None of them has been admitted into the church without a close examination as to his knowledge, and a fair testimony as to his conduct. The case of some of these heathens is interesting. Here is one. In the village of Koligaon there is a man named Joy Kishto. This man was the chief singer in the place, a chandal, but yet a staunch Hindoo. Wherever the praises of the wicked Krishna were to be sung, there assuredly appeared Joy Kishto. Time rolled on, and Joy Kishto sang on. By and bye, he was attracted to our little chapel by the singing there. "Let us hear how these Christians sing," he said. He listened, and came again, and again. The tunes pleased him, the sentiment of the Christian hymns he could not understand. He became a constant attendant. Every day when he could spare the time, (and you know that Bengalees are not stingy in this particular) he was to be found sitting with the Christian people in the humble chapel. Now he commenced paying attention to what was read and said by the native preacher Sookhiram. He was much interested in O. T. narratives, and frequently used to go in the evening to the house of one of the most intelligent converts and ask questions, and have the whole story of Daniel, Jonah, Shadrach, Meshach, and Abednego, Noah, and others repeated to him. He has been known thus questioning and listening, to sit up the greater part of the night. By and bye, the story of Christ's sufferings and death engrossed his attention. There was no narrative like this, he thought. The death of Christ appeared to him most solemn, affecting, wonderful. At times he could think of nothing else. One day he went to a young native preacher who was on a visit to Koligaon, and who could (he learned) write verses, and begged him to write a hymn for him on the death of Christ; "I have a tune for the hymn," he added. He got his wish, took away his new hymn, and was heard to sing scarcely anything else. Another day, he applied to another preacher who also dabbles in verse (are we not becoming poets!) and from him obtained a second hymn; subject, the death of Christ. And now Joy Kishto seemed happy, and never happier than when he was singing how Christ loved us and died for us. At this time he was known to pray at home, and to urge on his wife's attention the subject which had taken so deep a hold on his own heart. And if any Brahmin or religious teacher, Mohammedan or Hindoo, of any kind, came into the village, Joy Kishto was seen hurrying off to the Christian teacher. And bring the teacher he would, to confute the Mohammedan or Hindoo, and speak of Christ and his death.

These indications of a change of heart, and of faith in Christ were not seen at once. They extended over a period of four or five years. All this time Joy Kishto seemed coming to the truth. The converts urged him to make a profession. He told them that he was waiting for me, that he wished to bring others with him.

Well, the second day of our meetings at Rajapore, just on our return, Joy Kishto was true to his promise. No sooner had he heard we were back, than away he came with the native preacher of Koligaon, and a Hindoo neighbour whom he had persuaded to follow him. He had to tear himself away, however, from his wife, who did all she could to oppose him. But Joy Kishto by faith now saw Christ upon the cross : who shall detain him from falling down before the crucified one? He was introduced to me as the new Christian. I put my hand on his shoulder and said "Will you be a Christian, Joy Kishto? I am so glad!" He replied "I waited for you, Sir; here I am now, caste is gone, I am a Christian, and here is a neighbour of mine." I said all I could to encourage him, and promised to go to his village as soon as possible. It was not till the beginning of May that I got to Koligaon, and it was with a kind of holy delight I heard Joy Kishto speak of the Saviour, and it was with real satisfaction I baptized him and his neighbour Bhasaram, and several others. I don't like changing names, but really I was under a strong temptation to change this good brother's: Joy Kishto means "Victory to Krishna," I would my brother were now named "Joy Khristo" "Victory to Christ!"

There are a few others of whom I might write some particulars, but I had rather not be in a hurry. It is well to wait until they are tried a little. We shall I believe have many more baptisms ere the year is out. There are more candidates in several of the stations, amongst which, it is worthy of remark, Chhobikarpore receives the greatest increase. Old faithful Shoron continues diligent as ever, and the Lord prospers him in all things.

We still continue to get people throwing off caste, and entering our chapels and calling themselves christians. Our congregations still increase, and I cannot but hope they will be doubled before a very long time, for there is decidedly a stir among the heathen. Many had been looking for my return, and there appears to need just a little encouragement to induce them to come out and join us. Two months and a half ago a deputation of intelligent chandals, representing eight villages, on the late Baboo Ram Roton's estates, came to me with a letter from those who sent them, wherein it was stated that these villages "were willing to embrace the christian religion," but they begged my protection, as they were sure of being persecuted. Just before I came away I had an interview with some of these people, and do believe that something will result hopeful and encouraging. Of course we shall have persecution, a few cases in Court, and a noise, but for these I am prepared.

We have got amongst our people a good number of missionary boxes which I brought from the Mission house in London, on purpose to use out here. People bring their pice and their annas also. The other day a poor member of the Koligaon church brought and filled in the box a rupee's worth of pice and half pice, which he had been long saving up. "Let them all go in," he said. Every Sabbath, at both services, the subscription box in all the stations is placed before the preacher, and every one has the opportunity of bringing and putting in something. And the boxes are not empty. I shall persevere in this matter, say what people will.

My dear sir, I do not forget you and all your kindnesses; nor England and the happy days spent there; nor the christian friends who so refreshed the stranger among them; nor the Committee whose generous treatment makes the Society dear to me. A thousand blessings on you all.

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## INDIA NOT YET EVANGELIZED.

BY THE REV. THOS. SAMPSON.

We have been trying for some years past to spend a portion of the year in itinerating in the district. Our preachers are engaged daily, morning and evening, in preaching at the different stations in Serampore and the neighbour-

hood. In the cold weather of 1860—61 they went on a tour inland. Starting from Serampore they went almost in a straight line across the Zillah Hooghly. They penetrated about fifty miles inland, branching off from the main line in various directions, and preaching in every village to which they came. This year they have spent the months of Feb. and March in a similar visit, but they crossed over the river and went through the district on the opposite side. They went through a very considerable extent of country. Following the course of the principal stream, they occasionally left the boat and went inland for two or three days—returning to the boat and resuming their journey. On neither occasion did they go farther from Serampore than sixty or at the most seventy miles. Everywhere they report they were gladly received. But perhaps you will scarcely believe it that within so short a distance from the place which was so long the head-quarters of the mission, and from which so many have been sent out to preach the Gospel, they found village after village where the name of Christ had never been preached. So far as they could gather from the enquiries they made, they were the first who had ever told the people there of the love of God in Christ. The mere fact is one that speaks volumes about the want of labourers in India.

It sometimes strikes me that the churches at home need to be reminded that India is not yet evangelized! I remember when a child reading the missionary reports, hearing of the preaching in so many places, the eagerness of the people to hear the word, and the number of conversions. I remember when I heard these things that I used to fear the whole of the work would be done before I was old enough to go out and help. The generation that were children then are the men and women of the present time, and if they had the same feeling as I had when a child, it no doubt has grown with their growth and strengthened with their strength, and as they have not been brought face to face with heathenism to see what it really is, it is probable that they believe that idolatry is almost at an end. Many circumstances too would tend to strengthen such a conviction as this. It is undeniable that christianity has made progress. Directly and indirectly large blessings have followed the preaching of Christ's gospel; upon this progress the friends of missions delight to dwell. The number of converts, their consistent steadfastness in the midst of persecution of no ordinary kind, the willingness of the people to receive tracts and to listen to the preachers, the evident loosening, at any rate in our large towns, of the bonds of caste, the spread of English education and of western civilization, all these things and many others of the same kind, are looked upon as so many pledges of the ultimate triumph of the truth. And rightly so too; no one can think of these without being grateful to God for the blessings which they really are, and for the hopes which they encourage. But my fear is that through these successes and blessings being so much spoken of and thought about, people have begun to think that the ultimate time has come, and that instead of these things being the rare exception they are the rule. Again, many years ago it was the custom of speakers to talk so much about idolatrous festivals that the Christian public had to listen to the same tales and descriptions over and over again. No wonder they got tired of them, and the descriptions soon ceased. The present generation remember hearing them in their childhood, they don't hear them now, and the natural conclusion is that the festivals themselves have ceased, so that I verily believe from what I can remember of my own impressions previously to leaving England, and from what I can gather now, the common opinion is that idolatry is almost at an end. I have thought therefore that it might not be superfluous or uninteresting if I were in a few words to describe one of these festivals that actually took place only last week here.

The Snan Jatra, or bathing festival, was held on the 12th June. As Mr. Pago and Mr. Martin had to wait for some days in Calcutta before the steamer sailed to Chittagong, they came up to join in the preaching. The morning was very threatening, and about 10 o'clock very heavy rain began to fall, and at intervals throughout the day the showers were very copious. We went out soon after ten and found a considerable number already assembled. Our first



preaching station is at the corner of the road leading to the Johnnugger village, where the boys' Vernacular School was formerly held. Two or three of our native brethren were there, and Mr. Robinson. The house or rather shed stands just at the junction of three roads, along the principal one of which all the people who come from that quarter must pass, and as it stands a little back from the main road, apart from the great noise and confusion prevailing through the whole of the day, it is a favourite preaching place, and crowds gather round it all day. One of the native brethren is preaching as we enter. We listen to him for some time, and then, leaving Mr. Page behind, go on. The crowd is evidently thickening. Special trains have just arrived, bringing with them their living cargo to swell the multitude of the worshippers of Juggernaut. All ages, and apparently all classes join in the festival. Young children, and men and women tottering with age, are there. Let us walk along the road with the multitude, and observe the scene as we go.

On both sides rude sheds have been run up, in which almost every conceivable thing is sold. Fruit, fish, vegetables of all kinds, brushes, combs, rings, toys, pictures of the very rudest description, uncouth shapes of animals fashioned in mud and painted in blue, green, red, yellow, or any gaudy colour to catch the eye, all these things abound. Here is a blind man whom we recognize as having been a regular visitor for years. Sitting down by the road-side he holds out his hand and sings some mournful ditty, and calls on the passers by to pity his state and for the sake of Juggernaut to help him. Some put down a little rice before him, others a few cowries, and some few throw him a pice or two. Here is an image, another of their Gods, set upon a small impromptu altar and covered overhead with a screen of calico. A Brahmin stands by the side beating a gong and calling for offerings, the multitude passes by scarcely heeding, and some few only seem to have piety or care enough to offer a little. And though by the end of the day a rather large heap of rice may be seen and several pice be counted before the images, yet it is by no means so much as a stranger would suppose would be given to the deities.

Here is a group of singing men and singing women, with cymbals and tambourines, playing and dancing, while every now and then between the trees and a little off from the roads we catch a glimpse of temporary places erected, and hear the sounds of music and dancing. All seem glad and joyous, but it is with the revelry of hell. Licentiousness and profanity, that we can scarcely imagine, reign there. We pass by one of the great temples, and soon are at the entrance of the Christian village. In the distance stands the chapel, and close by a plain shed, where there is another body of native preachers, lifting up their voices in the midst of the universal wickedness, on behalf of righteousness, temperance, and the judgment to come.

Let us go inside and listen. The crowd stands outside, listening very patiently and attentively; they are not at all angry as they hear the evils of their system exposed; they laugh at the exposure of the vices and follies of their gods; they devour every word that is said, and apparently quite agree with all the preacher says. He finishes, and then Mr. Martin speaks. As he is speaking, the crowd in the road thickens more and more; the excitement increases; and there rushes along the road a body of lattials, or club-men, preceding one of the great men for whose arrival the priests wait. In a moment the throng around the preaching station joins them, and not a man is left. The excitement is so great that the preaching must stop for a time. So we go out too, to observe what is going on. We push on with the stream. The shops still continue. Here is a batch of what we call "Ups-and-downs," so common to an English fair. They are all still now, though they have been and will be busy enough. How dense the crowd is! We can scarce push our way through. A drizzling rain is falling, but there is no room to keep an umbrella up.

To our left is Juggernaut's car; all around are men, women, and children, packed as closely as men, women, and children can be. Look down the road, to the left and right. As far as you can see, nothing but a waving sea of heads. Every tree is filled with human beings, and every house-top is covered. Perched

on the top of the cocoa-nut trees, whose branchless trunks out-top the trees around, you will see one or two venturesome beings. Right before you is the plain, heaving with sweating, steaming men and women. On the far-off side of the plain stands the temple. Look, they have brought out the god. How carefully he is wrapped up. He is hoisted on the top of the reservoir, so that he can be seen by all around. What an ugly monster he is! His goggle eyes stare fiercely. His grinning mouth stretches all across his face. His stunted arms are fixed close to his side, and he looks altogether a hideous, helpless, misshapen monster. See, they fasten on the stumps of his arms a pair of silver hands; and now, lest the sun should smite him, or the rain hurt him, they hold over him a large umbrella; and lest the heat should overcome him, one stands behind with a large fan, made from the palm leaf, and fans him gently.

And now what do they wait for? For the great man to come, to give the order to proceed. Ah, here he is. A larger crowd of lattials—a fiercer rush—the dense multitude opens—the great man passes—the gaps close up, and all wait in expectation as before. Flowers and fruit are thrown up as offerings to the god. Suddenly there is the stir amongst the multitude just around the reservoir; and now the officiating priest gets up by the side of the god, and pours over him water, milk, ghee, &c., and as the liquid runs down the face of the hideous grinning monster, the whole crowd bend with their hands to their face, and shout out, “Hurree Bol! Hurree Bol! Victory to Juggernaut! Victory to Juggernaut!”

Oh you want to see a scene like that to know what Paul meant when his spirit was stirred within him as he saw the city was wholly given to idolatry. Without exaggeration there must have been at least 40,000 persons gathered together, and gathered together not for the purposes of the fair but to do honour to Juggernaut. Do you ask when this was? In this present month and year June, 1862. Do you ask where? Within 15 minutes’ walk of the place where Carey, Marshman, and Ward laboured for years, of the place which was for so long a time the head-quarters of the mission, on the very spot where the gospel has been preached week after week for many a year, within eyesight of the Christian village of Johnnugger where a congregation assembles every Sunday, and where services are regularly conducted.

It has struck me that a plain statement of facts like the above might remind some of our friends at home that notwithstanding all that has been done, and all the blessings that have been given, the work in India is as yet only begun.

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## MISSIONARY LIFE IN THE SUNDERBUNDS.

BY THE REV. EDWARD C. JOHNSON.

[In our January *Herald* we announced the acceptance in India of the services of Mr. Johnson, who, formerly an officer in the army, has devoted himself to the work of Christ among the heathen. We lay with great pleasure before our readers the following diary of his recent labours. Having already acquired the language, he is able to occupy his time fully in the work of the Lord, and from his residence at Khoodnah, to visit the churches and villages in that part of the Sunderbunds which lies in the district of Jessore. For some time the converts have been much tried by the attempts of the priests of Rome to corrupt their faith. It is to this that the first portion of the diary alludes.]

