

# THE MISSIONARY HERALD.

## THE KARENS.

Under this general title are embraced two or more tribes of people, found scattered throughout Burmah, and among whom one of the most successful missions of modern days has been established. Their language indicates a Tartar origin; while their traditions point to the countries lying to the south of Thibet and west of China as their original seat. Both in feature and mental qualities they come in close alliance with the great Mongolian family, but their religion and mythology differ in most important respects from the Burmans among whom they dwell. Some ethnologists have thought that the Karens were the aborigines of the country, since they retain peculiar beliefs which have never been obliterated among the masses of the Buddhist population. Probabilities seem, however, rather to point to their immigration from the north, after Buddhism had become the religion of the Burman people, and subsequent to the period when the followers of Buddha were animated by an ardent spirit of proselytism; for the Karens have retained all their ancestral beliefs, and remain free from the peculiar doctrines and religious rites of Buddha. Certain it is that there yet remain on the borders of China tribes corresponding with the Karens in language, habits, and manner of life, and possessed of a somewhat higher degree of civilization than their southern brethren. The Burman Karens have become more or less tributary and dependent on their conquerors; while the Karens of the north have maintained their independence, and successfully resisted the numerous attempts made to subjugate them.

As known to the American missionaries, the Karens are divided into two main branches—the Sgau Karens and the Pwo Karens. Karen is a word of Burman origin. The name the Karens themselves recognize is *Pwah-Kenyan*, which in their own language means *man*. The Pwo Karen dialect resembles that of the Sgaus; but there is reason to believe that the tribe is of somewhat mixed origin, and not so purely primitive as the other. In physical character the Pwos are more robust, and darker in complexion, than the pure Karens; these are smaller in stature, and give striking indications of deterioration as a race. They more resemble the Chinese than their neighbours.

The traditions of ancient days floating among the Karens give their religious history peculiar interest, and go far to account for the prompt and wide reception of the gospel among them. No other nation, removed as they have been from the influence of Jewish and Christian revelation, presents in its national recollections so many points of correspondence with the Scripture records. This is the more remarkable, as the Karens had no written character, and have no annals or manuscript documents. What

they know they have retained merely by oral communications from father to son, generation after generation ; and the singular conformity of these oral traditions with the narratives of the Bible, gives us a practical illustration of the possibility of the stories of early events in the history of the world, being with a tolerable degree of faithfulness perpetuated by such an apparently doubtful method.

So striking is the resemblance of some of the Karen traditions to the language of Scripture, that the missionaries at first thought the people to be descendants of the long-lost ten tribes of Israel. A further acquaintance with the Karens, and with their language, soon led to the abandonment of this idea. Even their name for God has a striking similarity to the Hebrew term Jehovah. It is *Ywah*. Notwithstanding the influence which the atheistic creed of Buddha might have had on their belief, the Karens hold very exalted ideas of the Supreme. Recollecting how all other nations have departed from the true knowledge of God, their possession of these conceptions can only be accounted for by their having once enjoyed the blessings of a revelation, or by their having at some early period in their national life stood in close relation with a people who had that knowledge. Thus their traditions say : "God is immutable and eternal. He was from the beginning of the world." "He is everlasting, and existed in the beginning of the world. He existed in the beginning of time. The life of God is endless." While all the nations around them were regarding matter as eternal, and the universe as a mere emanation or development of the eternal, the Karens believed in a personal God, and in Him as the Creator of the world and of man.

"In ancient times God created the world ;  
All things were minutely ordered by Him.  
In ancient times God created the world ;  
He has power to enlarge and diminish it at pleasure."

Again :—

"He created man, and of what did He form him ?  
He created man at first from the earth,  
And finished the work of creation.  
He created woman, and of what did He form her ?  
He took a rib from the man and created the woman."

Again :—

"He created spirit, or life. How did He create spirit ?  
Father God said :—  
'I love these, my son and daughter ;  
I will bestow my life upon them.'  
He took a particle of his life and breathed it into their nostrils,  
And they came to life, and were men.  
And God created man.  
God made food and drink, rice, fire and water,  
Cattle, elephants, and birds."

The Karen tradition of the origin of evil is, if possible, still more striking in its correspondence with the Scriptural narration. The fall of man was accomplished by a wicked being, to whom they give the name of Nauk'plau, in allusion to his having tempted men to forsake God, and then abandoned them to destruction :—

"Nauk'plau at the beginning was just,  
But afterwards transgressed the word of God.  
Nauk'plau at the first was divine,

But afterwards broke the word of God,  
 God drove him out, and lashed him from his place:  
 He tempted the holy daughter of God.  
 God lashed him with whips from His presence.  
 He deceived God's son and daughter."

The tradition then goes on to describe the garden in which "Pa Ywah," our Father God, placed his son and daughter. It contained seven different kinds of trees, with as many different sorts of fruit. One was not good for them to eat, and He gave them a command not to touch it. "If you eat of it, sickness, old age, and death will come upon you. Eat not of it. Consider, every thing which I have created, all, I give to you. Select to eat and drink whatever you desire. Once in seven days I shall come to visit you. Harken to all I command you. Do not forget me. Worship me each morning and evening as they return." Then follows a long and most interesting account of the conversation between our first parents and the adversary. The tempter argues with them; tells them that they shall not die if they eat of the forbidden tree; that God does not love them, that he is unjust and envious. At length the man refuses, and leaves the place. The tempter then plies his art on the woman. She yields. She is then told to go to her husband, and entice him till he also eats. "When this was done, and her husband had eaten the fruit, she went and told the devil, and said to him, 'My husband has eaten the fruit.' Whereupon the devil laughed excessively, and said, 'Now, my son and my daughter, you have done well in listening to me.' On the morrow, Ywah (Jehovah) comes to them. "But they no longer followed God, or met his coming with their songs and their hymns of joy." The curse is pronounced upon them, "'Now, old age, sickness, and death shall come upon you. But it shall be in this way. Some of you shall sicken and recover, and some shall die. There shall be those among you who shall die after the life of a single day. There shall be those who shall live two days and die, three days and die. There shall be those among you who shall die in their youth—virgins and young men shall die. Women shall die when but half their births are finished, and others shall die when their bearing is past. There shall be some among you who shall die when their locks are white, and others shall die when old age has come upon them.' Thus God commanded and cursed them, and God ascended up from them."

Another tradition gives the woman's name as "E'u," and the man's as "Thaynai." It also speaks of the curse as entailing severe toil and hard labour. The tradition of the deluge tells us that only two brothers escaped, on a raft, one of whom appears to have been subsequently lost. In reference to the dispersion of the race, the tradition runs thus:—"Men had at first one father and mother, but because they did not love each other they separated. After their separation, they did not know each other, and their language became different, and they became enemies to each other, and fought." The Karens call themselves the elder brother, but through unbelief, they broke away from the commands of God. The younger brother, whom the Karens call "the White Westerner," begged them to return, but they would not. The younger brother returns, and finds God, and a final separation takes place between the brothers.

It is very singular that the traces of Scripture history in the Karen

traditions after this become exceedingly feeble and obscure. With the separation, the Karens seem to have held no further intercourse with those portions of the human family in the west who retained the knowledge of God. The retention, therefore, of these traditions becomes the more remarkable, and appears to afford an independent testimony to the truth of the events to which they refer. That these traditions should exist at all, seems only explicable on the theory that the Karens must have received them previous to the Dispersion, at a period antecedent to any written records. They are, therefore, echoes of facts known to many tribes of men at the time of the Dispersion, but preserved in this remarkably pure form by the Karens alone of the many tribes who migrated eastwards from Babel.

But while enjoying these memories of primeval truth, the Karens lost the true worship of God, and although they have not fallen into idolatry, or been led to accept the precepts of Buddha, they pay great regard to numerous beings similar in character and power to the fairies and gnomes of European mythology. These inferior beings are personifications of the elements of material nature. The most important of them go under the name of Kelah. Every object has its Kelah, an imaginary existence, forming, so to speak, the *spirit* which underlies all appearances. Articles of food and animals have their Kelahs. Man himself has also his attendant spirit, and very curious ceremonies take place at his death to secure the survivors from its return to the body. The Karens also believe in ghosts and spectres, and in common with the Burmans pay a kind of religious homage to the Nats, who have power to assume the form of an animal. These, they say, were created by the Lord of men, in consequence of man's disobedience. There is a heaven reserved for the enjoyment of the good, while *Lerah*, or hell, swallows up the wicked.

Individuals from time to time appear among the Karens, who claim to be prophets, and obtain great influence over them, by professing to foretell future events. They even claim to see the lot of men in the future life, and sometimes to recall them to earth. These prophets are the chief authors of the poetry and ballads found among the Karens. They are described as being for the most part feeble, nervous, excitable men, such as would easily become somnambulists, or clairvoyants. Indeed they seem to be adepts in mesmeric practices.

Another class of men exists who appear to act as religious leaders at feasts, but who do not enjoy the repute of the prophets. The office is often filled by the hereditary chiefs of the villages.

Such a people are evidently ready to receive the gospel, coming to them as it does with a confirmation of so many of their beliefs, and fulfilling traditions or prophecies, which foretel the advent of white men who should restore to them the long-lost word of God. Not having suffered from the depraving influences of idol-worship, and, though immoral, yet having a high reverence for truth and honesty, the Karen is like "good ground," prepared of the Lord for the reception of the "good seed." So, through the Divine blessing, the word of the Lord has had free course among them. Some 20,000 baptized converts evidence their hearty response to the invitations of the gospel; while many thousands more, dwelling in hundreds of villages, have thrown aside their superstitious

fears, have placed themselves under Christian teachers, and to a very large degree voluntarily sustain their ministers and the institutions of the gospel.