Though I cannot discern any spiritual improvement in the condition of the churches under my charge, yet they have in some instances assumed a more healthy appearance. I have had only four baptisms, but within the last six months have given seven marriages, and am now about to give an eighth. The dark designs of the Roman Catholic priest have in one or two instances been thwarted, and one convert has been rescued from his grasp. This was owing to the constancy and firmness of his wife under very severe trial. I think it

well here to mention an interview I had with the priest. Some few months ago, whilst walking up and down in my garden, I espied, seated in a boat, evidently wishing to keep concealed, the Roman Catholic priest. I shortly after arrived at Boreedanga, just in time to exercise a wholesome restraint upon some of our unsettled converts in that station. Desirous of opening the campaign, I sent a message inviting him to a friendly discussion on religious topics; but he declined the offer, begging me to come to him. Armed with a large Bible, and attended by some members of our community, we proceeded to the Roman Catholic chapel. Arriving there, I produced the big Bible, upon which the priest looked rather downcast. I then opened the skirmish by saying that it would be profitable to both parties and all hearers if we opened a controversy in the vernacular; but our friend of the dark robes was not so easily to be entrapped. He declined conversing on any other topic besides six, the principal of which was the Church. Finding myself foiled, I had to bring forth that never-failing weapon of the Christian soldier, "the Cross of Christ." I held forth for some little time on this subject, telling him not to be angry if I expressed my opinion that his religion was a refuge for the unconverted, who seek to appease their consciences in confessions and traditions. I likewise said, "You prevent us from exercising a wholesome discipline, by receiving into your community the bad and worthless amongst us, and endeavour to decoy the weak but faithful ones amongst us by promises of increased salary." We carried on a discussion in both languages for some little time, during the whole of which, I must say, to give what credit is due to the priest, he behaved in a most gentlemanly manner. The next morning, getting a fair wind, I started for Khoolnah, and the priest followed shortly after.

On the 1st May last, accompanied by Shonkor, I started for Doomrea. We encountered a most tremendous storm on the way, but with a little loss to the boat, succeeded in weathering it, and arrived safe at Doomrea. Here we went into a shop and preached, and on the following day preached at the hát. The people here seemed very eager and desirous to know all about our religion. We gained most attentive audiences, and sold Testaments and Gospels to the amount of one rupee four annas.

On Monday, 16th June, Shonkor, on account of some oppression which has lately taken place at Kalishpoor, being unable to accompany me, I took Aradhon, one of the Soonderbund preachers, and started for Faquirhat. Arriving there, we preached, discussed, and taught for two successive days. Amongst those who withstood our words was a Hindoo, who, like the generality of his brethren, asserted that God was the author of both holiness and sin; but at length this man was caught in his own words, for when he confessed that he "who has known the Lord does not commit sin," I immediately replied, "Very well; but you say that God is the author of sin; if so, to know the Lord it is necessary to commit sin; but you have already stated that he who has known the Lord does not commit sin; so where is your consistency." He was silenced by this argument.

Our programme of proceedings at Faquirhat was the following. Gathering together a few of our Christian boatmen, we sung the hymn on the frailty of man. Then I stood on a block and preached; then we sung a hymn; after which good old Aradhon stood up and spoke at length upon the first transgression; then, after singing another hymn, distributed tracts and sold Testaments to the amount of eight annas. The evening now drawing on, we sung another hymn, and then adjourned to our boat.

Thursday, 19th.—Landed at Janapoor, where we entered a shop, and conversed on religion with the shopkeeper, who, however, told us that with the affairs of business he did not attend much to religion. On the same day we landed at a small village in the Bheels (marshes), where we preached and sung a hymn. The people in this village (Chingero) seemed much disposed towards our religion, and I am not without hope that our Heavenly Father may grant us some fruit here. The young steward of the village took some books from us, and exclaimed to one of his companions, "There is no religion like this." In the evening we arrived at a village on the banks of the Boliskor, where on a

sandy and open beach we preached to a most attentive audience. I drew an illustration from some dead fish on the beach, shewing that the world was in like manner tainted by the bad odour of sin.

Friday, 20.—Obtaining a fair wind, we hoisted sail, and flew down the banks of the noble Boliskor, and after a short journey we arrived at a country hát, where I and Aradhon preached alternately until sunset. We at first met with much controversy, especially from Mussulmans. One Hindoo rushed up to us, exclaiming, "It is no use! It is no use! You will make no Christians yet." At length the people listened gladly and attentively; they were much pleased, especially with the singing. Some said to their companions, "You cannot withstand these preachers' arguments."

The people expressed great indignation at my selling Testaments and Gospels. They exclaimed, "The Company have given orders for the distribution of these books, why then are you demanding pice?" It was in vain we assured them that Government had nothing to do with the matter; that the price of our books is in a great measure defrayed by the free-will and self-denying offerings of the English poor. "They give nearly their all to help you. It is very strange you cannot give a few pice towards purchasing that which may become the means of the salvation of your soul."

Monday, 23rd.—Arrived at Gopalgunge, on the borders of the Fureedpore district. Here so great a confusion arose, that the people actually flew upon us to obtain books, and pice came in from all directions. So great was the crowd and confusion, that Aradhon and I had to retreat at a quickened pace to our boat, where we sold Testaments and Gospels as fast as we could deal them out. We sold at the low rate for a New Testament, 4 pice; three Gospels, 1 pice. Here many of the people gladly heard the word, and one Bible was sold for 8 annas, though the Mahommedans, as usual, began to argue.

Wednesday, 26th.—Travelling through the Bheels on the way to Noreil, we stopped at a village and preached. Here a Brahmin hastily stepped forward and advanced the old argument that God is the author of sin: he said, "Judge, Collector, &c., are appointed over us, they often commit themselves and are punished; in the same way Kali, &c., committed themselves and were punished." "Yes," I said, "but when rulers commit themselves they lose their appointments and are dismissed; but if God, our Creator, Father, and King commit himself, and is thus dismissed, who will be appointed in his place, and where shall we poor mortals find a refuge?" He was immediately silenced, and gave up the argument. The next morning we returned to Khoodnah after an absence of thirteen days.

The stations of the preachers now stand as follows:—Khoodnah, Kali Mohun; Kalishpoor, Shonker; Cheela, Raychondro from Jingirgatche, Rungdean, lately appointed schoolmaster; Boridanga, Nilmuni, pastor, Cabol Ram, superannuated, Horchondi, schoolmaster, average attendance of children at this school, 24; Malgachi, Adam, assistant pastor; Kudumdi, Anundo, supported by church, Ram Chundro, paid schoolmaster.

A bazaar preaching-house has just been completed at Khoodnah, for a blessing upon which I ask your prayers. Now if at the four corners of the Zillah of Jessore, preaching houses of this description could be erected, with a faithful native preacher and his family, constantly in attendance, we might reasonably expect the word of the Lord to have free course and be glorified.

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### MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Leslie has baptized two more Burman youths. They were sent to Calcutta for education by the idolatrous king of Ava, to whom they are about to return. When he learns that they have become Christians, they may be exposed to great sufferings. Let prayer be offered for them that they may be faithful, as were Daniel and his three companions in Babylon.

**JESSORE.**—For medical advice Mrs. Hobbs has been obliged to visit Calcutta. Meanwhile Mr. Hobbs occupies the chapel in Jessore, preaching daily to the people in and around the station. A branch of the Brahma Somaj in Jessore has been broken up, through the persecution its members have had to endure from their relatives. During the half-year nearly 800 copies of portions of scripture and other books have been sold. Mr. Hobbs had visited a planter, a Christian man, who was endeavouring to lead his ryots to Christ.

**COMILLA.**—At this place Mr. Bion has baptized four persons, and has more candidates. He was about to start through the districts north of Dacca. In one place there are seven new inquirers.

**DINAGEPURE.**—The Nekmund mela was visited this year by one of the native preachers, where he met with large audiences and distributed many scriptures. Mr. M'Kenna has paid a visit to Malda and Moypaldiggy, the original seat of the mission. Many books were circulated, and large and attentive congregations, chiefly Mohammedan, were preached to.

**SEWRY.**—Although suffering from the advance of age, Mr. Williamson continues diligently to preach the word in the town and hamlets around. Christian knowledge is spreading, but the want is deeply felt of the outpouring of the Spirit of God. Mr. Rouse is already able to preach, and gives such aid as he can spare from his studies to the daily preaching. An old Mussulman woman has been baptized, the first of that class in Sewry. The school, taught by a competent Christian teacher, contains forty children, chiefly Hindus.

**CEYLON.**—We are happy to receive from Mr. Allen information that he is so far recovered as to be able to resort to the mountains to perfect his recovery. The new version of the Singhalese New Testament is now on sale, and sells pretty well at eighteenpence a copy.

**KANDY.**—Mr. H. Silva was recognized on the 13th July as pastor of the native church at Matelle. The members have engaged to contribute about twenty-eight shillings and sixpence a month towards his support, and to support him entirely as soon as possible. This young man has devoted himself to the ministry with much self-denial and in a very earnest spirit. His labours have already been much blessed in quickening the church. One member, a concealed Buddhist, has been dismissed from the church.

**SHANGHAI.**—At the date of his last letter, July 9th, Mr. Kloekers was about to go to Chefoo, to establish the mission in connection with Mr. Hall, in the district of Shantung.

**CHEFOO.**—The medical knowledge of Mr. Hall has been most usefully called into play in the very important assistance he has rendered to two missionary families in their deep affliction. For two hours a day he also gives gratuitous advice and medicines to the poor Chinese. This kindness has opened the way for the gospel in the district, not to himself only, but to other missionaries. He greatly needs a supply of useful medicines. He preaches twice and sometimes three times a day in the chapel to variable audiences. His native helper continues to give him much satisfaction.

**MORLAIX.**—Mr. Jenkins has visited Paris, and after consulting with various Christian friends, has lodged the necessary papers with the government, for the authorization of divine worship in the chapel at Tremel. He requests the prayers of the churches that the application may succeed. Mr. Bouhon has entered on the work of evangelization, perfectly restored to health. He speaks very encouragingly of the congregations in Morlaix.

**TRINIDAD.**—One female has been added to the church in Port-of-Spain. The very interesting marriage of our Chinese brother, Ong-soon-sing, has been celebrated in the chapel, before a very crowded assembly to a Chinese Christian female lately come from China. She was baptized in China by our American brethren, about eight years ago, and has done honour to the Christian name ever since. She was married in Chinese costume.

**NASSAU.**—Mr. Davy reports the baptism of thirty-two persons in June, and that there are now twenty candidates anxious to join the church.

**TURK'S ISLANDS.**—The American war still imposes great distress on the people of these islands. The first of August was commemorated by a procession of the Sunday school children, some 200 in number, after which they were regaled with tea and cake. In the evening the teachers, about thirty in number, with other friends, assembled for worship and conversation in the Mission House.

**BELIZE.**—Mr. Henderson informs us that some difficulties have led to the retirement of Mr. Kelly from the pastorate of the church at Ruatan. He continues to labour diligently at translation into the Maya language, and is at present engaged in translating into English a very rare work, printed in Madrid in 1742, by a priest.

**CALABAR, JAMAICA.**—Since the decease of Mr. Gunning, Mrs. East has been called to suffer from a severe attack of fever, which for three days threatened her life. We rejoice to say that God has spared her very useful life to the Mission, and she is now convalescent. It has been a very sickly season in Jamaica.

**COULTART GROVE.**—Mr. East has paid a visit to the young pastor, Mr. Steele, who devotes much time to the instruction of the young and of his leaders. The church is also divided into classes for biblical instruction.

**WALDENIA.**—Mr. Kingdon reports that he is getting on very comfortably in his sphere of labour. The unfinished state of the chapel at Unity occasions great inconvenience, as the place the congregation assembles in is very open to the rains.

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## HOME PROCEEDINGS.

With the arrival of autumn, the missionary services throughout the country have commenced. We have to report meetings throughout the East Riding of Yorkshire, at which Mr. Anderson, of Jessore, has recounted his Indian experiences. We must especially mention a missionary meeting at York, the first for many years. These services were also attended by the Revs. Dr. Evans and C. M. Birrell. During the latter part of the month, Mr. Anderson has been busily occupied in the West Riding, with other ministers.

The Rev. J. Sale has visited Rhyl, and various towns in Worcestershire; at the close of the month proceeding to Plymouth, where he was joined by Mr. Trestrail. Our esteemed missionary brother, Mr. Williams, formerly of Agra, has kindly undertaken meetings at Tewkesbury and its neighbourhood, at Hull and Beverley, and also at various places in Leicestershire. For the supply of the churches in Huntingdonshire we are indebted to the Rev. H. Wilkinson, of Orissa, whose very efficient services we gratefully acknowledge. Shropshire has been visited by the Rev. T. Gould, of Jamaica, and the Rev. B. Preece, of London.

Mr. J. R. Phillips, our Association Agent, has recently devoted much time, lecturing almost every day, to the Channel Islands, Isle of Wight, parts of Hampshire and South Wales, especially endeavouring to draw forth the sympathy of non-contributing churches towards the missionary cause. The very beautiful dissolving views which he uses in the missionary lectures, were painted by the Queen's opticians, and give very accurate conceptions of those parts of the mission field which they represent.

Owing to various delays, the "Percy Douglas," in which our friends, the Rev. F. D. and Mrs. Waldock, are proceeding to Ceylon, did not set sail from Cardiff till the morning of Sept. 14th. We commend them to the prayers of the churches, and trust they will safely reach their "desired haven."

As we are going to press, we learn that our esteemed missionary, the Rev. George Pearce and Mrs. Pearce were to sail from Calcutta on the 15th Sept. or England, *via* the Cape.

OUR FUNDS.

There can be little doubt that the distress in the northern districts will materially affect our receipts during the present season. We may be permitted to remind our friends, that the obligations of the Society have largely increased during the last few years, and that at the present time we have to sustain a larger band of missionaries and native helpers than at any former period. The distress in Lancashire has not extended to all parts of the land. Other districts are prosperous. May we not hope that our good friends, who are spared the exceeding trials of the northern manufacturing districts, will, by *increased* donations and subscriptions, make up the deficiencies likely to occur from the causes to which we have thus briefly referred. In forwarding a donation of £2 10s., a friend says, this sum "is from a very poor man, and is a very remarkable instance of attachment to our Mission. I am told that in all probability this man has not made more than five shillings a week for the last *ten* years, and yet has contrived to lay up the noble sum of £2 10s. (for noble it is for him); and I fear he has only been able to do this by denying himself sometimes of even the necessaries of life." We commend this example of self-denial to many, to whom the gift of far larger sums would be no sacrifice at all.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21st to September 20th, 1862.

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

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		<b>BEDFORDSHIRE.</b>		<b>GLOUCESTERSHIRE.</b>	
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<b>LONDON AND MIDDLESEX.</b>		Collections .....	9 2 0	Do. for Rev. W. K. Ryecroft's School	7 10 0
Camberwell, New Rd.—		Sunday School .....	5 5 8	Do. for Do., Chapels	10 0 0
Collection at United Prayer Meeting, for Rev. W. K. Ryecroft's Chapels .....	3 3 1	Less expenses ..	0 12 0	Mills Hill—	
Blandford Street—				Sunday Sc. for Rev. J. Gregson's N.P. ....	6 9 0
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S. Schl. by Y. M. M. A.	2 11 6				
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£	s. d.	£	s. d.	£	s. d.
Aldwinkle—		Cosley—		Alceator—	
Collections .....	1 8 3	Contribs. for Rev. W.		Contribution .....	1 0 0
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Dirch Meadow—		Contribs. for Rev. W.		Less expenses .....	0 6 0
Collection for Rev. W.		<i>K. Ryecroft's Chapels</i>	1 10 0		
<i>K. Ryecroft's Chapels</i>	1 0 0				2 10 3
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Contributions .....	1 12 6				

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., June 27; Peacock, E. J., June 26 & 30; Saker, A., June 30 (three letters); Smith, R., June 30.	SHANGHAI, Klockers, H. Z., July 9.
PORT ELIZABETH—Adams, J. C., June 16.	YENTAI, Hall, C. J., June 26.
VICTORIA, Pinnock, F., June 24.	BAHAMAS—GRAND CAY, Kerr, D., Aug. 13.
ASIA—AGRA, Gregson, J., July 2.	INAGUA, Littlewood, W., June 24.
AKYAB, Page, J. C., July 4.	NASSAU, Davey, J., July 26.
CALCUTTA, Lewis, C. B., June 21, July 1, 8, 12, & 18, Aug. 1, & 8.	FRANCE—LE HAVRE, Bouhon, V. E., Sept. 5.
COLOMBO, Allen, J., July 30; Ferguson, A. M., June 30, July 17.	LOCQUENOLE, Monod, A. W., July 16.
DACCRA, Bion, R., & R. Robinson, Aug. 4.	MORLAIX, Bouhon, V. E., Sept. 16; Jenkins, J., Aug. 9, 21, & 28, Sept. 9; Monod, A. W., Aug. 14 & 25.
DELHI, Evans, T.,	PARIS, Mendes, L. A., Aug. 16.
DINAGEPORE, M'Kenna, A., July 14.	HAYTI—JACMEL, Baumann, W., July 10.
HOWRAH, Morgan, T., July 7, Aug. 8.	HONDURAS—BELIZE, Henderson, A., Aug. 13.
JESSORE, Hobbs, W. A., June 20, Aug. 6.	ITALY—FAENZA, Padre Ossino, Aug. 8 & 30.
KANDY, Carter, C., July 16.	JAMAICA—ANNANDALE, East, D. J., July 31, Aug. 2 & 21.
KOOLNIAH, Johnson, E. C., June 28, July 31.	BROWN'S TOWN, Clark, J., July 8.
MUSSOORIE, Parsons, J., July 1.	CALABAR, East, D. J., July 1 & 21.
POONAH, Cassidy, H. P., June 20.	FALMOUTH, Lea, T., July 23.
SERAMPORE, Sainsford, W., June 16.	MT. CAREY, Howett, E., Aug. 23.
SEWRY, Ellis, R. J., June 30; Rouse, G. H., June 28; Williamson, J., Aug. 6.	WALDENIA, Kingdon, J., Aug. 21.
	TRINIDAD—LAW, J., Aug. 6.
	SAN FERNANDO, Gamble, W. H., July 7 & 21.

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, Esq.; in GLASGOW, by John Jackou, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

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## THE ORISSA MISSION.

The prosperity and progress of this mission must ever be an object of interest to the friends of the Baptist Missionary Society, for it sprang out of the early labours of the Serampore brethren. No sooner had British valour wrested from the Mahrattas the dominion of Orissa, than Dr. Carey commenced his endeavour to give the Bible to its inhabitants in their own tongue. The Fort of Cuttack fell on the 14th October, 1803. On the 21st January following, Mr. Ward writes: "Brother Carey has taken a moonshee this week to begin translating the Scriptures into the Orissa language." Dr. Carey was the first Englishman to study the Oriya tongue, and Oriya was the second of the languages of India into which he translated the whole word of God.

By the end of the year 1809, the New Testament was printed, and the Book of Psalms. A missionary was now needed to carry the word of life to the people. One was found in Mr. John Peter, an Armenian by birth, who early in January, 1810, departed for Orissa, taking with him a number of copies of the work. He was joined, in March, by Krishnadas, a native brother. The first baptisms were of Europeans, but in January, 1811, Nirunjun, a byraggee, was baptized in the presence of many natives, and the foundation of a native church was laid.

The mission was taken up by our General Baptist brethren in 1822, when the Revs. Messrs. Bampton and Peggs arrived in Cuttack, and at once commenced the distribution of scriptures and tracts that they had taken with them from Calcutta and Serampore. Months passed before the fruit of their labour appeared. The first known results were from a small tract containing the Ten Commandments, which a celebrated Hindu teacher adopted as the text-book, from which he expounded to his disciples. Some of them soon became wiser than their teacher. The law was their schoolmaster to bring them to Christ.

From this time the truths of the Holy Book have been spreading in Orissa; and many who are not yet open Christians profess to value its instructions. An interesting illustration of this is mentioned as having occurred in Goomsur. At a small village called Pilepada there is a little band of inquirers, led by a man who had learnt all he knew of the Gospel from the tracts and scriptures which had fallen into his hands. The missionary on visiting the village was almost tempted to think the man must be a regular native preacher, so accurate was his knowledge, so familiar his acquaintance with the Gospel. He is a weaver by trade, and entirely dependent on his loom for support; but he seizes a portion of almost every day to preach the Gospel to his neighbours. "This religion of Jesus," he said to the missionary, "makes me so peaceful and happy. I feel now as

I never felt before. Whether I wake or sleep, whether at home or from home, my thoughts are all upon Christ."

The labours of the missionaries have issued in the formation of eight stations and one branch station. These are occupied by nine missionaries, with the assistance of seventeen native preachers, and three colporteurs. There are five Christian churches, with a total membership of 362 persons. They meet in eight chapels. There is also a nominal Christian community of more than six hundred souls. Of the native preachers, two, Gunga Dhor and Rama Chandra, have been employed in preaching for more than thirty years, and they still bring forth fruit in old age. Sebo Patra and Damudar have been engaged for twenty years, and still labour with untiring zeal. Assisted by the Bible Translation Society, a new edition of the New Testament is passing through the press, while many thousands of tracts have been issued for circulation. "The Holy Book has been given to Orissa," was the dying, grateful, and emphatic utterance of a convert a few months since. He was a poor and unlettered man, but had learned to rest on Jesus. His last words were, "Lord, take me to Thyself."

As it was the earliest, so is Cuttack the largest of the churches and stations. The members of this church number 170 persons, and there are also connected with it 278 nominal Christians. Ten persons were added last year. Says the missionary—"Do any ask as to the spiritual state and progress of our native Christians?" An apt and interesting illustration by one of our earlier converts who has passed into the skies shall furnish the reply. He was describing his own experience, and said, "As little children at first walk with difficulty, sometimes walking, then standing, and anon falling, and again rising and walking, so do we in the ways of the Lord, for as yet we are but children; however, we trust in the grace of God. Sometimes I am filled with joy, and can praise Him; at other times I am baptized in a sea of sorrow and distress. Such has been my state to the present time." How many more favoured Christians might add, "and such has been my state."

Here a Christian village has been formed, which appears on the whole to have been very useful as a refuge for converts, and as affording a pleasant residence for the native Christians employed in the station, apart from heathen sights and sounds. A second village is in course of formation. Girls' and Boys' Asylums also exist, in which the children of native Christians are educated, and numerous orphans rescued from the cruel sacrificial rites of the Khunds. Within ten years of their establishment, 230 young persons had passed through the schools, of whom fifty had been baptized and added to the church.

Berhampore, the station next formed, has 71 members in the church. Seven were baptized last year. Here also are two asylums, or schools, and many children have been added to the church through the instruction imparted. The church at Chaga and Dhurmapore contains 77 members, who during the last year have passed through much sickness and many trials. We must transfer to our pages the following interesting account by Mr. Miller of the decease of one of the converts, once an idolater, but for fifteen years a consistent Christian:—

"The end of Tripuraree was most peaceful and triumphant, as might have been expected from his holy life. I was at Chaga when he died, and had a long interview with him just before his departure. He was

then suffering a great deal of pain—had been quite blind three days, and was almost reduced to a skeleton; he was, however, able to converse without any difficulty. In answer to my questions, he said, 'The Lord Jesus is all my trust and hope.' 'He is precious to my soul, more so than wife, children, silver, gold, and life itself. 'He gives the weary and heavy-laden rest.' He then quoted twice Matt. xi. 28. He also quoted twice Matt. xxv. 34, as the delightful language in which the Redeemer would ere long address him. He also said many other things, all expressive of perfect peace, unshaken confidence, and unclouded hope. To those who visited him during his illness he said, 'Don't talk to me about worldly matters, but about Christ.' His last words were, 'Anunda! Anunda! Samapta!—'Joy! joy! It is finished!' His remains were deposited in the burial ground, which skirts the jungle near the mount, at the close of the Sabbath afternoon service. When standing by and returning from the grave, I could not refrain from shedding tears of joy over Tripuraree, nor from uttering the prayer, 'Let me die the death of the righteous, and let my last end be like his.' He has left a widow, who is the teacher of the Chaga female school, and several children."

The missionary brethren occupy a considerable portion of the year in itineracies, which extend even to a hundred and sixty miles from the stations they occupy. Long have they regularly visited Pooree, the seat of the great Juggernath's worship, the centre of pilgrimage to his votaries from all parts of India. Not always have they escaped the enmity of the idol's worshippers, and they record it last year as a cause of thankfulness that not once were they obliged to cease preaching before they had done; "never were they hooted from the bazaar, and only once was a shower of gravel thrown about the head of the missionary." The number of pilgrims at the last car festival is said to have been small, not exceeding 15,000, according to the superintendent of the police. The enthusiasm, too, was less frantic than in former days, and it was with much difficulty men were found to draw the ponderous cars. The natives thus speak of the decline:—"The Brahmins themselves admit that the pilgrims are not so numerous as formerly, especially among the more wealthy classes, though they are of course unwilling to admit openly that it is owing to the decline of Juggernath's fame. One man accounted for the small attendance on the ground that the people had been so impoverished by the taxes that they had no money to come with. Another man assigned as a reason, and certainly a more plausible one, that 'it was owing to the Government having forsaken Juggernath,' and added, that 'if the Government would again take the idol under its patronage, it would become as popular as before.'" It is very satisfactory to find that the prestige given to Juggernath, by the Government support formerly afforded, is removed, and that the idol is left to its own attractions. One curious illustration of the progress of things in India, was the arrival of about 150 baboos from Calcutta by sea, in a screw steamer, who thus escaped the perils and privations of pilgrimage, which formerly constituted so large a portion of the merit of the pilgrimage.

For the carrying on of these useful and successful missions, the receipts of the General Baptist Missionary Society were, last year, £4541 11s. 9d. We are sorry to observe that this left a balance against the funds of £376 14s. 11d. We earnestly commend to the sympathy and prayers of

our readers the labours of our brethren ; and we rejoice that a work begun by our own Society is so admirably sustained, and is so prosperous in their hands. May their labours become yet more extended, and their converts be as numerous as "the drops of morning dew."

### DECEASE OF THE REV. C. J. HALL.

It is with deep regret that we again record the death of a missionary, the Rev. C. J. Hall, of Chefoo, in China. Mr. Hall went to China in 1856, under the auspices of the Chinese Evangelical Society. In 1859 he joined the Baptist Missionary Society, and after a stay of some time at Shanghai, with the hope that the country under the dominion of the rebels would be a favourable field for missionary labour, he finally fixed on Chefoo, a seaport in the district of Shantung, and not far from the capital of the empire, Peking itself. He reached Chefoo on the 1st May, 1860, and immediately commenced his labours. At the time of his decease he had opened a chapel, had disseminated much divine truth by means of tracts and preaching, and had gathered the first fruits of his labours in the baptism of a Chinese, whom he had commenced to instruct for the service of Christ as an evangelist.

His acquaintance with medicine gave him a wide acceptance among the people, and some hours of every day were more or less occupied in ministering to their physical distresses. Thus it came to pass that on the breaking out of cholera in the early part of last July, he was busily employed in ministering to the sick. Both Europeans and Chinese, missionaries and civilians, alike enjoyed his services. It was in the midst of the sad scenes of mortality consequent on the fatal progress of the cholera, that he penned the following brief note to his mother. It is dated July 14th, 1862:—

"MY DEAR MOTHER,—The mail is just leaving. We have a good deal of cholera, and I am about day and night. God bless you. I know not what may result, but I know in whom I have trusted.

"Plagues and death around me fly ;  
Till He bids, I cannot die.  
Not a single shaft can hit,  
Till the God of life sees fit."

My-duty is clear, to do all I can for these poor people. My life is the Lord's. These may be the last lines from

"Your own dear boy,  
"CHARLES JAS. HALL."

"P.S.—Emily and bairns are at present pretty well, in God's hands."

The anticipation of this note, so full of piety and affection, was soon fulfilled. From a communication from Mr. Kloekers, who providently arrived in Chefoo on the 16th, just in time to soothe the dying hours of our brother, we take the following particulars of the period of death's supremacy that followed.