A return before us of one district alone will suffice to exhibit the extent and nature of this work of God. It relates to the district of Bassein. There are no fewer than sixty-two churches there, having 5797 persons in membership. The native pastors number sixty, besides whom there are forty licensed preachers. The baptisms in 1861 were 280. For the maintenance of the work, the people themselves raised more than £1000, besides giving 4774 baskets of rice, worth at least £1200, for the support of their pastors. The schools contain 1065 children, which are also supported out of the above funds.

The rapidity and extent of the spread of the gospel among the Karens can only be compared with its progress among the negroes of the west. These, of all modern missions perhaps, come nearer to the triumphs of the cross in the primitive age. Let these blessed results be received as the first-fruits of that great harvest which is preparing to the glory of His grace, who hath called us and them out of darkness into His marvellous light.

## THE BARASET MISSION.

BY RAM KRISHNA KOBIRAJ.

[This station lies about fourteen miles to the north east of Calcutta, and has for some years been carried on entirely by two native brethren. Ram Krishna is an old and highly esteemed native brother, and we are sure that our readers will like to have in his own words a report of his labours. Baraset is populous, and almost entirely inhabited by natives; but there is a large government school, from which many intelligent youths are in the habit of visiting the missionaries to inquire about the Gospel.]

During the last two years I have visited upwards of fifty villages besides this station, and several *hats* and *melas*. Both Hindus and Mahomedans have heard the gospel attentively, with few exceptions, taken our books eagerly, and received me friendly. The knowledge of the gospel is spreading far over the country, and a spirit of enquiry has arisen among many. Several of the inhabitants of the nearest villages come to me almost every day, and those of the distant villages have frequently come to enquire after the truth; they discuss the subject of Christianity and take books. I read scriptures and sing our hymns to them, and refute their false arguments, show the errors of their religion, and the deplorable state in which they are. I lend them several books, and persuade them to believe in the Lord Jesus Christ. While I thus labor among them, I am not unmindful of my weakness; but with prayer and supplications I seek the blessing of God who alone can give success.

By the blessing of God several persons have become regular enquirers; they daily come to my place, read scriptures, sing our hymns, pray with me privately, and on Lord's days they gladly attend our place of divine worship. Although on account of the epidemic fever, which is very fearfully raging here, those people have several times been detained at home, yet no sooner they get well, than they come to me, and resume their holy course. And although they have been very strongly forbidden by their relatives to come to us, yet they come and worship with us. Thus in the midst of idolatry and ignorance, the gospel

of our Saviour has been honoured, and the gracious Lord has given me some token of success, and the enjoyment of true happiness ; but I *have* my sorrows, which I need not mention here.

The following is a short account of the conversion of a young Brahmin, shortly after my coming to Baraset. This Brahmin youth came with some of his friends to see me, intending to defeat me in arguments ; but on the contrary he himself was defeated. Hearing the pure doctrine and precepts of the Bible he was so much amazed, that since that time he began to come frequently to read scriptures, and to converse on religious subjects. After reading with me throughout the New Testament, and Dr. Gregory's Evidences of Christianity, during eighteen months, he was convinced that the Bible is the Word of God, and believed that the Lord Jesus Christ is the only Saviour of the world.

When he began to behave as a Christian, and threw away his sacerdotal thread, and forsook every everything which is of Hindooism, he became the object of displeasure to his father, relatives, and friends. Once, some time ago, when he went down to Calcutta to see the baptism of one of my sons, some one told his father that he was gone to be baptized. His relatives without loss of time went down to Calcutta, and snatched him away from our Colinga Chapel. Since that time he suffered much ; but he stood firm, relying on the Lord. On the 26th July last he was baptised by me in the Colinga Chapel. He is an intelligent and promising young man, and it appears that he loves the Redeemer with his whole heart. Owing to his conversion, some few persons in this place have expressed their anger towards me, in my absence ; but when I returned to Baraset from Calcutta, I found all quiet. Enquirers and others are coming to me regularly. I go out to preach whenever I wish without any opposition.

There are now eight enquirers, some of whom I hope will soon embrace Christianity openly. I trust there are many elect of the Lord in this district. This place is very encouraging for missionary labor. Some more preachers are required for this station. I asked Mr. Pearce and Mr. Lewis, but they advised me to write to you on the subject. I therefore beg to ask that some more preachers and teachers may be given to me to labor in this field—teachers to inculcate Christian knowledge to the children and young men of the poorer class, as I have found good opening for vernacular schools. You will kindly give this matter your prayerful consideration, and I have no doubt that if you do something more for Baraset, you will, by God's blessing, soon rejoice to hear good news from this place.

## THE NATIVE CHURCHES IN JESSORE.

BY THE REV. W. A. HOBBS.

I find by referring to my journal that I have communicated no particulars respecting my work since Aug. 6th, but I think it desirable to give you a glimpse of the existing state of things at the different stations under my superintendence, detailing briefly the events of the year, that you may be able to form an opinion whether progress has or has not been made.

JESSORE (NATIVE NAME KOSBA.)

When we removed into the station, in February last, the church here consisted of ten members (three living many miles away.) The preachers were dispirited and lazy, and if they earned 5 R's. out of the 21 R's. they received monthly, they certainly did not earn more. The average attendance at worship was five.

The school for heathen boys numbered fifteen.

The amount of money raised in the station, 6 R's. monthly.

After a few weeks, a little batch of Christians who formerly belonged to the

Propagation Society, finding I was likely to remain in Jessore, came to worship with us, and have continued among us. Our attendance at divine service is now somewhat respectable, averaging twenty, and on ordinance sabbath amounting to nearly thirty. Their behaviour is consistent.

The preachers have considerably improved; they are willing, and to the best of their ability help me, but they are not the men for a town, and I know not where to get better. A clever deist can silence them in two minutes; they know this, and do not like to go to the magistrates' or collectors' Kacherry unless I accompany them.

The number of members in the church is now eighteen; consisting of the original ten, two added by baptism, five by dismissal from Churamonkotte, and one by dismissal from Calcutta.

One candidate is waiting for baptism.

One heathen received into the Christian community.

The church supports two widows.

School averages fifty-five.

50 R's. taken for the sale of Gospels and Scriptures.

Contributions from the station raised from 6 R's. monthly to 25 R's.

Donation of 50 R's. from the Chief Commissioner, for new school house.

Nearly 1,000 educational and semi-religious works sold at a reduced price.

About 4,000 tracts distributed.

Preaching in the Hát [market] twice a week.

By repeated discussions with the members of the Brahma Shomáj at their own meetings, we have made them as quiet as lambs, so that they never now oppose me at the Hát, at the Kacherry, or anywhere else.\*

#### CHURAMONKOTTE.

In February last, the church at this place numbered twenty-four, but as a goodly number of them were in some way or another employed by Mr. Anderson or myself, Mr. A's leaving for England almost broke up the little family party. I am glad of it. Until they are taught to look to their own energies for a livelihood, instead of having the path smoothed for them, they will be no credit to the Mission, and no source of comfort to the Missionary. Foreseeing that the establishment at Churamonkotte must be broken up, I have induced as many of them as I could to move to some other of our Christian stations; fifteen have removed, viz.:—Four have gone to Begampore, five have removed into Jessore, two have gone to Khoolneah, two to Dacca, one to Barisal to be married, and one, a *native preacher*, has been excluded. This would leave nine at Churamonkotte, but there are thirteen; the difference of four being accounted for by three baptised and one added by letter. The preachers there (three) *have done what they could*. (These are their words, not mine.) Sometimes they have been in the Mofussil, and at other times preaching in the villages round about.

Dear Gogon has worked with all his strength, and amongst many other things has translated the "Philosophy of the Plan of Salvation."

Relative to the other two, I cannot say much. If they are told to do this work or that work, they do it, if not, *they do not find work*.

I have had them over on market days, and made them accompany me to preach.

I would have kept them near me (to instruct them in theology) during the rains, but I was so often laid by with fever that I could not attempt anything definite, and when I recovered, they or some of their family were ill.

The church is under the management of Gogou, and he superintends it with credit to himself. I go over about two or three times a month, but I have little more to do there than look around me, and express my satisfaction. Why do you not make him an assistant missionary? We pray to God to raise up fit men; I think we should put them in a suitable position when they are

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\* All this seems a good deal to look at, but the Spirit of God has not been poured out upon us.

given to us. Gogon has sacrificed a farm of several thousand acres, is intelligent, holds a first-class certificate, and ought not to be kept in the humble position he now occupies at 22 R's. per month.

The Church of England Missionary Society offered him 60 R's. per month, a year or two ago, which he nobly declined.\*

The school for teaching English has been revived, is attended by thirty young men, and is self-supporting. They not only pay the teacher, but keep the school house in repair; and more than this, they drop their English studies for an hour daily, to listen to a religious essay, or to the explanation of the bible in Bengali (Gogon, lecturer.)

The only discouraging thing I have to mention in connection with Churamonkotte, is Raghab, a native preacher. He will be cut off from the church, and dismissed from the work of the ministry.