On the 16th, the day of Mr. Kloekers' landing, he found Mr. Hall and his family all well. The day following, the remains of a missionary's wife, Mrs. Smith, of the American Episcopal Mission, were borne to the tomb. She had died of cholera at Chu-ki, a town a few miles inland from Chefoo. On Sunday night, the 20th, Mrs. Bonheur, of the French Evangelical Mission, passed away into the rest of God ; and about the same hour the eldest child of Mr. Hall, the little Teresa, was taken to the "Glory" of which she delighted to sing. In the middle of the next day, Monday the 21st, Mr. Hall himself was stricken. A brief interview with his sick wife followed, and he saw her

no more. He died on the 23rd. "I am glad," says Mr. Kloekers, "for the sake of brother Hall and his wife, that I came here just now, as I have been able to help and comfort them a little. Brother Hall was a holy man, a Job in gentleness, and he died as only a Christian can die, in full assurance of faith and hope. The last words I heard from him were, 'I thought I would have been in glory by this time;' and then, while I was busy attending upon him, he repeated with great solemnity the beautiful hymn, 261 of the Congregational Hymn Book, 'Eternal light! Eternal light!' to the end."

Mr. Kloekers afterwards adds: "He was a man who was able and willing to work, who was respected among the brethren, as well as among those who are without, and whose exertions to relieve the sufferers of this dreadful complaint, as a faithful follower of Him who went through the land doing good, may have taken the husband and father from the side of the widow and orphan." Alas! heavily has the hand of God smitten our afflicted sister. As her circumstances required her early departure from the scene of trial, she sailed the following week for England. At Singapore the youngest child was borne in the arms of angels to the throne above; and Mrs. Hall returns to this country a widow indeed, bereft of both husband and children.

Thus early has our China mission been baptized in affliction. Mr. Kloekers stands on the soil of China as our alone representative. We commend him and the great Cause to the fervent prayers of every Christian heart.

## THE MAHOMMEDAN HADJI.

BY THE REV. ROBERT ROBINSON.

It often happens in the numerous itineracies of missionaries, that discussions arise with one or more of their auditors. These are sometimes very curious, illustrative both of the character and the ignorance of the people. The following is an interesting example.

At Moirchacandee, where we met with a friendly reception, we fell in with a Hadji, that is, a man who had made a pilgrimage to Mecca. Assuming to himself on this account the right to stand out as "chief speaker," he desired the people to be silent whilst he demolished us in argument.

"Has not Allah given us five books?" he began.

"I know of only four; pray what is the name of the fifth?" I asked.

"The Forkan."

"Whence have you your information about the Forkan?"

"What! Did not Allah give the Forkan through Mahomed, and does He not tell us in the Touruth and in the Injeel too, that Mahomed was to be the last and greatest of the prophets?"

"Not that I know of. Perhaps you will be able to point out the passages?"

"Well, if our Moollah had been here, I have no doubt he could have done so; but is it not written in your books that after Essa Mussih, there was to come a greater prophet who should be called the Prince of this World?"

"In my Injeel (or Gospel) there is more than one passage in which Satan is called the prince of this world. If you are disposed to regard Mahomed as identical with him, you are welcome; only remember, it is *you* who are contending for this identity, not I."

"Very well, Saheb," interposes another man, "if Allah did not commission Mahomed to give us the Forkan, why did He send him into the world at all?"

"My friend, that is a question which you should answer, not I. I deny that Mahomed was a prophet sent from God. It is your business to show that he was."

"Ah, but if you deny that Mahomed was divinely commissioned, I deny that your Essa Mussih (Jesus, the Messiah) was a true prophet?"

"It is too late for you to do so, though Mahomed himself, in the very Forkan for whose divine authority you contend, acknowledges Essa Nubbee to have been sent from God, and says that all the words of my Ingeel are true. If you reject Essa Nubbee, you must reject Mahomed."

It is no easy matter to conduct a discussion of this sort with men who can neither read nor write, and who are as profoundly ignorant of their own Koran as they are of our Scriptures. Whatever their Moollahs tell them they receive without enquiry, because they are not competent to conduct any enquiry; and every thing that he condemns as untrue, is unquestionably rejected as untrue. In such cases, the only way is to bring the controversy to a close by means of a *dreeshtanto*, or illustration.

"You," I said, turning to the old man who had last spoken, "have business that takes you away to Sylhet, and you leave your wife and children at home. Suppose, some months after your departure, a man from Sylhet comes to your wife and says, 'your husband has sent you twenty rupees, and the children these silver ornaments; and he wants me, on my return, to be able to tell him how you all are.' And suppose the day after, another man goes to your wife, armed with a sword, and says, 'It is your husband's *hookum* (command) that you should deliver up to me immediately, all the money and ornaments he sent you yesterday; and if you refuse, he authorizes me with this sword to slay you and the children, and set fire to the house.' Which of these two men would your wife be likely to believe?"

"No doubt the man who brought the money and jewels; otherwise, why should he have given away his own money and jewels to my wife and children who were strangers to him?"

"And what would your wife think of the other man?"

"Of course that he had somehow discovered that she had received money and jewels, and wanted to rob her."

"Nevertheless he too said that he had been sent by the husband?"

"Yes, but what of that? He told a lie."

"Very good: now look here. Jesus Christ came to give us proof of God's love for us; He came, not to destroy men's lives but to save them. Mahomed came after Jesus Christ, with a sword for all who refused to believe him, and said that God had commissioned him to cut off the head of every one that would not receive the Koran. Which of these two, is it more likely, came from God?"

The above will serve as a specimen of the way in which the argument with the Mahomedan (whenever a discussion was unavoidable) is generally carried on.

## THE BIBLE IN BENGAL.

Our readers are doubtless aware that although the British and Foreign Bible Society has for many years refused to assist our translations, yet that in Bengal the Calcutta Auxiliary both adopts and prints at their own cost, the versions of our missionary brethren, removing the word used for baptism and simply transferring to the version the Greek original. The following extract from the Calcutta Auxiliary's Report of last year, will exhibit the extent of the Bible Society's obligation both to our version and our press. It says—

"The present translation of the Bible, based upon previous versions, has been thoroughly revised by the Rev. J. Wenger, and, on his departure for England, was carefully carried through the press by the Rev. C. B. Lewis, the

superintendent of Baptist Mission Press, for whose efficient and zealous co-operation the Committee desires to express their warmest thanks. The edition consists of 750 copies of the Bible, and 1,250 separate copies of the Old Testament. It has been well executed, and is one of the best specimens of modern Bengali typography. Well bound and lettered, it is sold for two rupees eight annas; and a copy will be presented to all pastors of regularly constituted Bengali Churches.

"The Committee has also put to press an edition of the Psalms in Bengali, taking the text of the new edition. Five thousand copies are being printed.

"The Book of Proverbs is being printed in two languages, in addition to the Oriya edition of last year; viz. :—

Hindi ; Kaithi character	- - - -	5,000 copies.
Bengali	- - - -	10,000 "

"These works are just being completed, and both editions have been executed in Calcutta.

"Mr. Start's translation of the Gospel of Luke into Nepalese, intended for the use of the native tribes about Darjeeling, has been revised by Mr. Niebel, and an edition of five hundred copies printed in Calcutta at the Baptist Mission Press. A revised edition of the Acts of the Apostles is also ready, and will be published immediately.

## SEED IN BURMAH.

(From the *Friend of India*, Aug. 14.)

[In our last issue it was mentioned that the Rev. A. Leslie, pastor of the church meeting in Circular Road Chapel, had baptized three Burmans who had been for some time supported in Calcutta, by the King of Ava, for the purposes of education. The account of these converts, contained in the following article will, we are sure, be interesting to our readers. Ed. M. H.]

Buddhism claims at once the largest number of votaries on earth, and yields the smallest number of Christian converts. In the latter respect it is worse than Hindooism. There is a reason why the converts from Mahomedanism should be few; for that creed professes to be monotheistic, while it incorporates many of the historical elements, at least, of Judaism and Christianity. That Hindooism, and especially Buddhism, should offer so much opposition to the assaults of missionaries, learned and unlearned, may well lead us to reflect on the utter helplessness of man, unaided by special interposition from above, to propagate truth, so humbling to human pride, so restraining to human passion, and so condemnatory of human sin, as that which Christ taught. Of the two, however, Buddhism is calculated to be much more attractive than Hindooism. The priestly bondage of the former is less; it interferes less with the ordinary structure of society and the free flow of social intercourse, for it does not recognize caste; and it allows the conscience to sleep a deeper sleep, for it does not perpetually obtrude sin upon it as a reason for penances, ablutions, tedious rites, and painful gifts to greedy priests. If a man wants to get through the world without thinking of right or wrong; if he wishes to ignore all the higher elements of his nature while he gratifies the lower, and all the hopes of humanity; then Buddhism suits him as admirably as Popery does the lazy, rollicking, credulous Celt. We do not wonder at the preponderance of Buddhism, for it is nihilism; nor at the little success of missions, for conscience is almost dead, and there is no active principle to appeal to. As for an appeal to reason, the Buddhist who wishes to attain the highest state of Nirwana is

ever meditating, or thinks he is. He has anticipated by many centuries the rationalism of England, France, and Germany.

In the East, as rulers, we have come into close contact with the Buddhists of Burmah. Disappointed with them, the American missionaries who have succeeded Judson, turn to the aboriginal Karens, just as the wearied English and German missionary finds a new excitement because a new hope in the indigenous Coles and Sonthals. With Buddhism, as with Brahminism, it seems to human intelligence that no national movement towards the truth will be made except by a native apostle. If Nanuk, shocked at the Islamism and Hindooism around him, established the Sikh system, surely we may expect a Hindoo, baptized with a higher spirit, to lay the foundation and spread the teachings of an Indian Christianity. And if Gautama, or some living man whom his story represents, began a protest against idolatry and priestcraft ten centuries ago, which has spread till it has embraced the largest number of votaries on earth, surely we may look hopefully for another to rise now, or soon, in Burmah or Siam, in China or Japan, to teach and propagate with more success a better faith.

There is a little hope in this respect for Burmah. Some seven years ago the Prince of Ava, the King's brother, formed the resolution of sending the sons of some of the leading nobles of the Court, to Calcutta for their education. His object was that they should receive such instruction, especially in mathematics and the practical sciences, as would fit them to "develop the resources" of Burmah, and to superintend that monopoly of the whole commerce of the country which the King keeps in his hand. The Doveton College, a Christian Institution, was selected chiefly, we believe, on the recommendation of the Armenian agents of the King. Three lads were sent, and immediately invested in English clothes. The eldest was a man much too old to learn a new language, and he was returned to Ava. He had been Colonel of a regiment in the last war against us. Of the other two the elder was the national poet of Burmah, his verses being sung everywhere, and the younger had obtained no little reputation for those exquisitely shrill tones of voice which Asiatics value so much for their melody. Soon another, who had been for some time at a Roman Catholic School, joined them, and the three, their ages varying from 16 to 22, made rapid progress, and in all respects behaved as English gentlemen. On the completion of their education two returned to Ava and one went to France. Meanwhile the Prince of Ava seems to have been so satisfied with the experiment, that other three were sent who were somewhat younger. They joined the classes at the end of 1857. Some fifteen months after a rule was passed that all who attended for secular instruction should, as in Missionary schools, be present at the opening prayer and in the Bible class. Essentially a Christian Institution, it was found that the Hindoos, Mahomedans, and Buddhists, who annually joined the classes in increasing numbers, had a bad effect on the tone of the school, and hence the new rule was passed. The second set of three Burmese youths were thus led to attend the Bible class every morning. Though boarders, they were not required to join in the family devotions, nor to attend any church, and so far as could be observed, they performed no kind of worship at all. The effect of the new rule was soon seen in their case. As Buddhists they had no objection to read the Bible, and at first they shewed as much eagerness to be foremost in its study as in mathematics or ordinary history. The eldest Oung Zoo, was now nineteen years of age, the second Moug Mien was sixteen, and the third Pow Thou, was fifteen. Two were thus of age. Soon Oung Zoo began to apply to his teacher for the explanation of difficulties, and one day he made the novel request to be allowed to attend all the Calcutta churches in succession. He was permitted, and with his two companions he finally resolved to be regular in his attendance at the Rev. Mr. Leslie's, the same who first induced Havelock to preach to his soldiers at Dinapore. Finally Oung Zoo applied to be baptized, and the night before he and his friends returned to Ava they followed his example. There was no attempt at proselytism on the part of the College authorities. When questioned on the subject



Oung Zoo declared he had been led to this step by "the general influence of the school." "He is of age, ask him," was a saying in a similar case. Only one of the three was under age. All were warned, but the leaven had been working for twelvemonths. The Principal of the College was, in the absence of any other, the guardian of the youth, and satisfied himself of both his intelligence and sincerity. It says little for the committee of management that, with the exception of the chairman, who was present at the baptism, they would have put obstacles in the way.

The three young men have returned to Mandalay. They know that instant execution may await them, or, if not, utter loss of position and imprisonment. If faithful this seed must germinate. From less striking incidents than this, by far more insignificant means, the savage Scandinavians, Teutons, and Goths of Northern Europe were won to the truth. We trust a regard for the opinion of our Government will restrain every act of injustice or cruelty in Mandalay. Colonel Phayre may do much good by a word, if it is not too late, when next he visits the King.

## THE BAPTISTS IN FRANCE.

BY THE REV. J. JENKINS.

I am happy to comply with your request, in giving you some account of the Baptist Churches in France, connected with the missions of our American brethren. When lately in Paris, to make a demand to establish public worship at Tremel, I had a few opportunities to meet with the Baptist Church assembling for worship at No. 10, rue Saint Roch (to the right, first story). Sabbath, 24th Sept., I assisted at their service, held at two in the afternoon. Pastor Lepoids was preaching, earnestly addressing, in a practical way, a full, attentive auditory. At the close I was invited to speak, which I did; and four brethren prayed, of their own movement, which is the mode here. I was prevailed upon to preach to the people the following Sabbath. At the close of that service, I had the pleasure of seeing, among others, Mr. Nisbet, of London, who expressed his delight at the work going on there, and spoke words of Christian sympathy and encouragement. I was much pleased with the spirit of lively attention, simple devotion, and fraternal affection prevailing in the church and congregation. The work here appears to be in a healthy state, and going forward. There was evident increase in the attendance since I was last in Paris. The Scripture reader, Mr. Vignal, told me he visits for Scripture instruction about 300 families.

The war in America, which we all deplore, and pray the Lord in His mercy to remove, in favour of union, justice, and liberty, has greatly diminished the resources for supporting the American Baptist Missionary evangelization in France; and I rejoice to know that in this time of heavy affliction and trial, British Baptists and other Christians have kindly extended their sympathy and generous pecuniary aid to the pastors and churches of this mission.

Mr. Dez is the Baptist Minister in Paris. I regretted his being absent when I was there; but in accordance with my desire, he has since sent me the following letter, which I am glad to communicate to you, as containing interesting information relative to the state of the churches, the progress of the Gospel, and the need of further help.

"Plaisance, Paris, 27, rue Blottière,

"Mr. Jenkins, pastor, at Morlaix."

Sept. 17th, 1862.

"MY DEAR BROTHER,—I thank you cordially, in my own name and that of

our brethren pastors, whom I have just seen, for the lively interest you take in us and the work confided to our care; and I am personally grateful to you for having kindly edified our church during your short stay in Paris.

"Pastor Lepoids, on his arrival at Chauny, told me you were desirous of receiving from me information respecting our present progress and wants. I am returned to Paris only since last evening, and I lay hold of the first moment at my disposal to write you these few lines.

"And in the first place, dear Brother, I am happy to have to tell you that the work, considered generally, is encouraging and prosperous, despite the weakness and very small number of those who labour as pastors and evangelists in our churches.

"At Denain (Nord), the church, left nearly to itself for many years, was some months ago in a situation of danger which considerably alarmed us; but, through Divine goodness, the presence of Mr. Cretin in this field of labour has been blessed to ward off some of the dangers we had reason to fear. Public worship is established near Denain, with a congregation of fifty to sixty persons. We have there two or three candidates for baptism, and the prospect is cheering.

"At Chauny, ten persons have been baptized this year. The congregation in that place is as large as the place will admit.

"At La Fère (Aisne), the church continues to be worthy of the reputation for faithfulness and zeal which it acquired under the ministry of Mr. Foulon, who, having left, is now a pastor in the United States. Five were baptized here on Sabbath, 7th September last.

"At Verberie (Oise), the church and its sub-stations are now left much to themselves, in consequence of the departure of the pastor, Cretin, for Denain. The members of this church are scattered over a wide extent of country. At St. Sauveur and Chelles, the two principal stations connected with Verberie, the brethren, Cadot, Vignal, and myself, preach monthly. There are here three candidates.

"At Paris, seven have been baptized this year, and three candidates are likely to be received shortly. The members generally are faithful, and animated with a desire of advancing in spiritual life, and our Sabbath congregations are more numerous than ever.

"I expect, by God's blessing, that the number of the baptized in our churches during 1862 will be about thirty, if not more.

"As to our wants, I think you know them partly, therefore I will only make a brief mention of them.

"In Paris, we are in need of a place of worship, sufficiently large for our congregation, instead of our present inconvenient room.

"At Verberie, we have at present no minister. It is desirable we could send there a pastor, or an evangelist, to labour in that field.

"At La Fère, Chauny, and Denain, our brethren, Boileau, Lepoids, and Cretin, are alone to do all the work. Each of them needs a colporteur, who could, in their absence, preside over meetings, and labour in opening the way for the reception of Gospel truth among the ignorant and timid, who are inaccessible to ministers.

"In other words, dear Brother, if on the one hand we have subjects of encouragement, and wherewith to bless God for what He has done by our means, on the other, we find that our wants are great, and our difficulties serious, and more than ever we feel our need that the Lord should come to our help. And behold, the God who has helped us thus far is always the same. He has promised to exercise His goodness towards those who wait on *Him*. Wherefore, while clouds seem to gather on the horizon, we go forward, supplicating our God to be always near to us, and to accomplish His power in our infirmity.

"I regret, dear Brother, not to have been in Paris while you were there. I hope to be more fortunate another time.

"Believe me to be, my dear Brother,

"Yours truly in Christ,

"A. DEZ."

I need not add anything to the above statement. I will now only mention one fact, and recommend it to your kind notice. While in Paris, and one morning going out of the apartment of my generous adviser, the Counsellor Mons. Le Count Delaborde, a weak-looking youth stood in a waiting-room. "Here," said the benevolent M. Delaborde to me, "allow me to introduce to you this young man. He is a son of pastor Lepoids—has been very ill, is now recovering, and wishes help to enable him to continue his studies in order to become a doctor. Some of us wish to help him. Will you mention his case to English friends; perhaps they would give us help in the matter?" I replied I would gladly do so, and that I knew the Secretaries of the Baptist Missionary Society would be ready to receive any donations in favour of this youth. And I now fulfil my promise. Pastor Lepoids is a Baptist missionary. I have known him for many years as a faithful labourer. He and his family have suffered privations, and I can, on the authority of Mr. Delaborde and the youth's father, say that his illness was much aggravated for want of nourishing food. I should rejoice to know that some liberal Christians in England come forward to help the disinterested friends in Paris who make efforts in favour of this son of the missionary.

## A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

Most Indian residents must know that Dacca lies on the Buriganga, an arm of the Dulaseri river, which latter is again an arm of the Jabuna or Brahmaputra, which joins the River Ganges or Padma river above Furriddpur. Our work was along the Buriganga, Dulaseri, Attia and Bansi rivers. Our first halt was at Dayapur, where we had worship with the few Native Christians residing there. At Phulberia we preached at a hát. The attention was very indifferent, and some light-minded wicked men did their best to annoy us and to cut short our work. Gave a few Gospels. From here I walked some miles to Sabar, a populous place, with a bazár. As I expected, the work here was as discouraging as at the last place, not because the gospel has but seldom been preached, but rather the contrary, the people have known us for about fourteen years. One of the hearers put a string of questions to Jai Narayan, one of which was: "Tell me how can I recognize a Christian? what marks does he bear?" To this Jai Narayan replied: "You think perhaps that a Hindu on becoming a Christian grows twenty feet higher than before, or that each is made a Rájá? No such thing. The difference you can see is in their walk, worship, talk, and thoughts." He then said that he believed Krishná to be God, and that God could do anything, good or evil, that he makes him sin and could not therefore punish him for his sins. "Why then," said he, "should I become a Christian, and live so carefully? I fare much better with my Krishna than with your Jesus Christ, and we never will become Christians. Hari bal! Hari bal." And this shout ended our work for this day.

Mánikganj, on the Dulaseri, is a large considerable place with a Deputy Magistrate. The present Deputy Magistrate is a member of our Baptist Church, and was formerly a native preacher with Mr. Page. After walking for two miles over an immense sandbank, on which, as in walking over snow, one slips back in the sand a foot when you have advanced two feet, we reached

very tired the principal bazár. People knowing us for many years, soon crowded around us, and in a little while some two hundred Hindus and Musalmáns were listening to our message.

On the banks of the Manuk halia, or Attia river, we preached for the first time. Haraipur, a pretty large village, is inhabited chiefly by a wealthy class, the Sani caste. Some fifty intelligent and well-to-do people sat around us on an open space in the middle of their village. They paid serious attention, several walked along with us to the boat, and put many sensible and candid questions. The whole evening till night, people came and went, conversing and asking for gospels.

At a hát at Kidarpur we found hundreds who listened with great attention, though the noise of the people round us was deafening. After preaching, nearly the whole hát followed us down a steep bank to the river, and the rush was so impetuous that many tumbled headlong down, to the great delight of the crowd. Many were the hands held out and deafening the cry for books near the boat, and this part, having never been visited before by a Missionary, we distributed liberally. It was a pleasing sight to see how carefully most of them wrapped up a gospel or tract in a cloth and then laid it among rice and onions in a basket. Many read aloud going to their homes, a tract or gospel in one hand and a basket or bundle on their heads. A Musalmán woman, who heard us throughout, came up to Jai Narayan and asked him why we gave these books? He told her that they contain God's Word and the way of salvation, that they are given that they might leave off their wicked ways and believe in the true Saviour, Jesus Christ. "O! then give me one," she beseechingly said, "I cannot read; but my child at home can, and he will read to me out of it every day." She received one, pressed it to her heart, put it in a piece of cloth, and secreted it among her wares, and bid us farewell with a happy face.

At another village, whilst walking towards it, some carpenters came and begged us to explain to them the way of salvation: they heard of our preaching at the last hát, but were not present themselves. So down we sat with them on the bank of the river and showed them the way of life.

Another time, visiting the Northern part, we came upon a schoolmaster, an old acquaintance, who invited us to sit down with a pundit and some twelve other people. The schoolmaster being a Deist, put up the spirit of the pundit by denouncing their Debtas (gods). We then entered with them upon the necessity of an atonement for sin, and showed how none of their Debtas was worthy of our worship and belief. It was tough work with the pundit, who asserted rather obstinately that each man has to atone for sin by various sufferings and troubles in this world, and that this gradual atoning for sin would go on in the world to come. The schoolmaster supported his opinion on this point, but we told them the impossibility of any man's atoning for sin, and directed them to the great and all-sufficient sacrifice Christ made for sinners. How far they entered into our views, we cannot say, but we hope that our visit has not been in vain. After a friendly farewell they accepted of some of our tracts and books.

*(To be continued.)*

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### MISSIONARY MOVEMENTS.

**HOWRAH.**—We learn with pleasure that the health of Mr. Morgan continues to improve, and that he has been able to preach twice on Lord's days.

**LALL BAZAAR, CALCUTTA.**—Mr. Kerry reports that his congregation is often a most miscellaneous one, consisting of Bengalis, Hindustanis, Negroes, Bur-

mese, Jews, Portuguese, Americans, English, and Scotch. Lately a number of Bengali Babus have taken to attend the English services. There were fourteen present at a recent service. At the same time were present thirty sailors. The Sunday School is going on pretty well. Till the arrival in Calcutta of Mr. Wenger and Mr. Rouse, Mr. Kerry will take charge of the South Churches. Mrs. Kerry proposes to revive the girls' school at Intally, and will be grateful for any help.

**BARISAL.**—Mr. Page informs us that on the estates of the late Babu Ram Rotton Roy, sixty adult persons have thrown aside caste, and embraced Christianity, and that daily the work extends. Mr. Reid receives much encouragement in the Bible Class he has instituted for the students of the Government school. Among them is a young man who was baptized in Calcutta some years ago by Mr. Wenger, but by threats and force was driven to apostatize, his parents paying £200 to the Brahmins for his restitution to caste. He is again resolved, in spite of great persecution, to join the Christian church. There is also hope that two others of the class will be baptized. Mrs. Reid has commenced visiting their wives at their request.

**BENARES.**—The congregation continues to crowd the little place of worship ; but Mr. Parsons hopes to open the new chapel by the beginning of the year. His visits to the bazaars of this great city are often very interesting indeed. Mr. Parsons has also read, with a learned Pundit of the city, his translation of the New Testament, as far as the Epistle to the Ephesians, with the object of improving the idiom and the style.

**AGRA.**—Mr. Joseph Gregson has received a kind personal present of a silver inkstand from the friends at Monghyr, as a memorial of his labours during his residence among them.

**CEYLON.**—We are happy to hear that the health of Mr. Allen continues to improve. He hoped to resume his labours in Colombo by the 1st October.

**JAMAICA.—CALABAR.**—Mr. East has spent the vacation in visiting several of the churches under the care of native pastors. Opportunity is thus afforded to urge upon the people their duty as to the education of their children, necessity of day schools, repairs of chapels, and the sustentation of the ministry. His visits have been cheering and encouraging. The mission-house at Stacey Ville has been completed by the liberality of the people. The minister is Mr. Dalling.

**STEWARTON.**—We are happy to announce the safe arrival at her home of Mrs. Knibb, after a somewhat protracted voyage of forty-four days.

**PORT MARIA.**—Mr. Sibley writes that he has been received in the new sphere of his labour with great kindness, and that the congregations are very encouraging. He feels, however, great difficulty in carrying on his day-schools, and will be grateful for assistance.

**LUCEA.**—The congregations here continue large, and though some of the revival converts have relapsed, the greater part remain faithful. Much distress, however, is felt from fever and scarcity of provisions.

**MORTEGO BAY.**—From Mr. Reid we learn, that although since the revival movement has ceased, there is a diminution in the attendance at public worship, and several have fallen away of those who were admitted to the church, there is much to encourage the missionaries in their work of faith and labour of love. The low price of produce has much diminished the contributions of the people.

**AFRICA.—CAMEROONS.**—Since the departure of Miss Saker, a portion of her duties has been undertaken by Mrs. Peacock. A meeting in the native town is taken by one of the members of the church. Mr. Smith has assumed charge of the school, and hopes to increase its numbers. On the 24th August four persons were baptized. Mr. Fuller has been labouring in the printing office at a revised edition of the Vocabulary. He is also greatly encouraged by the Candidate Class, which he meets every Monday evening.

**JOHN AQUA'S TOWN.**—Mr. Diboll has now taken up entirely his residence at this new station. The Lord gives him acceptance in the eyes of a people who

are often at variance with each other. He had also preached at two new places higher up the river, but the rains prevented any extensive itineracy. In the school they are hampered for want of books, &c.

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### HOME INTELLIGENCE.

During the past month missionary meetings have been numerous. The Rev. F. Trestrail has been engaged in Cornwall and South Wales, enjoying in the former county the efficient aid of the Rev. J. P. Chown, of Bradford. Mr. Underhill has visited Southampton and Blackpool, and at the time of our going to press is engaged at the autumnal meeting of subscribers and members at Bradford. The Rev. J. Sale has been fully occupied in Lancashire, having with him the Rev. E. White, of London, and at Liverpool the Rev. J. Makepeace, of Luton.

Somewhat more than three weeks have been devoted to Hampshire and parts of Wiltshire by the Rev. W. K. Rycroft. The Rev. R. Williams completed, in the early part of the month, his engagements in Leicestershire, and has spent the last fortnight in Glamorganshire and Monmouthshire. At Nottingham and the neighbourhood, our friends have enjoyed the presence of the Revs. J. T. Brown, of Northampton, and J. J. Brown, of Birmingham. The Rev. W. Crowe has also visited Sevenoaks in the interest of the Mission.

We have the pleasure to record the formation of the "Culm Vale Auxiliary," which includes the churches at Collumpton, Saint Hill, Uffculme, Prescott, and Hemyock. The Treasurer is the Rev. U. Foot, and the Secretary the Rev. T. W. Blackmore.

At the Quarterly Meeting of the Committee held on the 8th October, the services of Mr. M<sup>c</sup>Mechan, of Dublin, were accepted for missionary work. He will spend a year at Bristol College before proceeding to his destination.