#### JHINGERGATCHA.

This station is as it was, with the exception that the band of preachers has been lessened by one. He was the most stupid and ignorant of them all, but Mr. Johnson remarked that he wanted just such a person as Cheela. I was glad to part with him, although I should have preferred relieving the Society of 108 R's. per year, for which in return they get little.

This station numbers ten members. I feel very downcast about it, for all efforts seem thrown away. The people round about seem very hardened, and the preachers thoroughly discouraged. The movement among the Mucchees our years ago, has been unfortunate every way.

They saw money spent upon chapels and houses, and concluded the missionary had inexhaustible funds. Finding Brother A. was not so rich as they expected, they one by one drew back or joined the Catholics, leaving us with a single family (who are really pious.)

I am of opinion that it will be better to break up the station (they are only preachers and their families) and to locate them elsewhere until better times shall come for Jhingergatcha.

#### BEJAMPORE.

Now, I can write comfortably again. Peace has dwelt here all the year. There has been but one occasion for church discipline, and that only an affair of a mother beating her daughter rather too earnestly.

The church has been increased by one baptised, and four dismissed from Churamonkotte, and now numbers twenty-six members. The Christian population is forty-seven. A family have just come over from the Catholics.

The introduction of Christian instruction into the day school has not been successful here.

The school only numbers fourteen; but better have fourteen under bible instruction than thirty who get what secular advantages they can from us, and then in after years oppose us openly in the markets.

#### BONYEALLI.

At this place, three members (Mucchees), and several renegades wish to return, but I am afraid of them. I shall put them on trial for some months before I receive them.

#### GENERAL SUMMARY.

Number of members in Jessore, Churamonkotte, and west of district, 72.

This is just the number that they stood at when I took charge on the 20th December last.

From that date until now I have baptised seven and received one by letter; but this has been counterbalanced by four who have gone into Mr. Johnson's division of the district: two to strengthen the church at Dacca, one to swell the number of the Barisal Christians, and one excluded.

I can honestly say that I have laboured hard, and have tried to stir up my native brethren to make them feel more intensely the value of the soul. I have had hard work with them, for since the days of Mr. Parry they have fallen asleep; and at first they thought me very exacting to want so much more

\* Mr. Anderson has the authority of the committee to meet this interesting case.



work from them than they had ever before done, and hardest of all, to want it done at such regular times. They see now, however, that it is all not only for the Lord's glory, but for their own good also, and with one or two exceptions, we work heartily and harmoniously.

Some busybody has been circulating the rumour in Jessore (I fancy the priest), that I am to be removed to another district. Yesterday and to-day the people have been begging me not to leave them, and can hardly believe me when I tell them that I have no intention of leaving Jessore.

## A MISSIONARY TOUR IN BENGAL.

BY THE REV. E. JOHNSON.

It is with much pleasure that I now send you the following short account of an itinerary through the Zillahs of Jessore, Fureedpoor, Magoa, and Jindah.

On Saturday, 16th August, taking with me Kalachand, whom I have temporarily employed, I embarked in my boat, and took a direction up the Attara Bunka towards Gopalgunge; on Sunday 17th we remained at anchor, when I took the Lord's Supper with such of the Kalishpore members I had with me (it being that church's time for the receiving of the ordinance). On Monday the 18th, we pushed on, and arrived at Gopalgunge just in time to preach at the market. Here we obtained a good audience, and though the people were very wild, and in their eagerness to obtain tracts more than once precipitated me from my mora into the mud, yet their disposition I consider good, as they are very anxious, and attentive, and hear the word, and the field altogether seems far from unpromising.

In the Fureedpore district we stopped at Cassanea Bazar, where we preached to a deeply attentive audience, some of whom seemed much interested in the word of salvation: here an interesting circumstance occurred. A great rush was made to obtain tracts, and even after we had taken refuge in our boat, numbers followed us with petitions for tracts; young men and boys clung with a desperate eagerness to the sides of the boat. We satisfied their wants as far as our limited stock and reserves for other stations would allow, but at length finding our tracts disappearing rapidly, we put off into the stream; but even here the zeal of our young applicants received no check, three followed us in a leaky dingy, and the remainder swam; admiring their zeal, we again made demands on our fast-diminishing stock, and the happy possessors of tracts holding their acquisitions in one hand, struck out with the other towards the shore,—some endeavouring to obtain a passage in the dingy, but its owners, fearing an upset, drove them away. At length a little boy who had striven harder than the rest, but had not obtained a tract, implored us to give him one, which we did. He then craved a passage to shore in the dingy, but was refused, though the boat was now in the middle of the stream; the little fellow, nothing daunted, holding his hard-acquired prize in the left hand above water, struck gallantly out for the shore, but the boiling waters of the Barashee, swollen and turbid by the heavy rains, would not allow him to proceed far. Uttering a cry of fear he let the hard earned fruit of his toil drop into the water. Seeing his danger, we requested the dingy not to delay but to stand off to the shore, and on the way to take him in; but even the dingy was unable to make much progress in the angry flood. Twice the little fellow's head was almost immersed, when, seeing his imminent danger and the inability of the dingy to reach him, we pulled hard and picked him up, just as his strength was almost exhausted. Then rewarding his perseverance with another tract, we put him safely ashore. In the afternoon we arrived at Acpatiat, near the Meerunge indigo factory. There, finding an enormous tree, I and Kalachand mounted its roots, from which elevation we preached to a crowd consisting of nearly the whole of the hât. But we were not allowed to remain long undisturbed, for certain Demetriuses, greedy of gain, came up and commanded us in

a peremptory tone to depart, that we were ruining the hât, which was Gooroo Das baboo's. One explained that if I did not go, I should cause him to lose 10 rupees profit at the hât. After a little remonstrance one took a tract and departed, whilst another went grumbling away.

Friday 22nd.—Passing by the town of Magoa, we arrived at a very large hât (Isa Khadda) where we preached to a small but attentive audience. Here only those who were able to read obtained tracts. At the close of the preaching, and when retiring to my boat, a Hindoo came up and asked me my address. He then read aloud a portion of the tract (Holy Incarnation) saying, "These are good words; I should like to know all about this religion." He requested a Bible, and I thought would follow me to my boat; but some how or another in the crowd he disappeared. Here a little boy bought for four pice the book called "Anecdotes of Providence," saying he would buy some oil in the Bazaar, and sit up all night and read.

Saturday 23rd.—Arrived at Jinidah, where forming a walking party, consisting of my two servant boys, the boatmen and Kalachand, we proceeded to visit the scene of my first labours and trials (Badpuker). We stopped here all Sunday, held service, and preached at Gilipore hât, as of old; the audience at this hât were very attentive, and some were much affected when we sung the hymn. But the state of Badpuker christians we found alas! no better. In an individual case there may be a shadow of improvement, but the same disputes and law suits between the brothers Ram Chonder and Gopeedhan are still carried on as fierce as ever.

Wednesday 27th.—Arrived at Metiapore hât, where we preached; a Hindoo who appeared to listen for some time very attentively, at length exclaimed, "What are you driving at, Sahib? it is of no use your trying to convince us, we all know that it will be the religion, therefore why do you preach?" I answered, "Yes, it will be; but how do you know that it will be so in your time, or in that of those who are now bearing rice; therefore for their salvation and gains we are now preaching." In the evening we again continued our journey, and going with almost railway speed down the rushing torrents of the Nalogonga and Cheetra, we arrived at Kholneah on Tuesday 28th, after an absence of 13 days from home. In this tour 64 gospels at a pice-and-a-half each were sold, more than double that number of tracts distributed, and 3 Bibles given to three earnest applicants for them. At more than one place we came upon the track of other English evangelists who had visited some time previously. All these tend to show us that God is carrying on his work in India. But the hour is not yet come. It is our place to labour. We may not see the happy day, but our predecessors will, when numbers in India shall flock together to the sound of the church and chapel bell, when the inhabitants shall say, I am no more sick, and when peace and happiness shall reign triumphant everywhere. In the meantime we should receive none into our communities but those who *believe* the christian religion able to save their souls; nothing short of this should satisfy us.

By only receiving those who love the Lord Jesus Christ, our numbers will be very few, certainly, but better to have a few than to have a congregation of worldly and ill-conducted people, who weary the newly arrived Indian missionary, shake his faith, and at length drive him in disgust from the shores of that country for whose benefit he had forsaken his all.

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## THE NATIVE MINISTRY OF JAMAICA.

BY THE REV. D. J. EAST.