At the same meeting the position of the Society's Mission Press in Calcutta was laid before the Committee. It appears that for the last three years the Press has contributed from its profits about one-fourth of the entire cost of the Indian Mission. The Widows' and Orphans' Fund has also received an important addition. For the zeal, assiduity, and success with which the Rev. C. B. Lewis has conducted the affairs of the Press, the Committee felt it their duty to express their warmest acknowledgments and thanks.

Besides the above subjects, the wants of the Day Schools in Jamaica, the important topic of native agency in India, and the mission in the Bahamas, with some other matters, received attention.

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### DEPARTURE AND ARRIVAL OF MISSIONARIES.

On the 20th October, the Rev. J. H. Anderson and Mrs. Lewis, with two children, sailed for Calcutta, in "The Ripon" mail steamer, from Southampton.

An interesting valedictory service, to bid farewell to Mr. Anderson, was held at Bexley Heath, on the 15th September, the pastor, the Rev. Mr. Adey, presiding, and addressing the missionary.

From Mr. Waldo, now on his way to Ceylon, a brief message has been received, that all was well, sent by a passing vessel, from 47 N. Latitude and 10 W. Longitude.

The solitary condition of Mr. Kloekers, through the lamented decease of Mr. Hall, has led the Committee to make arrangements for the immediate



£ s. d.		£ s. d.		£ s. d.	
Milwood—		Wainsgate—		MONMOUTHSHIRE.	
Contributions .....	2 6 3	Collection .....	3 8 0	Newport, Temple—	
Less expenses ..	0 4 0			Profits of Lecture by	
	2 2 3	SOUTH WALES.		Mr. Phillips .....	4 4 2
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Pole Moor—		Llanely, Bethel—		Profits of Lecture by	
Contributions .....	15 11 6	Profits of Lecture by	2 7 6	Mr. Phillips .....	1 11 9
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Rawden—		GLAMORGANSHIRE.		Ballymena—	
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Shipley—		Mr. Phillips .....	1 6 8	Contributions .....	9 7 0
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Do., Juvenile .....	9 9 0	Profits of Lecture by		FOREIGN.	
Do., for China .....	5 10 0	Mr. Phillips .....	2 0 6	Jamaica, Montego Bay—	
Snake—		Pontypridd—		Contribs., by Rev. J.	
Contributions .....	3 9 0	Profits of Lecture by		Reid .....	9 0 0
		Mr. Phillips .....	2 14 8		

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Aug. 27 (two letters); Fuller, J. J., Aug. 30; Peacock, E. J., Aug. 27; Saker, A., Aug. 29 (two letters); Smith, R., Aug. 27.	MAULMAIN, Haswell, J. M., Aug. 26.
ASIA—AGRA, Gregson, J. G., Aug. 18, Sept. 4.	NEWERA ELLIYA, Allen, J., Aug. 28.
ALLAHABAD, Wittinbaker, M., & J. Rae, Aug. 18.	RAJAPORE, Page, J. C., Sept. 1.
HARISAU, Reed, F. T., Aug. 21.	YENTAI, Kloekers, H. Z., July 26 (two letters).
BENARES, Parsons, J., Aug. 18, Sept. 3.	BAHAMAS—INAGUA, Littlewood, W., Aug. 22.
CALCUTTA, Kerry, G., Sept. 8; Lewis, C. B., Aug. 14, & 22. Sept. 1, 8, & 9.	NASSAU, Davey, J., Sept. 27.
COLOMBO, Allen, Mrs., Sept. 17.	ITALY—FAENZA, Ossimo Padre, Sept. 24.
DELHI, Broadway, D. P., Aug. 28.	JAMAICA—ANNANDALE, East, D. J., Sept. 5.
GALLE, Hall, Mrs., Sept. 1.	BARRIFFE HALL, Sibley, C., Sept. 23.
GYA, Greiff, E., Aug. 30.	CALABAR, East, D. J., Sept. 7.
INTALLY, Pearce, G., Aug. 22.	KINGSTON, Merrick, E., Sept. 23.
KANDY, Carter, C., Aug. 29, Sept. 15.	LUCEA, Teall, W., Sept. 5 & 22.
KOOLIAH, Johnson, E. C., Aug. 12, Sept. 5.	MONTEGO BAY, Reid, J., Sept. 23.
MATELLE, Garnier, T., Sept. 1.	ST. ANN'S BAY, Millard, B., Aug. 28.
	SAVANNA-LA-MAR, Hutchins, M., Sept. 15.
	SHORTWOOD, Maxwell, J., Sept. 18.
	STEWARTON, Knibb, M., Sept. 28.

## ACKNOWLEDGMENTS.

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

Mr. E. Whitby, Yeovil, for a parcel of books for Rev. W. K. Rycroft, Bahamas.
"A Working Man," for a parcel of Baptist Magazines.
Ladies at Pembroke Chapel, Liverpool, for a box of useful and fancy articles, stationery, &c., value £30, for Rev. W. Littlewood, Bahamas.
Ladies of Canon Street Chapel, Birmingham, for a case of fancy articles, for Rev. J. Parsons, Meert.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, M.P., Bart., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac-Andrew, 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, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

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## THE ASCENT OF THE CAMEROONS MOUNTAIN.

Our readers are aware that immediately behind the missionary settlement at Victoria, in Amboises Bay, on the West Coast of Africa, there rises a magnificent mountain, more than 13,000 feet in height, and which appears to have been known to the ancients under the name of "Theon Ochema." In modern times its summit had never been reached; and the statement of the ancient writer that it exhibited flames of fire by night has been regarded as doubtful: for although the natives of the district affirm the same thing, Europeans have never witnessed this remarkable phenomenon. All doubts of the volcanic character of the mountain are now, however, set at rest, its peak having been lately visited by Captain Burton, H.M. Consul, in company with our missionary, the Rev. A. Saker, and the Government Botanist, Mr. Mann, and a Spanish gentleman from Fernando Po. Captain Burton is the well known traveller in the East and among the Mormons; and it is from his report to Lord Russell that the following particulars of the ascent are derived.

Captain Burton states that only two attempts to reach the summit had been made for four centuries at least; one, in 1847, by our missionary, the lamented Merrick, failed through want of water, after he had emerged from the belt of forest which covers the lower slopes of the mountain. Mr. Mann attempted it in 1860, but time failed him. It remained for the present party "to scale the glorious pinnacle which never yet felt the foot of man."

On the 18th Dec., 1861, all being ready, Captain Burton, with the Spaniard, entered the "lovely bay of Victoria," where he found Mr. Saker awaiting him. Mr. Mann had started in advance. Early the next morning the party set out with Mr. Johnson as an interpreter, and several Kroomen to carry the luggage. The route lay through a noble forest of palms, acacias, African oak, and other fine timber trees, and through a country admirably adapted for cocoa, sugar, and coffee. Twice they forded the "bright little mountain stream which supplies Victoria with the purest water," passing west of Mount Henry. "a site," says Captain Burton, "which I at once fixed upon as a provisional sanitarium, to be prepared before the grand institution near the summit of the mountain."

After four hours' walking, they halted for breakfast at a village of the chief Miyombi, 23,420 feet from Victoria, and 1000 feet above the sea. The thermometer stood at 67° 5'.

At half-past four they entered the district of Mapanya, the highest village on this part of the mountain. Here they met Mr. Mann. The chief, Botani, received them with great ceremony. Habited in his royal garb, a tall black hat, an old scarlet and gamboge coat of the Royal Marines, and a

pocket handkerchief, he performed a lively dance, apparently borrowed from the movements of the excited poultry. In Africa, when the king dances you have to pay for the honour. The natives here bear a bad reputation. Mr. Mann's scarlet blankets greatly excited their cupidity. They offered successively in exchange for one, a pig, a goat, a small boy, and a large girl.

The party remained at Mapanya the whole of the next day, waiting for a supply of provisions from Victoria. For a short time the natives, under the influence of liquor, became very quarrelsome, drew their long knives, and threatened their lives. Mr. Saker being unarmed, the defence lay with his three companions. However, as the fumes of the rum left their brains, the people became quiet. But a new difficulty arose. The chief Moyambi came and demanded £500 for permission to ascend. Of course he was refused, and he then lowered his demand to £300. The travellers laughed at him, declined to obey his order to descend the mountain, and showing their guns told him they should start at once.

At noon, on the 21st, Mr. Saker and Mr. Calvo set out, and the other two followed at the close of the day. They bivouacked in the forest, at a place afterwards called Ridge Camp. Here the palm and the plantain had disappeared, and they saw the first of the graceful tree-fern. The night was comfortless. The ungrateful natives had refused them water. The ground was uneven. They passed a sleepless night.

Before dawn they were on their way. The characteristic of the scenery was now the fern—fern, fern, everywhere; some like palm trees, 10 to 20 feet high, others dwarfs. "There were beds of ferns upon the ground, and others running creeper-like up the trunks." It was a beautiful fernery, set off by the huge tropical growth around it.

Passing under a natural arch of fallen trees, which they called Fern Gate, they emerged on a region of tall grass. Then came a broad green slope of small moss and fern based on a rugged bed of old and degraded lava, half a mile wide, the banks on either side girt with giant trees. Here they breakfasted and feasted on blackberries. A hunter's path now led them up the western side of the lava river, among huge blocks, which endangered their ancles. The ascent became rocky and bare. Salvias scented the air, and the surface was spangled with the bright blossoms of an unknown flower. Bees settled upon them, but did not sting; and the heat of the sun became terrible.

The last part of the ascent was the most rugged of all, the lava nearing the place of its issue being broken into most irregular heaps. Before attempting it, Capt. Burton lay down to sleep, the rest of the party going on. The "Black Crater" was at length reached; it is about 100 yards in diameter, with a lip 200 feet above the level platform below. Water was obtained near at hand, and here the travellers encamped. The high north-east wind roared all night, and a change of temperature from 78° in the plains below to 40° had to be endured. At six in the morning the thermometer stood at 48°.

During the day the party proceeded to the place where water was found, which they called Mann's spring. It is a little runnel of pure cold water, embowered in blue flowers, and surrounded by nettles. Here a place was cleared and the camp was formed, as they intended to stay for some time. The altitude was 7000 feet above the sea, and they found the temperature

to be 65°. Capt. Burton made up his mind that it would be an admirable spot for a Sanatorium or Colony. Materials for building lie all around. "Pestilent Lagos will require a 'sick bay,' and where can a Lebanon be found equal to the beautiful, the majestic Cameroons."

Christmas-eve and Christmas-day were spent in taking bearings, rambling about the hills, and in naming the places. The topmost heights were christened "Victoria and Albert," "Earthwork Crater," and "Mount Helen," named after Mrs. Saker, who had supplied the Christmas plum-pudding, shewed a wonderful prospect of wild scenery and wondrous confusion. Twenty-eight deep crevasses were counted, with numberless thick lava beds and ribs of scoriaceous rock. The main peak was divided into a pair of distinct heads.

On Christmas-day Mr. Saker left for Victoria for a season, while Mr. Mann was laid up with sickness. On the 27th, therefore, Captain Burton and the Spanish gentleman proceeded by themselves to explore the great mountain. More lava beds and steep volcanic cones were passed. Reaching the last ascent, the Spaniard fell behind, and our adventurous traveller proceeded alone, with a single kroo-boy to carry a flask of anisado and water. Walking became troublesome, and recourse was had to all fours. As the summit was neared the boy sank down with thirst, and glazed lips. A few moments more saw Capt. Burton upon Theon Ochema, where a new and unexpected set of objects met his sight.

Victoria peak was but the outer walls of a double crater, 250 feet deep, opening northwards, where a prodigious lava stream had been discharged. To the north-west lay Albert Crater, a far smaller formation, but remarkable for its high back wall. The two craters were parted by a curious V-shaped dyke of compact grey-stone in large blocks, and at a little distance was a third crater, by far the smallest of the three.

After building a small cairn of stones, the traveller descended. It took half an hour to get down the cone, owing to the cinders and boulders being loose and rolling. Seven hours had been occupied in finishing the last five miles of the ascent, and he hoped to return in three. The mercury fell to 40° as he passed Mount Helen. Twilight came on, then a darkness that could be felt. He was compelled to halt. The cry of the kroo-boy was heard at the spring, and soon firesticks marked the place of the camp. After the supper of hungry men, the party retired to rest, but not to sleep; the sun and wind had sorely burned their hands and faces, their legs ached, and spasmodic cramps seized their limbs.

A variety of expeditions followed this first exploration. Mr. Saker returned, with Mr. Robert Smith, on the 5th Jan., and on the 13th he made the third ascent, and was the first to boil the thermometer upon Victoria Peak. On the 15th Mr. Saker again returned to Victoria.

A final ascent was begun on the 27th January. The night following the cold was so intense, that the mercury fell to 33° 5'. The waterproof coats of the travellers were white with hoar, and the peak was powdered with frozen dew. Before leaving the peak Captain Burton was able to discover a complete solfaterra, lying to the north-east of Albert Crater. Smoke arose in long puffy volumes from long lines of white marl and sulphur. This discovery accounts for the many detached reports of flames seen issuing from the mountain, by the cloth merchants of Cameroons River, and the people of Fernando Po. A hailstorm signalized the day of descent.

On the 31st January, the camp at Mann's Spring was broken up. On the 2nd February, the scattered bungalows of Victoria were reached, where the travellers were hospitably received by Mrs. Saker, who had purposely remained till their return.

"These lines," says Captain Burton, in conclusion, "will shew the adaptability of the Cameroons Mountain for a sanatorium, a colony, or a convict station. A locale, which shows every morning hoar-frost during the hot season, in a region removed but 4° from the equator, is not to be despised in the days when it is proposed to remove Calcutta to Simla. The Anglo-Scandinavian race cannot, it is true, thrive in all climates; but there are few, and those are valueless, in which choice of site could not make him a cosmopolite."

Our readers will, we are sure, be glad to receive the disinterested and most valuable testimony of this celebrated traveller, to the truthfulness of all that our pages have contained of the salubrity and fitness of the vicinity of Amboises Bay for a missionary or commercial settlement.

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## A MISSION TOUR TO THE NORTH AND NORTH-WEST OF DACCA.

BY THE REV. R. BION AND JAI NARAYAN, IN THE LATTER PART OF JANUARY AND FEBRUARY, 1862.

*Continued from p. 172.*

Sangbár was another new place, we visited. It lies on a little island, and is completely surrounded by water in the rains. We walked round the village in search of people, and at last met a Bráhmañ. Accosting him, we asked for a suitable place to speak to the villagers. He said: "There is not a single 'Purush' (man) in the village, all have gone out to various places." Not ten minutes elapsed when three other Bráhmañs appeared; the discussion growing in warmth, more came, and within half an hour we had some sixty men around us, and many women listening behind their houses and fences. I turned then to the above Bráhmañ, showing him the crowd, and asking him whether these fifty or sixty had come down from the skies or from the village? He laughed and remarked, "How did I know what you wanted? We do not often see Sabebs here, and I was afraid you might have come for some bad purpose." We then preached the gospel for a long time, and the greater part gave us every encouragement to go on. A crowd accompanied me to the boat to get books, and Jai Narayan remained on the spot in the meanwhile. The crowd had doubled, chiefly Bráhmañs, who candidly discussed the merits of their Shástras. Thus we spent some hours among them distributing Bengali and Sanscrit scriptures, and even then most of them walked with us to the boat, wishing to hear more. Some were strangers and one of them, speaking in English, said to me: "I have heard of this religion in BIKRÁMPUR (south of DACCA). There are many Christians in BIKRÁMPUR, who mind only your Shástras." I asked what he meant, and said that I had often been in those parts but had not met with any Christians. He said: "O! they do not openly say so; but they are Christians, for I see them always reading your Bible together, and they argue like you with Hindus against their Shástras." This was new to us; but it is another proof how much the knowledge of the gospel is spreading, and that it is not a fruitless work to itinerate and distribute the gospel liberally. We take courage, since we know that our labor is not in vain in the Lord.

For some hours we sat with a Thakur and some ten Hindus, at Kagrang. One of them, an old man, nearly drove us away: "Give me salvation here at once, and show me God instantly, or I won't have anything to do with you." It was hopeless to go on with this man, for he would hear nothing, but insisted that we would show him God. Turning to the Bráhmán, we accosted him, but he led us through all the labyrinth and nonsense of the four Yugs and their filthy idols, and before he was answered and satisfied, evening had set in. We begged him to compare the life of Jesus Christ with their gods, and to take refuge in Him before his wicked deeds brought him to eternal misery, but nothing made an impression. He would not even accept of a gospel, and that old man began to abuse and to revile our Saviour just to get rid of us. I appealed to his tenderer feelings, representing his awful position on the brink of eternity without hope and salvation, but all in vain.

At Assilia, opposite Dhumrai we met some Bráhmans and sat before their house. Two of them did all they could to annoy us and to try our temper. Whatever we said they turned into a sneer, saying: "You will never succeed in turning us from the religion of our fathers. Who has become a Christian? Show us any result of your running up and down the land with your books? When I told them that in various places, people of all classes had become Christians, they insultingly said, "It is a lie; nobody has turned Christian."

We were just on the point to proceed, when some young men from Dhumrai joined and sided with us. These youths told them in terms so sarcastic and bitter, that we never could employ, the foolishness of their idolatry; and they were quite taken aback. I heard them say, to their teeth, "We hate your Kalipujás and other pujás: your frauds and wickedness will not stand much longer. Don't we know your tricks? Have we not seen your wicked deeds? *chi! chi!*" At last those Bráhmans turned to us and said: "These our children (meaning the young men), will become Christians soon, but we will die in our old religion. *Salám!*"

At Malancha made another stay of half a day. Here a Bráhmán came to the river side and had a long talk with us. He said: "We have read your Shástras and we love to read them. They are the real true Shástras and our idolatry is only show and nonsense. We have, since we read your books, forsaken many things, and only keep a little show of pujás on account of our women and relatives." When pressed to forsake all and follow Christ, and told that we were sure that most of their females would heartily join them, he said: "True, we ought to have done so, but what would become of our livelihood and our families, who will support us? We shall forsake our religion fully in time, but we must do it gradually and carefully." Hearing that he was the zamindar of the place, I urged still more on him, since he is not so very poor, and that God would honour him for it, and not let him starve. "But," said he, "nobody would then pay me rent."

Crossed over to Futtnagar to pay a visit to some Hindus who for some years have been halting between Christ and idolatry. The head man was not at home, but fifteen men and several women gave us a very cordial welcome and seats. We sat with them for some hours, some of them have lost all faith in idolatry, and seem to have a clear knowledge of the way of salvation. They opened their minds freely and treated us as friends. Among other things one said: "We don't believe in Káli or any other idol, and yet somehow our Thákur manages to make us dread Káli, and we cannot get rid of this fear." I replied: "Be men; and if your Thákur makes you again afraid of Káli, take her and smash her in pieces and see what she can do. If you have not courage, I will go now with you and pound her to dust." To this they decidedly objected. "If you were not halting between Káli, the blood-drinker, and Christ, you would have more courage, and take a bold step and abandon her for ever. Why, you are twelve strong men; what have you to fear? If the Thákur comes upon you, let me know and you shall be protected by law." They appeared very thoughtful and acknowledged their weakness and foolishness, and said: "You must have patience with us; do not give us up; visit us, and in the end we shall be able to overcome all difficulties."

All of a sudden their Thákur came himself among us and mingled with our conversation. He was a young man of about twenty, intelligent, but very self-sufficient. Jai Narayan stripped him gradually of every argument, so that he could say no more, and his disciples evidently enjoyed his perplexity. I spoke a few words, and pressed on his mind his wickedness in deceiving and deluding so many people, and told him of the awful reckoning day that awaits him if he does not forsake his frauds and corrupt teachings. He took it very carelessly, and probably thought that being a Bráhman, God could not punish him. We then took leave and moved down to Dayapore, where the brutal conduct of one of our people towards his wife distressed me very much. From here I returned home, having been very unwell for two days. Since my last visit to those inquirers, Jai Narayan has visited them twice, but as yet with little visible success.

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### THE SCRIPTURES IN ORISSA.

In our last number we gave some particulars of the origin of the translation of the Word of God into the language of Orissa. With no small degree of pleasure do we give insertion to the following letter from Mr. Buckley, of Cuttack, conveying the gratifying information of the completion of another edition of the New Testament in that tongue. The letter was sent to the Secretary of the Bible Translation Society, and is dated October 1, 1862:—

“My dear Brother,—I write a line, for I know you will participate in our thankfulness and joy. The New Testament in Oriya is now completed, and this morning I received the first copy. Blessed be the name of the Lord for His great goodness! This has been an eventful day; and in writing Ebenezer, I desire most thankfully and humbly to record the helping hand of God, and most solemnly to commit the work to the effectual blessing of the Father, the Son, and the Holy Ghost, the one God to whose glory I would live and die. May this holy book, the record of the new covenant of heavenly love, be a lamp to the feet and a light to the path of many a heathen wanderer in Orissa! May our beloved native Christians, as they read its precious pages, be enlightened by the Holy Spirit to know the things which are freely given to them of God, and be established and comforted concerning the faith! May its precious promises be wells of salvation to afflicted and dying Christians in Orissa; and may they rejoice in the grateful light that beams from its inspired pages, till they reach that better country where its light, much as we prize it now, will be needed no more! I trust you will unite with us in prayer that this sixth edition of the New Testament in Orissa may by the Holy Spirit's blessing be effectual in the enlightenment and salvation of many.

“I am so thankful that the work is *now* finished, that I have no heart, on a day so interesting and joyous as this, to explain why it has not been finished earlier. Suffice it to say, that the importance of completing it at the earliest practicable period has been deeply and constantly felt, but other engagements in the same holy cause, and domestic afflictions, have occasioned delay. It is completed amid brighter skies and happier scenes; and my earnest desire is that it may be made a blessing to many. In prosecuting the work I have had the best native assistance that could be procured, and have diligently examined and compared the former versions in Bengali and Oriya. I have long been a careful student of the Bengali Bible, and have a high opinion of the eminent ability and fidelity with which Baptist missionaries have from the beginning until now laboured in the important department of Biblical translation for the benefit of the millions of Bengal. No greater honour has God ever conferred on the Baptist denomination than giving it such men as have laboured in this department, and I do not believe that it is half enough appreciated at home.

"We are now in urgent want of help for printing separate portions of Scripture. The American and Foreign Bible Society has for many years liberally aided us in these operations, and is still anxious to help, but has not the means; and in the present state of public affairs in America I fear is not likely to have for some time to come. A little help speedily rendered would be of invaluable service.

### AUTUMNAL MEETING AT BRADFORD.\*

On Tuesday, October 28, most interesting meetings of the subscribers and friends of the Baptist Missionary Society, convened by circular and public announcement, were held at Sion Chapel, Bradford, Yorkshire.

In the afternoon the meeting consisted chiefly of members. Thomas Aked, Esq., occupied the chair. The parent society was represented by Mr. Edward Bean Underhill. A large number of gentlemen connected with the Baptist denomination assembled from the surrounding district, including the Rev. Dr. Evans, the Rev. Dr. Acworth, Rev. H. Dowson, Rev. Dr. Brewer, Rev. Professor Green, Rev. J. P. Chown, Rev. T. Pottenger, Rev. H. J. Betts, Mr. Geo. Osborn, Mr. Wm. Stead, Mr. John Cooke, Mr. Councillor Wilcock, Mr. James Cole, Mr. T. Stead, &c.

Mr. UNDERHILL made a very elaborate statement as to the working of the society. He stated that this was the first meeting of the society of this kind that had been held. The annual meeting of the society in London for the selection of officers was found to be one in which a great amount of information was imparted, and in which the members freely discussed the affairs of the society; and it had been suggested that, if a similar meeting were to be held annually in some town in the country, it might be attended with the like interest. The present meeting was therefore held, and it was intended to hold the next meeting perhaps, at Bristol, and the annual autumnal meeting after that, probably, at Edinburgh, and so on every year in some other town. He then entered into a statement of the operations of the society abroad, beginning first with India, starting at the north, and passing on to Calcutta, enumerating the mission stations, and giving a minute account of the missionaries at each, the number of churches and church-members, and the kind and extent of property possessed by the society. He then reviewed the condition of the mission operations in India. While speaking of the mission at Serampore, he stated that the handsome college there was built at a cost of 18,000*l.*, entirely paid by the Serampore missionaries; and the building was endowed by the munificence of Mr. John Marshman. There were four mission-houses belonging to the society in Calcutta. The mission press established by Mr. Pearce was stated to be a valuable source of revenue to the society, inasmuch as, besides having created a fund of 24,000*l.* for the support of widows and orphans, it served to defray not less than one-fourth of the annual expenditure incurred in connexion with the mission in India. The society was deeply indebted, not only to Mr. Pearce, who established the press, but to Mr. Thomas and Mr. Lewis, who had since conducted it. Mr. Underhill then reviewed the progress of the mission in Ceylon, in the West Indies, in Africa, and China. He stated that in Africa, a spot had been discovered on the hills overlooking the society's settlement at Victoria, Amboises Bay, adapted for the erection of a sanatorium by the Government, for the crews of the cruising squadron; and the proposal was under the favourable consideration of the Government, of making the bay a depot, which would be of great advantage to the converts from Fernando Po. Mr. Underhill gave a gratifying account of the state of the funds at home—33,150*l.* last year, from all sources; and showed that, with the enlarging income, the

\* From the *Freeman*.

home expenditure had gradually declined, the Baptist Mission being the least costly in its working of all the great missionary institutions; and that the society was able to support a much larger body of missionaries with the same machinery in operation.

At the close of Mr. Underhill's address several questions were proposed to him by the Rev. H. Dowson, Dr. Acworth, Mr. Stead, Dr. Brewer, Mr. Nichols, the Revs. H. J. Betts, R. Green (of Shipley) and others; relating chiefly to the condition of the African Mission, the relations between the Baptist Mission and the Bible Society, and the management of the Calcutta press. These were fully and satisfactorily answered by Mr. Underhill; after which a resolution expressive of confidence in the society's management, and expressing the best wishes for its success, was moved by the Rev. J. P. Chown, seconded by Dr. Evans, and carried unanimously. Thanks were also presented to Mr. Underhill for his interesting and lucid statement, and to Mr. Aked for presiding.

A public meeting was held in the evening in Sion Chapel. The Rev. Dr. Acworth presided, and among the ministers and other gentlemen present were the Rev. Dr. Godwin, the Rev. J. G. Miall, the Rev. H. Dowson, the Rev. Dr. Brewer, the Rev. J. P. Chown, Thomas Aked, Esq., William Stead, Esq., John Cooke, Esq., George Osborn, Esq., &c. The meeting partook largely of a devotional character.

Mr. UNDERHILL addressed the meeting at considerable length. He said that the work of the Missionary Society last year had been one of peculiar encouragement both at home and abroad. Not the least of the blessings which had marked the course of the society was the harmony existing amongst those who had the management of it. The committee had been quite free from all internal causes of dissension and strife. This was one mark that God's blessing was upon them. For many years there had been a gradual increase in the support rendered to the society, so that in the course of years the income had gradually risen from 14,000*l.* to 19,000*l.* The total income from all sources had so increased in twelve years that they could calculate upon an income of 24,000*l.* or 25,000*l.* But during the last three years the total income had not been less than 30,000*l.* per year. Last year it was 33,000*l.* Some of the items were of an exceptional character, including donations and legacies; but still, in the providence of God, the society might, in the future, as in the past, be favoured with similar aid. A most valuable source of revenue was the mission press of India. That press was begun by one of the most laborious and successful of their missionaries, Mr. Wm. Pearce, who devoted his life to the mission work, especially to printing the Scriptures and other works in the various languages of India. From the mission press had grown a large widows' and orphans' fund, which at the present moment amounted to 24,000*l.* The proceeds of that fund were devoted to the support of widows and orphans. There were some thirty or forty widows. They had now also an insurance on all the lives of their missionary brethren. The mission press had further contributed more or less to the maintenance of the mission itself, for one-fourth of the expenses of the mission in India—not less than 4,000*l.*—was provided also by the press. The mission press issued Scriptures to a very considerable extent, the cost of preparing and printing being not much less than 2,000*l.* a year. All their missionary translations, with the work of preparing and issuing, were entirely the result of the contributions made by their friends to the Bible Translation Society. Not one penny was received for this object from any other quarter. There were some indications that the income of the society would not be so large this year as last. At present the funds are not flowing in so freely, and Yorkshire was a little behind. In Lancashire, from causes which they all understood, there would, he was afraid, be a falling off to the extent of 75 per cent., or 1,000*l.* He hoped, therefore, that their friends in other parts of the country would, by increased liberality, endeavour to supply the falling off. Mr. Underhill then reviewed the results of the mission work. He showed that where, as in China, the missionary had to deal with the hard-hearted



Buddhist, or in India, where they had to deal with the perplexed and subtle intellect of the Hindoo, the difficulties were correspondingly great, though greater in the case of the former than in the latter, while, where the missionary had to deal with the more simple and impassioned nature of the negro, as in the West Indies, the success of the work was very satisfactory. In the one case, the missionary had to displace error before he could plant a germ of truth, whereas, in the other, the mind, uncontaminated and unsophisticated, was free for the reception of truth presented to it. The soil in which the missionary had to sow seed was less favourable in one case than in the other, and hence the greater labour and the longer interval before the results were so apparent. There were, however, abundant evidences that idolatry had never had less hold upon the Hindoo mind than it had at the present moment. Mr. Underhill presented some indications in the case of the Hindoos, corresponding with manifestations in the times of the Apostles, of the decline of Paganism before the early progress of Christianity, and showed that there was an analogy to those times in the scepticism which great numbers of the Hindoos exhibited towards the idols, and in the quickening and elevating influence which the English tongue and the literature of the mission press in India were exercising upon the minds and the modes of thought of the population, giving hope of the ultimate triumph of the truth in its purity and the gradual disappearance of superstition and idolatry.