[At the suggestion of the Deputation, arrangements were made by the Committee of the Calabar Institution and the Home Committee, that a portion of the vacation in each year should be spent by its highly esteemed tutor in visiting the native brethren who had entered the ministry in the island, or received their education at Calabar. The following brief account of Mr. East's visit,

during the late vacation, will, we are sure, be gratifying to our readers. It will show that the efforts the Committee has made to train an indigenous ministry in Jamaica are meeting with an ample reward]:—

“In one of my letters from Annandale I intimated that I was carrying out the purpose for which we had taken up our abode in that locality. Besides Coultart Grove, I made a visit to Waltham, Stacey Ville, Moneague, Mt. Nebo, and Mt. Angus. These visits afforded me no small degree of pleasure and encouragement in connection with the labours of our native brethren. At Waltham there was a social gathering of the people—the little chapel quite crowded. At Stacey Ville I found our good brother Dalling, with his family, in occupation of the new Mission-house, which was in progress when you were there. It is really a comfortable home, and an object pleasant to look upon amid the wilderness by which it is surrounded. Although, owing to the miscarriage of my letter, the chapel was not full, there was a good attendance; many threw down their hoes and left their provision-grounds for the chapel, on unexpectedly hearing the sound of the bell summoning them to a public service. I was much pleased with the order of our brother's household, as well as with the good spirit which appeared to pervade the church and congregation. At Moneague I spent a Sunday, and attended a church meeting, at which the pastor of course presided. The business was conducted with great propriety, and while much freedom of speech was allowed, the strictest order was observed. There being some deficiency in the fund for carrying on a day-school which had recently been opened, a subscription was set on foot forthwith, and the amount was raised at once. At Mt. Nebo the attendance was small, but the spirit manifested was pleasing and promising. I had not been there for ten years, and the improved condition of the chapel was very gratifying. At Mt. Angus I spent a Sunday. There the attendance was large; and at the church-meeting, held after the morning service, a fine spirit was developed. A day-school was to be re-opened by a female teacher the next day. Altogether it seemed to me that at each of these stations the work of God was being efficiently carried on. In these visits my plan was to hold a social gathering, either of the members of the church or of church and congregation, with the pastor, and to have a free-and-easy talk with the people. The topics chosen were such as have not, from their nature, so much prominence as others in the ministrations of the pulpit: such as promise-keeping, fidelity to contracts, chastity and marriage, education in day and sunday-schools, chapel repairs, pastoral support, &c. And I found the people in every case willing to listen for from an hour and a-half to two hours, with unflagging attention, to this kind of talk, in connection with a full and free denunciation of social evils in contrast with the subjects referred to. Indeed, I must confess I have never been engaged in any labour which seemed more promising of good. And I should rejoice exceedingly if our congregations generally could be more frequently gathered for similar services by visits on the part of some of our senior brethren.

“On the 8th of last month a meeting of the Calabar General Committee was held at Kettering. A good deal of free conversation was had in reference to the working and results of the Institution. On enquiry of pastors present, it also appeared that there are several promising young men—some six at least—eager, in due time, to become candidates for admission to the Theological Institution. The plan you proposed—for the students to pass their vacations with pastors of churches—has lain dormant, and it was agreed that the last year of a student's course should be thus spent. A plan was also adopted with a view to economise funds in boarding the young men, and to meet their Creole tastes in cooking and food. There will be a large falling off in Missionary contributions, and I fear Calabar will suffer with other departments. The present number of students is small; but until we have help I dare not encourage applications for admission. In addition to expected candidates for the theological class, I know of a very considerable number of young men prepared to become candidates for the Normal School. Several are only waiting for their two years' membership to expire.”

## DESCRIPTION OF A MELA IN BENGAL.

BY THE REV. A. M'KENNA.

An area of very many acres of land, laid out in small fields, with a ryot here and there at work upon them, with mango groves and stagnant tanks in patches over that area, suddenly, in the course of some seven days transformed into a large and flourishing canvas city, with its streets, lanes, and markets in regular order, and the population of a European city crowded into one tenth the space; the heat overhead, it being the hottest month but one of the year—unbearable and dangerous, and striking up as hotly almost from the parched and cracked ground, with the people at jolting distance pressing in closely on all sides, (“twixt upper, nether, and surrounding fires”), and withal a rumbling, pervading, and impressive noise of voices innumerable, so that conversation between two in close proximity becomes difficult—such is an idea of the mela in its formation and being. The people go there nominally to worship, (a few of them do) but in reality to trade. The senior magistrate gives a signal, when, as if by magic, shops fly open simultaneously in every direction, elephants, camels, bullocks, horses, ponies, let loose, are driven about in the wildest confusion, and throughout everybody appears excited and confused, trying apparently to excite and confuse everybody. The mela lasts one week only, its decline and fall afterwards being even more rapid than its rise. But indeed to this there is one painful and melancholy exception, for many who go there thinking to return, never do, but, seized by grim and desolating cholera, leave their bodies to the vultures, and their bones to whiten on the plain. A day or two passes, and the last vestiges of everything living has disappeared, and there reigns but the stillness of solitude and death. The native brother reports that in the mornings and evenings he carefully distributed among the crowds the 350 scriptures and 400 tracts entrusted to his care, trying to convey some idea of their contents, and urging upon the people a careful and faithful perusal of them. In the heat of the day also, in the shade of the mango grove, where his quarters were, he had repeated attentive and small congregations of Hindoos and Mohamedans, to whom he proclaimed the word of life. Work at this mela has been owned and blessed of God in times past. We trust that it may be so now.

## MISSIONARY MOVEMENTS.

**CALCUTTA.**—Mr. Rouse has left Sewry for Calcutta, where he will join Mr. Wenger, on his arrival, in the work of translation.

**SERAMPORE.**—The health of Mr. Trafford has suffered much of late, so as to compel a painful operation. It is hoped through divine mercy, that the effect will be to enable him with restored vigour to continue his useful and successful labours at the college.

**SEWRY.**—The girls' school is taught by two daughters of Mr. Williamson, assisted by two monitors. Besides the children of the native Christians, for whose benefit it is more especially intended, a few Mussulman and Hindu children also attend it. During the hot and rainy seasons, Mr. Williamson has been able to continue his labours among the people, who receive his message with great attention. A visit has been paid to an outstation called Cooltie, where one convert has been added to the little christian band. Four persons have been baptized at Cutwa from among the heathen. The Christian character of the converts in Sewry is spoken of as very satisfactory.

**MONGHYR.**—Through the dismissal of the Bengali Master of the School much inconvenience has been sustained. He is now replaced by a more trustworthy person. Three Europeans have been added to the church; two of them attributed their conversion to the instructions of Mr. J. G. Gregson. One had been brought up as a Roman Catholic. There is one native inquirer.

**DELHI.**—During the year a small church has been formed in H.M. 82nd Regiment. The native church has also had some interesting additions, and others are waiting baptism. A few converts have been drawn over to the Propagation Society's mission. The new chapel yet remains to be built, and a larger sum will be necessary than is now in hand.

**COLOMBO.**—Mr. Allon has returned from the mountains; but is still far from strong. A house has been taken in Matacooly in anticipation of the arrival of Mr. and Mrs. Pigott. It is near the new chapel, and in a district very favorable for missionary labour.

**MORLAIX.**—The usual services at the chapel continue to be well attended and a spirit of enquiry exists among many of the working population. The Sunday school is encouraging, and also the Bible Class on Thursday mornings. During the winter, Bible readings are held in cottages and private houses, for those who have not courage to attend the public worship. Recently the Redemptorist fathers were driven, by public feeling, away from the town. They were actually hissed, and finally expelled by the authorities.

**CHINA, CHEFOO.**—Under date of Aug. 28, Mr. Kloeckers mentions the death of another missionary from cholera at Tangchow. With this exception all others who had been seized were convalescent. Mr. Kloeckers continued to enjoy good health; but many thousands of the Chinese had fallen a prey to the frightful scourge. From a Chinese newspaper we learn that a statement in a former Herald as to Dr. Lockhart's opportunities of spreading the gospel in Peking, was incorrect. He is forbidden by the English ambassador to impart religious instruction to the patients who crowd daily his hospital. At the same time Roman Catholic priests are allowed openly to carry on their labours in Peking.

**HAYTI, JACMEL.**—Mr. Baumann has paid a visit to the mountain district of La Voute. During the day the houses of the members were visited, and in the evening services were held for the people. A good number attended, who listened with much and sustained attention.

**TRINIDAD.**—Mr. Gamble informs us that on a recent visit to the native churches in the interior, he baptized nine persons and observed the ordinance of the Lord's supper with 70 believers. The chapel at San Fernando gets on very slowly, the weather hindering. The Sabbath School is held twice on Sundays, and Mr. Gamble has a class for religious instruction on Wednesdays, in connection with the public schools, in which religion is not suffered to be taught. He has also three other meetings during the week, two of them in the neighbourhood of the town.

**SAN SALVADOR, BAHAMAS.**—Mr. Laroda informs us, that he baptized 20 persons in October, in four of the churches. There are also several inquirers. He mentions that the reading of Mr. Spurgeon's sermons had been very useful to many.

**JAMAICA, ANNOTTO BAY.**—Mr. Jones informs us, that about £300 are still required for the completion of the chapel. The price of produce and wages being very low, there is much distress among the people, so that their contributions have fallen much below the usual amount.

**ST. ANN'S BAY.**—Mr. Millard corroborates the statements of Mr. Jones as to the hard times which are passing over the island. He mentions that several estates this year will be worked at a loss, while several thousand people are out of employ. At the same time some kinds of food are double the usual price.

**VAUXHALL.**—Amid much personal affliction, and notwithstanding the hard times, Mr. Milliner tells us, that the chapel at this station will soon be finished, and that without foreign aid. At Wallingford, materials are being collected for the erection of a mission house. The spiritual state of the churches is discouraging. In the two day schools there are 89 children, with an average attendance of 61. The salaries of the teachers are secured with great difficulty and self-denial by the prior.

**VERE.**—Our native brother, Mr. A. Duckett, relates his difficulties in raising the means for the indispensable repairs of the chapels his congregations occupy. He thinks that Christian friends in England would kindly assist him, if they knew the need. We shall be happy to receive contributions on his behalf.

**CAMEROONS, AFRICA.**—Mr. Saker reports a most unusual and destructive fall of rain, accompanied with high winds, which did great injury to the cliff on which the mission house stands, and to the house itself. Five inches fell in less than that number of hours.