The CHAIRMAN briefly addressed the meeting in terms of pleasure as to the hopeful and cheering address of Mr. Underhill; appropriate and fervent prayers were offered by the Rev. J. G. Miall and Dr. Godwin; and, the benediction having been pronounced by the latter, the meeting separated.

## MISSIONARY WORKING PARTIES.

FROM THE QUARTERLY HERALD.

As the time of the year draws on when our Missionary Working Parties re-assemble, they will allow us to remind them that articles for sale in India, should be of good materials and new patterns, and well made. We have been requested by Indian friends to suggest that ladies estimating the value of the work sent, should calculate only the bare cost of the materials. The duty paid on European goods—and Missionary packages are no exception—is so high, that if an additional value be placed on articles for the workmanship, though the box sent appears more valuable in the pages of the "Herald," less money actually passes into the Missionary's hands than would do if the box bore a less nominal value.

We have been requested also to give a list of some articles that might be sent as presents to native Christians. The power of making occasional gifts of this kind would be invaluable to our Missionaries, and the reception of them very gratifying to those who, cut off by the loss of caste, &c., from the sympathies of their own people, would feel doubly any kindness from Christians at home, to whom they look as representatives of their Lord. Particular mention has been made of a piece of dark blue or scarlet cloth, light in texture, three yards and a half long and a yard and a half wide—or if coloured flannel, two widths—for the garment worn by the native preachers. However desirable kind attentions are to the native Christians, the preachers have a double claim on our sympathies. Raised by intelligence, and often by education above their people, and sometimes, perhaps not always *necessarily*, not on a par with European pastors, they stand alone, in a degree that few men do. It is through them mainly that the character of our native churches is to be raised and sustained. Consideration manifested towards them by British Christians tends to tighten the links that bind them to us; and any expression of cordial regard and esteem on our

part helps to raise that self-respect which it is the effect of heathenism to annihilate, and without which no man can raise his fellows. The presents generally useful are—

Dark jean waistcoats with sleeves, of all sizes, made like stable waistcoats.

The same pattern in mousseline-de-laine, or any other woollen material.

Coarse figured book-muslin—wide—in five-yard lengths, from 1s. 2d. to 1s. 4d. per yard.

Scissors and knives.

Cottons, needles, thimbles.

Remnants of silk or coloured flannels, for boys' caps.

Spectacles.

Cotton-work bags of all sizes.

From a letter in the November *Juvenile Herald*, in which Mrs. Saker acknowledges a box of clothing sent to Africa, we extract the following directions which may be useful in guiding our friends intending to send articles to Africa:—

“Will you be kind enough, should you work for us again, to let the dresses, especially the children's, be print instead of muslin, as they seldom wear two garments at a time.

“Muslin frocks would sell in Fernando Po, as the people put more clothing on their children; but here the children run about almost naked, and we are glad to give them a garment to cover them. They are too poor to buy them. We have seventeen children in the house to clothe, and I find dark prints are the best for them.

“We are much wanting long round pinafores, about a yard in length, of dark, cheap print, just to cover the children who come to school; made more like a shirt with short sleeves for the boys. Do not trouble to put bands, as they seldom use them.

“We often have from forty to fifty children in the school without clothes. My daughter keeps the school, and she often comes to me, ‘Oh, mamma, do give me something to cover these children.’ So much of the clothing kindly sent by our friends is too short.”

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## MISSIONARY MOVEMENTS.

**CALCUTTA.**—Mr. Kerry, to whose care the villages to the south of Calcutta have fallen since Mr. Pearce's departure, has recently paid them a visit in company with Mr. Sampson. They were absent eleven days, holding services among the people.

**SOUTH COLINGAH.**—Our estimable native brother Goolzar Shah informs us, that it is extremely desirable that a school should be established for female education among the people. He estimates the cost of schoolhouse and furniture at £20, and the monthly expense of teacher, &c., at 50s. Cotton, cloth, and books would also be very serviceable for the children. A suitable teacher can be found in his own congregation. We shall be happy to receive contributions for this object.

**SERAMPORE.**—We have to announce, with great regret, the decease of Miss Alice Penney, after a long illness, patiently and Christianly borne. It is a great trial to Mrs. Penney; but she appears to be graciously supported under it hitherto.

**SEWRY.**—Mr. Rouse informs us that he has been able to take a full service in the chapel on Lord's day in Bengali, thus early using his acquired power of speaking in the language. He was expecting in a few weeks to remove into Calcutta, to join Mr. Wenger on his arrival in translation work.

**BRITTANY.**—The chapel at Tremel is nearly finished and the house inhabited. The authorization to have public worship has not yet been received. Mr. Bouhon has been well received in an excursion to the vicinity of Guingamp, whither he has been on a preaching tour.

## HOME PROCEEDINGS.

We beg to call the attention of our readers to the report of the meeting held at Bradford, and which they will find in a previous page. As an experiment, it was eminently successful; and the committee will be encouraged to hold a similar one every autumn, in some large town central to an extensive district.

A very interesting service was held at Northampton on the 5th ult. to commend Mr. and Mrs. Laughton to the divine blessing on their departure for China. College Street Chapel having been recently taken down to make way for a commodious edifice, the meeting was held in Castle Street. Many of the ministers of the county were present; and the Rev. J. Mursell of Kettering, J. T. Brown of Northampton, T. T. Gough of Clipstone, and the Secretaries of the Society, took part in the service.

On Tuesday the 11th ult., our friends met the committee. After a few words of kind counsel and encouragement from the chairman, they were commended to God in prayer by the Rev. F. Tucker, and then took their leave. On the following Friday evening, the Rev. F. Trestrail, accompanied them to the ship, *The Min*, which sailed very early the next morning. Tidings reached us from Deal, and there was a good prospect of a fine passage down channel. May their voyage be rapid and safe!

We have also to announce the safe return of Mrs. Hall from Cheefoo, whose health has been improved by the voyage, and who has been graciously sustained amidst all her severe bereavements—first of her husband, and then of her two children, one of whom died at Singapore on the way home. We commend her to the affectionate sympathy of all our friends.

The meetings of which intelligence has reached us have been numerous, and we hope effective. Mr. Underhill and the Rev. R. Williams, have taken the Oxford Auxiliary, together with Wallingford and Wantage. The Rev. W. K. Rycroft has visited the churches in the East Gloucestershire district. The Rev. J. Sale has advocated the good cause at Coventry, and the churches in middle and south Devon, as far as Torquay. The Rev. F. Trestrail has been engaged at Brighton, and the Rev. W. Crowe at Eden Bridge. The arrangements for Lincolnshire and Kent are made, and will embrace the close of present, and the beginning of next month.

Our esteemed friends, the Revs. J. Aldis and J. Makepeace have also kindly visited Dover, Folkestone, and the vicinity, for the Mission.

We earnestly press on all Treasurers and Secretaries of Auxiliaries to remit what monies they may have in hand, as the Treasurer is largely in advance.

### SACRAMENTAL COLLECTIONS FOR WIDOWS' AND ORPHANS' FUND.

We beg to apprise the Pastors and Deacons of the Churches, that they will receive the usual Annual Circular in due course of post. The amount contributed last year of £696 14s. 10d., showed an advance on previous years; but the claimants are also increasing. From this fund, nineteen widows, with their families, and two orphans, are receiving aid.

### CHRISTMAS AND NEW YEAR'S CARDS FOR NATIVE PREACHERS.

These cards are now being issued to our young friends, and we would affectionately urge them to exert themselves to the utmost to obtain the largest amount in their power. There are about 200 of these most useful Agents in connexion with the Society. The contributions received do not by any means equal the expenditure. They have increased steadily up to 1861, when £517 were received. But last year they fell off to £383. This fact will, we hope stimulate our young friends afresh.

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from October 20th to November 21st, 1862.

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

ANNUAL SUBSCRIPTION.		£ s. d.	Stony Stratford—		£ s. d.	Emsworth—		£ s. d.						
Douglas, James, Esq., Cavers, N.B. ....	5	0	0	Collec. for Rev. W. K. <i>Rycroft's Chapels</i> ..	4	12	6	Contributions ....	0	17	6			
DONATIONS.			CAMBRIDGESHIRE.			Kent Street—								
A few Friends in Tullie- met, Perthshire, for <i>China</i> .....	1	0	0	Haddenham—	7	14	0	Contributions ....	25	10	9			
Friends of Education in Kendal, by Mrs. S. J. Thompson, for Mrs. <i>Lucy Millard, St. Ann's</i> <i>Bay, Jamaica</i> .....	10	0	0	Contributions .....				Do., Sunday Sch.	2	1	0			
"Logie," for <i>India</i> .....	5	0	0	CORNWALL.			Lake Road—	Contributions ....	2	7	6			
W. Owen Evans, Esq., of Glandiad Fach, Pa- rish of Meline, by Rev. D. George, Whitewell	100	0	0	Hayle—	10	14	3	Sunday School ....	0	10	0			
LEGACIES.			Helston—			St Paul's Square—								
The late Mr. Commissary Wemyss and Mrs. We- myss, Legacy by Deed of Settlement, per J. Macandrew, Esq., Edinburgh .....	150	0	0	Contributions .....	10	0	8	Contributions ....	24	15	8			
The late Wyatt George Gibson, Esq., Banker, of Saffron Walden, by G. S. Gibson, Esq., Saffron Walden ....	100	0	0	Less expenses ..	0	6	0	Do., Sunday Sch.	3	17	8			
LONDON AND MIDDLESEX.			Saint Austell—			Do. Maria la bonne								
Bloomsbury—				Contributions .....	17	2	3	Less expenses ..	70	16	9			
Collec. for Rev. W. K. <i>Rycroft's Chapel</i> ..	8	3	0	Less expenses ..	0	7	3		2	0	0			
Contribs. on acc. ....	33	8	7	16			15	0	Niton, Isle of Wight—					
Camden Road—				DEVONSHIRE.			Contributions .....			4	18	8		
Contribs. on acc. ....	10	3	1	Appledore—	0	10	6	Less expenses ..	0	2	8			
Do., Sunday School	3	5	9	Contribution .....				4			16	0		
Chelsea, Paradise Chapel—				Devonport, Hope Chapel—	20	0	0	Southampton, Portland Chapel—						
Collection .....	3	8	0	Contribs. on acc. ..	20	0	0	Contributions .....	7	5	4			
Hammersmith—				Do., Morice Square—	8	1	1	Do., Sunday School	3	3	9			
Contributions .....	8	12	9	Contribs. on acc. ..	8	1	1	HEREFORDSHIRE.						
Do., Sunday School	10	7	6	Plymouth, George Street—	41	5	0	Contributions .....	1	4	0			
James Street—				Collections .....	2	16	0	HERTFORDSHIRE.						
Sun. S., by <i>F.M.M.A.</i>	2	6	6	Juv. Miss. Assoc. ....	2	16	0	Saratt—	1	4	0			
Walworth, Lion Street—				Do., for <i>African</i> <i>Orphans</i> ..	13	10	4	Contributions .....	1	4	10			
Sun. Sc., for <i>Gahalaya</i> <i>School, Ceylon</i> .....	10	0	0	13			10	Watford—	25	0	0			
BERKSHIRE.			DORSETSHIRE.			KENT.			SEVENOAKS—					
Faringdon—				Poole—	7	13	5	Contributions .....	14	15	8			
Contributions ..	11	0	6	Contributions .....	1	2	7	LANCASHIRE.						
Do., for <i>India</i> ..	10	0	0	Do., Sunday School	8	10	0	Birkenhead, Grange Lane—	14	0	0			
	21	0	6	Less expenses ..	0	6	0	Collections .....						
Less expenses ..	0	17	0	8	10	0		Sun. School, for <i>N.P.</i> , <i>Delhi</i> .....	12	10	0			
	20	3	6	GLOUCESTERSHIRE.			Do. for <i>Rev. J. C. Page's</i> <i>Schools, Barisal</i> ..			6	5	0		
Reading—				Shortwood—	21	2	10	Bootle—	3	17	11			
Contribs. on acc. ....	36	0	0	Contributions .....	3	8	7	Juvenile Association	3	17	11			
Wantage—				Do., Sunday School	24	11	5	Goodshaw—	3	0	0			
Contributions .....	18	18	9	Less expenses ..	3	13	0	Collection .....	3	0	0			
Less expenses ....	0	14	0	24			11	Liverpool, Pembroke Chapel—	60	0	0			
	18	4	9	HAMPSHIRE.			Contributions, moiety			60	0	0		
				Beaulieu—	2	0	8	Manchester—	100	0	0			
				Collection .....	0	11	10	Contribs. on acc. ....	100	0	0			
				Blackfield—	0	11	10	North Lancashire Auxil.—	100	0	0			
				Collection .....				Contribs. on acc. ....	100	0	0			
				Broughton—	9	7	8	LEICESTERSHIRE.						
				Contributions .....	9	7	8	Leicester, Belvoir Street—	9	0	0			
				Do., Sunday School	0	16	10	Contribs., balance ..	9	0	0			
				Less expenses ..	10	4	6	Sheepshed	1	10	0			
				2	9			Contributions .....						
				10			1	9	BUCKINGHAMSHIRE.					
				PORTSMOUTH AND PORTSEA—			Fenny Stratford—							
				Ebenezer—			Contribs., for <i>Rev. J.</i> <i>Parsons, Meerut</i> ..			0	9	0		
				Collections .....			2	10	0	CONTRIBUTIONS.				



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