FERNANDO PO.—During a brief visit to Clarence, Mr. Smith enjoyed some pleasant opportunities of spiritual intercourse with the native Christians. About forty attended together to receive instruction and spiritual exhortation. He reports the death of Mr. Peter Nicholls, a member of the church from the commencement of the mission. By his industry and uprightness he had acquired a good position and much influence among the people. He died in the faith. Sickness at Clarence had carried off more than 70 men from the Spanish guardships in the harbour.

JOHN AQUA'S TOWN.—Mr. Diboll has visited Bumbari and some other places, and receives frequent invitations from the chiefs to carry to them the Word of God. He hopes at the close of the rainy season to proceed to their towns, and has engaged a man named Dido, formerly known to the missionaries, to act as his interpreter. A school has been commenced in the town where he resides; and for the use of the children he will be happy to receive articles of clothing, as well as for other natives who visit him.

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### HOME PROCEEDINGS.

During the past month several interesting Missionary meetings have been held. The Rev. F. Trestrail has addressed congregations at Regent's-park Chapel and Hammersmith, and attended Missionary meetings at Cardiff and Swansea, in South Wales. Mr. Underhill has taken part in meetings at Cross-street, Islington, Windsor, and Staines. At three of these places the Rev. J. Williams was also present, besides visiting, for the Mission, various places in Lincolnshire and Sussex. The district around Haverfordwest has enjoyed the services of the Rev. J. Sale, who also took part in the Swansea meeting. The Rev. W. Rycroft has been engaged in Buckingham, in Sussex also, and at Waltham Abbey.

Mr. Phillips has been usefully employed in visiting various places in the counties of Bedford, Herts, and Hampshire. His Missionary lectures, with dissolving views, give very great satisfaction.

Our friends at Isleham write that they have enjoyed very interesting Missionary services, the Rev. W. Keed, of Cambridge, acting as their deputation.

On the 10th of December, the friends of the Mission at Cross-street, Islington, celebrated the formation of an auxiliary among them by a public meeting. The chair was taken by J. C. Marshman, Esq. Besides the presence of Mr. Underhill and the Rev. J. Williams, as a deputation from the Parent Society, the Revs. A. Hannay and Mark Wilks (Independents), A. C. Thomas, the pastor, took part in the meeting. The proceedings were intermingled with special prayer for China. It will give us pleasure to learn that other metropolitan churches follow this excellent example. Through the exertions of the Rev. A. C. Thomas, the meeting was a most delightful and gratifying one.

Repeated attacks of fever have at length so prostrated Mr. Robert Smith as to compel him to leave the coast of Africa for a temporary change. He safely arrived at Liverpool on the 13th ult.

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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 21st, to December 20th, 1862.

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

ANNUAL SUBSCRIPTION.		£ s. d.		£ s. d.		£ s. d.	
Winton, T. B., Esq. ....	2 0 0	Penzance, Clarence Street—		Athol Street—			
DONATIONS.		Contribs. on acc. ....	20 0 0	Juvenile Society ..	2 15 6		
"Bible Translation Society," for T. ....	200 0 0	CUMBERLAND.		Bootle Chapel—			
Bickorsth, Rev. Edw. . . . .	1 1 0	Broughton—		Contributions ....	12 11 11		
Coombs, Mr., Frome, for Mrs. Hutchings's, Savannah-la-Mar . . . . .	2 0 0	Contributions . . . . .	3 0 0	Juvenile Society . . . . .	2 9 2		
Evans, John, Es., per "Record" . . . . .	2 0 0	Do., for W. & O. . . . .	0 10 0	Do. for Rev. W. K. Rycroft, Bahamas . . . . .	2 10 0		
J. "Weekly Offerings" . . . . .	0 10 0	DEVONSHIRE.		Myrtle Street—			
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Proceeds of Sale of Bronzes, contributed by a Friend . . . . .	20 0 0	Collection . . . . .	2 7 6	Do., Juvenile . . . . .	7 5 3		
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Williams, Robt. Esq., for Rev. J. Williamson, N.P., Setury . . . . .	12 10 0	Do., Denbury . . . . .	0 12 2	Contrib. for Breton Mission . . . . .	0 7 6		
For Rev. W. K. Rycroft's Chapels—		Less expenses ..	0 2 0	Pembroke Chapel—			
"A Friend," at Poole . . . . .	0 10 0			Contributions . . . . .	1 0 0		
Do., at Portsea . . . . .	0 10 0	Bovey Tracey—		Do., for Schools, Initially . . . . .	14 0 0		
Do., at Salisbury . . . . .	0 10 0	Contributions . . . . .	5 4 2	Do., for Rev. W. Dendy's School . . . . .	10 0 0		
Baker, Miss, Andover . . . . .	1 0 0	Less expenses ..	0 8 0	Stanhope St. (Welsh) Juvenile Society . . . . .	5 0 1		
Barnett, W. Esq. Brightn . . . . .	0 10 0			Soho Street—			
By Rev. G. Isaac, do. . . . .	1 10 0	Chudleigh—		Contrib. for Rev. J. C. Page, Barisal . . . . .	6 4 0		
By Rev. J. Wilkins, do. . . . .	1 0 0	Contributions . . . . .	27 7 5	Less expenses ..	124 6 3		
Child, W. Esq. Brighton . . . . .	1 0 0	Do., for China . . . . .	12 0 0		9 6 0		
Cornely, R., Esq., Naunton . . . . .	0 10 0	Do., Juv. Ass. for Rev. J. C. Page's, N.P., Barisal . . . . .	12 0 0	Rochdale—			
Cornish, W., Esq., Brighton . . . . .	0 10 0	Exeter, Bartholomew St.—		Collections at West St. & Drake St. Chapels . . . . .	54 9 0		
Critchett, —, Esq. do. . . . .	0 10 0	Contributions . . . . .	18 4 10	Contributions . . . . .	143 14 5		
Cuttack, Mr. & Mrs. do . . . . .	0 10 0	Do., Sunday School . . . . .	2 2 2	Do., for Additional Missionaries . . . . .	50 0 0		
Hannington, S. Esq. do . . . . .	1 1 0	Tavistock—		Do., for China . . . . .	20 0 0		
Kimber, W. Esq. Nitton . . . . .	0 10 0	Contributions . . . . .	2 2 0	Less expenses of Deputation, &c. . . . .	263 4 2		
Lambert, Mrs. Brightn . . . . .	0 10 0	ESSEX.			8 5 0		
Lane, Robt., Esq., do . . . . .	0 10 0	Braintree—			250 19 2		
Road, Thos., Esq., do . . . . .	0 10 0	Contributions . . . . .	14 14 3	LINCOLNSHIRE.			
Russell, Rev. J. Blackheath-hill . . . . .	2 0 0	Less expenses . . . . .	0 9 0	Boston, Ebenezer Chapel—			
Smith, E. C., Esq., Blockley . . . . .	0 10 0			Collection for T. . . . .	1 0 4		
Undor 10s., Brighton. . . . .	0 10 0	14 5 3		Great Grimsby—			
LONDON AND MIDDLESEX.		Waltham Abbey—		Contributions . . . . .	10 7 1		
Bloomsbury—		Contributions . . . . .	25 14 9	Do., Sun. School . . . . .	0 5 0		
Sunday School, for Rev. F. Johnson's Schools, Clarksonville, St. Anns, Jamaica . . . . .	5 0 0	HAMPSHIRE.		Less expenses ..	10 12 1		
Little Evelyn Street, Wenlock Street, New North Road—		Ashley—			1 4 3		
Contributions . . . . .	1 0 0	Contributions . . . . .	1 9 4	Horncastle—			
Peckham, Rye Lane—		Lymington—		Collections . . . . .	4 6 0		
Contributions . . . . .	1 0 0	Contributions . . . . .	10 3 8	Do. Mareham-le-Fen . . . . .	1 7 10		
Walworth, Lion Street—		Mottisfont—		Contributions . . . . .	5 8 0		
Contribs. on acc. . . . .	3 0 0	Collection . . . . .	1 7 6	Do., Sunday School . . . . .	5 0 0		
Do., for N.P., Delhi . . . . .	3 15 0	Southampton—			16 1 10		
BERKSHIRE.		Contributions . . . . .	5 5 0	Less expenses ..	1 6 0		
Wallingford—		Wallopp—			14 15 10		
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Do., for China . . . . .	2 6 0	HERTFORDSHIRE.		Contributions . . . . .	27 16 5		
Loss expenses ..	25 1 3	Hitchin—		Do., Sunday School . . . . .	1 11 4		
	1 5 6	Donation . . . . .	5 0 0	Less expenses ..	29 7 9		
	23 15 9	Profits of Lecture by Mr. J. R. Phillips . . . . .	1 0 0		2 17 7		
CORNWALL.		KENT.			26 10 2		
Looe—		Edenbridge, Bethel Chapel—		NORTHAMPTONSHIRE.			
Contribution, W.H. . . . .	1 0 0	Contributions . . . . .	5 2 1	Kingsthorpe—			
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		Do., for China . . . . .	1 3 9				
		Liverpool, Atherton, Everton—					
		Collection . . . . .	13 1 7				
		Juvenile Society . . . . .	3 7 11				

£ s. d.		£ s. d.		£ s. d.	
<b>NOTTINGHAMSHIRE</b> Nottinghamshire Auxiliary— By John Heard, Esq. 195 0 11		<b>WORCESTERSHIRE</b> Astwood Bank— Contributions ..... 10 12 0 Do., Sunday School 7 15 4 Do., do., Webbeath 0 3 10		<b>SOUTH WALES</b> <b>CARMARTHENSHIRE.</b> Carmarthen, Tabornaclo— Contributions ..... 28 8 0 Less expenses .. 3 10 0	
<b>OXFORDSHIRE.</b> Coate— Collections ..... 6 9 1 Do., Aston ..... 0 10 1 Do., Bampton ... 0 10 0 Do., Brizemorton.. 1 10 11 Do., Buckland .... 0 14 5 Do., Ducklington .. 0 10 6 Do., Lew ..... 0 4 2 Do., Standlake .... 1 0 0 Contributions, Coate 18 18 6 Do., Sunday School 0 4 4 Do., do., Aston.... 0 8 0		Less expenses .. 0 10 0 30 10 0 <hr/> <b>GREAT MALVERN—</b> Contribution, 1861 .. 5 0 0 Do. 1862.. 5 0 0		24 18 0 <hr/> <b>MONMOUTHSHIRE.</b> Pontypool, Crane Street— Contributions ..... 0 6 10 Less expenses .. 0 0 6	
31 0 0 Less expenses .. 0 10 0 30 10 0		<b>YORKSHIRE.</b> Hebden Bridge— Contributions ..... 25 14 8 Huddersfield— Contribs. for <i>Female</i> <i>Educattn. in the East</i> 6 8 6		0 17 4 <hr/> Usk— Contributions ..... 2 1 10 Do., Sunday School 0 10 6	
Chipping Norton— Contributions ..... 11 10 6		<b>NORTH WALES.</b>		<b>PEMBROKESHIRE.</b> Blaenllyn— Contributions ..... 9 7 2 Newtown— Contributions ..... 2 6 3	
<b>SUFFOLK.</b> Suffolk Annl., on acct, by S. H. Cowell, Esq. 80 0 0		<b>FLINTSHIRE.</b> Bagillt— Contributions ..... 1 17 4 Flint— Contributions ..... 0 19 8 Holywell— Contributions ..... 3 3 10 Penycelli— Collection ..... 0 4 7 Rhyl— Contributions ..... 19 6 4		<b>SCOTLAND.</b> Dunfermline— Sun. S., for Rev. J. C. <i>Page's Sch., Barisal</i> 3 9 0 Edinburgh, N. Richmond St.— Sunday School ..... 0 6 5 Perth— Donation ..... 2 0 0	
<b>SUSSEX.</b> Battle— Contributions ..... 5 2 0 Do., Sunday School 0 1 3		25 11 9 Less for Local Home, Miss. & Expenses 8 2 11 17 8 10		<b>FOREIGN.</b> <b>NEW ZEALAND.</b> Nelson— Ralph Turner, Esq. .. 5 0 0 <b>TASMANIA.</b> Launceston— Rev. Henry Dowling, by Mr. Muller, Bristol 2 12 0	
<b>WILTSHIRE.</b> Salisbury— Contributions ..... 15 5 4 Do., Sunday School 23 6 9					
38 12 1 Less expenses .. 0 15 7 37 16 6					

FOREIGN LETTERS RECEIVED.

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| AFRICA—CAMEROONS, Diboll, J., Oct. 15 and 16 ;<br>Saker, A., Oct. 28, 29, and 30.<br>AT SEA, Smith, R., Nov. 28.<br>ASIA—BARASET, Kabiraj, R., Oct. 8.<br>BARISAU, Martin, T., Nov. 8 ; Reed, F. T., Oct.<br>4 ; Reed, S., Oct. 2.<br>BENARES, Parsons, A. B., Oct. 17.<br>CALCUTTA, Lewis, C. B., Oct. 9 and 23, Nov. 3 ;<br>ROUSE, G. H., Nov. 1.<br>COLOMBO, Allen, J., Oct. 31 ; Dunlop, R., Oct.<br>23.<br>DELHI, Broadway, D. P., Oct. 25 ; Broadway,<br>M., Oct. 31 ; Evans, T., Oct. 20, Nov. 1.<br>HOWRAH, Morgan, T., Sept. 8.<br>JESSORE, Hobbs, W. A., Oct. 2 and 20.<br>KANDY, Carter, C., Oct. 28.<br>MONGHYR, Lawrence, J., Oct. 27 ; Parsons, J.,<br>Nov. 3.<br>RANGOON, Brandis, R. S., Sept. 23. | SERAMPORE, Sampson, W., Nov. 3 ; Trafford, J.,<br>Oct. 6.<br>SEWRY, Williamson, A., Oct. 4 ; Williamson, J.,<br>Sept. 30.<br>AUSTRALIA—NELSON, Dolamore, D., Aug. 8.<br>BAHAMAS—INAGUA, Littlewood, W., Nov. 1.<br>NASSAU, Laroda, J., Oct. 24.<br>FRANCE—MORLAIX, Bouhon, V. E., Nov. 26 ; Jen-<br>kins, J., Nov. 21.<br>PARIS, Monod, A. W., Nov. 25.<br>JAMAICA—ANNOTTO BAY, Jones, S., Nov. 7.<br>BROWN'S TOWN, Clark, J., Nov. 6 (two letters).<br>CALABAR, East, D. J., Nov. 1, 4, and 7.<br>KINGSTON, Merrick, E., Nov. 8 and 24 ; Oughton,<br>S., no date.<br>LILLYPUT, Milliner, G., Nov. 5.<br>ST. ANN'S BAY, Millard, B., Nov. 6 and 7.<br>ST. HELENA—Craig, T. R., Oct. 28. |
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thank-fully 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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## INDEPENDENT NATIVE CHURCHES.

No subject connected with the results of our missionary labours, is so important as the independence of native churches and the means of its attainment. All societies look to this as the end they desire to accomplish, both as a measure of relief to their funds, and as leaving them free to carry the Gospel to regions as yet without it. It will be interesting and instructive to embody, in a brief paper, such information as is within our reach, as to the success which in this respect has been obtained by the principal missionary societies of this country.

It is at once obvious that the ecclesiastical organizations from which the societies draw their funds will, to a very great extent, modify the results attained. Thus the Wesleyan Connection scarcely allows the existence of separate and independent communities, or the formation of a native church as distinct from the foreign elements with which it may be intermixed. In the West Indies, for example, there is no doubt that many congregations contribute sums more than sufficient to maintain the services of religion among them; but they form parts of a system which extends to localities from whence very insufficient contributions are drawn. Everywhere, in the Wesleyan missions, we find the mixture of European with native agents; but in no case is there a circuit in which the ruling agency is of entirely native origin, though there are several in which funds are provided sufficient for the maintenance of the work of God. There is not, therefore, in these missions, any really independent native churches, officered and sustained by native agency alone. In all cases the predominant influence is European, and it is, to a very large extent, sustained by home contributions. The society has not yet been able to withdraw from any of its fields of labour among the heathen; or where it might be done, as in a few cases in the West Indies, it has not seen fit to do so.

The Church Missionary Society has lately entered very vigorously on this course, and last year erected nine churches in Sierra Leone into pastorates, independent of the funds of the institution. The native clergymen, of course, remain under English episcopal supervision, but their support is entirely drawn from the congregations whom they serve. Here, however, the Society continues to sustain, for obvious and weighty reasons, the theological and educational institutions, from which an educated ministry may, in future years, be drawn. In other portions of their sphere of labour, progress is being made in the same direction. In New Zealand a native synod has, for the first time, been formed, and the commencement of an endowment fund made by the contribution of some £700 from the congregations. This fund, however, seems to be first destined to the support of the bishop, who reports that one result of the meeting of the synod has been the recogni-

tion of the duty of supporting their pastors. This, therefore, he hopes may soon follow. In India no progress appears yet to have been made beyond the collection of contributions, which, in South India, last year, amounted to £1,433; but this was raised among nearly 7000 communicants, and from a body of Christians numbering 42,000. It is, however, a gratifying feature of the Indian missions of this Society, that both in Tinnivelly and among the Tamils of Ceylon, a few voluntary agents have of late offered themselves, and a poor's fund has been created among the native Christians of Krishnagur; but at present there is no sign, in their Indian missions, of an independent self-supporting native pastorate.

The Society for the Propagation of the Gospel has an extensive mission in Southern India, comprising nearly four thousand communicants. Many of the churches have native catechists employed among them, and on the missionary staff there are eleven native clergymen. Contributions to the amount of £654 were raised last year, and it is proposed to employ these funds as endowments of native pastorates. A similar course is being taken in the New Zealand mission. It is to be regretted that the endowment system should be introduced into heathen lands. There is much reason to fear that it will be productive of worse evils than even those which accompany it in Christian countries. This Missionary Society, however, has not succeeded in establishing a single independent native church among the heathen.

Our brethren of the London Missionary Society have accomplished much in this direction. In the South Seas—especially in the Samoan group of islands—there are numerous churches, whose pastors (natives) are supported by their own people: they are said to be 200 in number. Besides this, these churches have supplied a goodly band of native evangelists, to whom the conversion of many islands to Christ is entirely owing: in addition, their missionary contributions, last year, amounted to £1,268. A general supervision, however, seems to be exercised by the European missionaries, who reside in the more important islands, and the three training institutions are also under their direction. The Society has likewise succeeded in establishing several independent churches in Demerara and Berbice; but, as yet, none in Jamaica. At the Cape of Good Hope are some churches among the colonists, which refer their origin to the Society's missionaries; but among the pagan Kaffirs and Hottentots, the churches depend on the Society. China and Mauritius have their native ministers; but no independent churches. Madagascar, at present, notwithstanding the long period of self-support and progress during the persecution, seems likely to fall entirely on the funds at home. In India three natives have been ordained, and one native church pays the salary of a native co-pastor. Beyond this there does not exist a self-supporting pastorate either in their northern or southern Indian missions; but contributions, amounting to nearly £500, were raised among them last year for religious purposes.

This brief sketch of what has been done in the formation of independent native churches in heathen lands, by the principal Missionary Societies, may fitly close with a reference to our own Society. It will suffice to remind our readers that about eighty such churches have been formed in Jamaica, and several others exist in the Bahamas. The jubilee year of the Ceylon mission has been signalled by the establishing of two native churches, supporting their pastors, in Kandy and Matelle, the first instance of the

kind in the island ; and our Bengal mission presents us with two native churches, whose pastors are not dependent on the Society's funds.

It would thus appear that the greatest success in this direction has crowned the labours of missionaries among the simpler and ruder peoples of the earth. We have yet to see an indigenous and self-supporting ministry rise up among the more civilized nations of the East. India and China have, as yet, afforded to the church of Christ neither so great a harvest of souls, nor received the truth in such power, as the rude and uncivilized negro or savage of the Southern Sea. It is not the place here to trace the causes of this difference ; but the fact is instructive, and deserving of attentive thought,

### THE BAPTIST MISSION IN KANDY AND MATELLE.

The following account by a Singhalese Christian of a very interesting meeting at Kandy, in anticipation of Mr. Carter's departure for England, will, we are sure, gratify our readers. It will be seen, that during his residence, Mr. Carter has wrought very successfully in his Master's vineyard. We can only regret that his state of health constrains any interruption of it.

Mr. Samuel Perera, who has for three years been a student under the Rev. Mr. Carter, in order to prepare himself for the work of the ministry, and who has long been well known to the members of the Baptist Church at Kandy, was lately chosen by them to be their pastor, and they also decided at the same time to support him. Last Sunday, October 12th, services were held in the Baptist Chapel, Kandy, in order to appoint the new pastor, as there had been at Matelle in July last, in order to appoint another of Mr. Carter's students, who had been joyfully accepted by the people there as their pastor. On both these occasions Mr. Carter preached two valuable sermons : that in the morning relating to the duties of the pastor, and that in the evening to the duties of the people. On Monday evening, October 13th, a friendly meeting was held in the Baptist Chapel, Kandy, in reference to both the above events.

The meeting having been opened by singing and prayer, tea, &c., which had been provided, were handed round, after which Mr. Carter explained that they had met together in order that the Christian brethren and friends who attend the Baptist Chapels at Kandy and Matelle might have the opportunity of giving their respective pastors a friendly reception, and of expressing their kindly feelings towards each other, their intentions and their hopes ; and after some further remarks of this kind, called upon one of the members of the Kandy Church to speak. He rose and made a very interesting speech of fifteen or twenty minutes length, illustrating his various ideas by very pleasing and apt examples and figures. In the name of his brethren he gave their pastor a very hearty welcome, for he (the pastor) had been a long time amongst them, and had laboured amongst them, and they knew him to be an earnest, faithful, and suitable man, and having forsaken a very profitable worldly calling for the sake of Christ and to serve them, they had no doubt he would continue faithful to Christ's cause. The speaker concluded by a very earnest exhortation to the members that they should all be fellow-helpers of the new pastor, and not leave the work to him alone. The pastor rose and responded, thanking them for their kindness, and expressing his affection for them, and earnest desire to be made useful to them by Divine help.

After a few remarks from Mr. Carter, one of the members of the Matelle Church, of whom several were present, rose and spoke in a very pleasing manner of the great affection which the members of the Church at Matelle bore for him whom they had a short time ago chosen as their pastor, and that from

the time he had been amongst them, they had very greatly advanced in love and zeal; and that this love was not confined to themselves, but through their pastor had sprung up between them and the members of churches in other districts; that already much good was apparent, and they hoped and expected more would follow. To this the pastor of the church said, that he had been greatly delighted as he observed the way in which his Christian brethren at Matelle had been advancing in love and joy, and firmness and zeal from day to day, and that a great affection for them had sprung up in his heart by observing their love for him as manifested in their prayers on his behalf and general behaviour towards him; and that he was desirous of serving them with all his might, and hoped that if it were necessary he would be found prepared even to lay down his life for them. Mr. Carter then made a short speech and concluded this part of the evening's proceedings, saying, that there was great cause for joy with respect both to the two churches and their pastors, and said he hoped there would be still greater cause for joy; and amongst other things exhorted the members to continue as they were doing, to give liberally and ungrudgingly towards the support of their pastors, reminding the members of the church of Matelle that their pastor, as well as the other, might have gathered riches, but with joy gave up the opportunity and continued to renounce it in order to serve them.

The next proceeding was that of a presentation by the united members of the Baptist Churches at Kandy and Matelle to Mr. Carter, who is about to return to his native country, of a handsome Bible, value 3*l.* 10*s.*, and a beautiful electroplated Tea Service, which cost 9*l.*; the Bible containing a suitable inscription. Mr. Harmanis Silva, the pastor of the church at Matelle, had been appointed to speak to the object of the presentation. He spoke to this effect,—that Mr. Carter had left his own country and come to Ceylon out of love to the Singhalese people, and that labouring hard to acquire the language, he had begun to preach in Singhalese within four months of the time of his arrival, that he had advanced day by day in knowledge of the language, and after having made great progress in it had prepared the following books in order to do good to the Singhalese people:—

First, the New Testament, a portion of that book which is of more value than all other books in the world. He had printed the entire New Testament, having laboured at it for more than three years, and made a clear translation both in accordance with the original Greek and the present usage of the Singhalese language. That translation was a clear one, could be understood by all, one that gives great pleasure to the reader, and the profit of which is inexpressible. Another book was, a book for Singhalese persons to learn English more easily; of these, four Nos. had been issued, and the fifth was in the press; that, knowing the profit to be derived from English books, Mr. Carter had made these lesson books with the express design of assisting Singhalese persons to get that profit at a less expenditure of time and labour.

Another book was a lesson book in two parts, to assist Missionaries and other Europeans to learn the Singhalese language with more ease, which design was excellent, and the benefit of the work would soon be felt through missionaries and others by the Singhalese people. Another book was, a Singhalese Grammar of the Singhalese language. There had hitherto been no such Grammar of the present Singhalese, and one was very much wanted, that the book was made, and would shortly be printed.

The speaker mentioned, too, some profitable tracts which Mr. Carter had written, and which were printed by the Tract Society. He then went on to say, that during the preparation of these books Mr. Carter had with great care and labour trained six students for the ministry, of whom three are settled in the Colombo district, and three in the Central Province, by means of whom great good was being done. In the midst of all this work, Mr. Carter had preached for a number of years in that chapel most profitable sermons, by means of which the members had been brought into a zealous state, gave liberally for the cause

of Christ, and had come to taste the sweetness of Christian love; and so great was the delight which had sprung up in their hearts that they often shed tears of joy when speaking of him. The speaker further said, that Mr. Carter, desirous of doing yet more good to the Singhalese people, was about, during his stay in England, to translate the Old Testament into Singhalese, and hoped to return with it to revise and print it; and not only so, but Mr. Carter, during the time he had been amongst them, had been a loving father, teacher, brother, and friend; that therefore they, the members of the Baptist churches at Kandy and Matelle, desired him to accept, as some token of their love for him, the Bible and Tea-service which they had prepared for that purpose. The speaker having read aloud the inscription, concluded his rather lengthy, very warm and forcible speech, by exhorting all to continual and earnest prayer to God, who can accomplish all things, that Mr. Carter might be permitted to reach his native land in safety, perform there the work he hopes to do, and then return to his work here.

Mr. Carter in reply said he did indeed accept with joy the handsome present which they had made, and did so as a token of what they had so warmly expressed, their love for him. He said that he could not sufficiently thank them for the kindness and love they had shewn. He was conscious that his work had been mixed with many imperfections, and even at the best it was no more than his duty, and very trifling when compared with what Christ had done for him.

After one or two others had expressed their appreciation of Mr. Carter's work, and of his kindness and faithfulness amongst the natives, the meeting was closed with prayer and the benediction. All present were greatly delighted with the whole proceedings, some even wept tears of joy.

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### THE GOSPEL IN HAYTI.

It is some time since we called attention to the mission in Hayti. In the early part of last year the brethren passed through a period of severe affliction. Mr. and Mrs. Bouhon were compelled to return to Europe, and Mr. and Mrs. Webley to retire, for a few weeks, to Jamaica, to seek restoration of strength. Since then, Mrs. Webley has again been brought near to the grave, but, through Divine mercy, her husband has been spared the trial he feared. She is now again in tolerable health.

The congregations were, of course, affected by these events. They are now wearing their wonted aspect. Much trouble has, however, been experienced from the Romish priest of Jacmel, who has kept up a perpetual agitation in the town since the conversion of one of the teachers in the Government School. This event, at the time, led to the interference of the Minister of Public Worship, and induced Madame Diana Ramsay, a member of the church, to resign her position as directress of the school. Although known to be a Protestant, the president refused to receive her resignation, and left her free to act as a Protestant and a Christian.

Recently President Geffard has paid a visit to Jacmel, and opportunity was taken by the priest and his partisans to resume the agitation for the dismissal of Madame Ramsay. Some thirty applications were made to him to this effect. Seeing this, Madame Ramsay again placed her resignation in the president's hands. He would not accept it. He told her, amongst other things, that he had placed her in the school, and also retained her there, in order that the Gospel might be propagated among her pupils; that he believed the Gospel to be the only true means of civilization for his poor country; that though he might procure another mistress from France, he might not possibly meet with another Diana; and that, though other mistresses should be given her to teach the Catholic religion, he wished her to maintain her own convictions as a Protestant, and not to violate her own conscience.

We cannot but rejoice at this display of enlightened policy in the governor of a Roman Catholic country. Would that it were in our power to seize the opportunity, and give to this large, populous, and interesting island, a goodly band of missionaries; then might a true and pure Christianity supplant the present superstitions, and make Hayti as civilised as its ruler desires it to become.

During his visit to Jacmel, the president favoured our missionaries with personal interviews, and held with Mr. Webley prolonged conversations on religious subjects. Delicacy forbids a more explicit reference to what passed on those occasions; but we ask on behalf of our brethren, and the work in which they are engaged, the fervent prayers of the Lord's people. Let President Geffard have a prominent place in our supplications.

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### A SCENE IN AFRICAN MISSIONARY LIFE.

On every side our missionaries in the Cameroons river are surrounded by uncivilized and barbarous tribes. Even in the very scene of their toil, their labours are often interrupted by outbreaks of passion and revenge. In allaying the strifes of the people, the missionaries are exposed to many perils, and at times it is amidst threats against their lives that they interpose and stay the progress of plunder and slaughter. Mr. Robert Smith has given us a lively picture of one of these disturbances, which broke up the peaceful services of the Sabbath day, and ended without bloodshed only through the interposition of the missionaries. He writes as follows:—

We had a sad scene in this town [Aqua Town] last Lord's day week. I will give you but a brief outline, for such a scene cannot be fully portrayed. A few years since a piece of ground was purchased for the burial of white men who might die in this river. The chief of the town has very foolishly claimed part of it back again. A few days since a mate of one of the vessels died, and the captain sent men to prepare the grave. We pointed out to them a suitable place, when the next person in influence in the town said he should not be buried until they paid the chief for the ground. We took but little notice of what the man said, and some time after they came to ask me if I would go and bury the corpse. I went. When I arrived at the grave, there was sad confusion. The corpse was alongside; the captain and sailors were entreating to come out of the grave a native (a powerful man), who had gone and stopped the diggers from proceeding with their work. I looked into the grave and saw the man (half intoxicated) lying at the bottom. He refused to move. Knowing the man, I spoke to him several times, and he came out. After I had reasoned with him, he went away; but I had to stand by the corpse while they dug the grave deeper, when we buried the body in peace. Several of the native chiefs around have been watching for an opportunity to make a quarrel with the chief of this town because he has been prospering of late, through acting honestly: and they gladly seized upon the burial ground palaver. At day-break on the Sabbath morning, they came down upon the town in overwhelming numbers, armed with guns, cutlasses, swords and heavy sticks, their object not being to kill, but to destroy and plunder, and if possible (I believe) to destroy the town. They destroyed much, and committed as many thefts as they could. It was a dreadful scene of confusion and yelling. In the affray I saw a dagger raised at one of our native teachers, and we had several escapes from the falling of plantain trees, of which the enemy cut down a great many. These trees yield a large amount of food to natives. The Lord gave us favour in their eyes, and blest us in stopping them from committing further destruction. A few days after the captains were called to settle the palaver. Mr. Saker being away, I attended the meeting, which was anything but pleasant, for all the native speakers are introduced by singing and shouting. Each chief appeared to glory

in telling of the other's dark deeds, and dark they were. I will mention one that I heard from the chief's lips. It took place while Mr. Saker was in England last. The king (who was at the bottom of it all), had a quarrel with the Abo people, and this injured chief went with an armed canoe, and brought back a man they had caught, and gave him to the king, at the same time asking the king if he intended to keep the man to see if the people would settle the palaver, or should they kill him. Whereupon the king seized a gun, and shot at the poor man several times, but could not kill him. One of the young men belonging to the chief then took a gun and shot the man. Another young man snatched up a sword and instantly cut his head off. The said chief picked it up, and gave it to the king, who I suppose kept it for some days to dance and drink around it. One's heart sickens to hear of such barbarous things; and this is the people among whom we daily labour. But dark and savage as these people are, the glorious gospel of the blessed God has and is changing some of them to be meek and lowly followers of the Lamb of God.

Before the meeting was over and all things could be settled peaceably, the injured chief had to give a fine to the king of several pounds, because he was of the weaker party. Strange justice! but such it is in this benighted part of Africa. Might against right. It was pleasing to see that the little houses belonging to our members and congregation were not touched. Oh! how such scenes make us long for the time to come speedily when the Prince of Peace shall reign in their hearts.

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### THE DUALLA LANGUAGE.

The completion of a vocabulary of the Dualla language, with a brief introduction containing the elements, by the Rev. Alfred Saker, affords us an opportunity of making a few remarks on this African dialect. In addition to the above work, a version of the entire New Testament has been printed, and also Genesis, Exodus, the Psalms, and three of the minor prophets. Not only has a commencement been made of a biblical but also a school literature, and the language for the first time has been brought under cultivation.

The Dualla is spoken by a very considerable population, sometimes numbered at 30,000, living about the mouth of the Cameroons river and base of the mountain. The people are thought to be a small part of a large family that at an early period migrated southward from Abyssinia, and spread themselves to the north and south of the equator. Their language has been broken up into many dialects, and with some tribes all trace of their origin has disappeared. Among rude and unlettered tribes language undergoes rapid mutations, and attains forms that baffle all investigation.

Dualla is the name both of the people and the tongue they speak. Their traditions are but few and of no remote date. They refer their origin to one of two sons of a man who settled on the western side of the Cameroons mountain. One named Koli remained in their parental seat, the other named Dualla crossed the region now known as Victoria and Bimbia, and expelled the Basas from their dwellings on the Cameroons river. Evidence of the contest is still seen in some embankments near the mission station. The river is said to have been narrower than at present, but within the last twenty years it has made great encroachments.

The Duallas are divided into tribes, under independent chiefs. Feuds are therefore frequent, and property very insecure. The slave-trade was once the calling of the entire people, and to the rapine, oppression, and blood of that fearful traffic is to be traced the ferocity of the present race. Yet since the cessation of the slave-trade with foreigners, the last twenty years have seen a great change. Slaves are still held among the people. They do not, however,

increase much by purchase, chiefly by birth. The slaves are two to one in excess of free men. They are in fact rather serfs than slaves, and there are many incidents to prove that ere long they will entirely be free, if they do not even make themselves masters of the soil.

The Dualla language has many affinities with the Isubu, spoken at Bimbia, and with the tongues to the East and South. Northward the languages differ from the Dualla, and differ in proportion to the distance; but nearness and intercourse are fast breaking down the differences.

The Dualla vocabulary is at present very scanty, containing not more than 2400 root forms. It is, however, as yet but imperfectly known. "Ever and anon," says Mr. Saker, "we come on words which lie like grains of gold in the bed of the stream, and like grains are revealed only by the disturbance of storms or floods. While the daily concerns of man run smoothly on, in a few words he expresses his wants, his thoughts and emotions; but let his heart be moved by strong passion, by deep distress, by mental conflicts, and words none suspected to be in his memory, or even in existence, are found welling up from the deeps of his heart, and in a moment we see that they are the true words—such words that a less exciting cause would not have revealed."

The elementary sounds in Dualla are thirty-three in number, which English letters, with some orthographical additions, have been employed to express, excepting c, h, q and z, the sounds of which are not known.

It is interesting to add that the Scriptures, the vocabulary, and elementary school books, used in the mission, have all been printed on the spot, and chiefly by lads trained in the mission and the fruit of missionary labours.

## INCIDENTS OF THE REVIVAL IN JAMAICA.\*

BY THE REV. J. M. PHILLIPPO.

"As early as four o'clock in the morning," said a traveller to the north side of the island, "I was passing through a deep glen, in the midst of which was a hamlet composed of about thirty or forty cottages.

"On approaching it I heard the voice of prayer and praise wafted towards me, at intervals, through the dense forest that rose around. I soon perceived that it was a prayer-meeting, held in a kind of class-house, or rural sanctuary, situated in about the centre of the group of huts. The morning being dark, and both myself and horses much fatigued, I remained for a time in the vicinity, more, I fear, from a motive of curiosity, or a desire to see how the service was conducted, than from a hope to be interested or benefited by it. It consisted of singing hymns, mutual exhortation, and prayer. Among the hymns sung were those beginning—'Come, let us join our cheerful songs;' 'Salvation, O the joyful sound;' 'Come, humble sinner, in whose breast,' &c.; with the refrain, "We'll wait till Jesus comes," &c.

"Several addresses or exhortations were delivered; and although it appeared that none of the speakers could read, it is remarkable with what correctness they quoted Scripture and repeated hymns—the latter, in some instances, extending over five or six verses.

"Being at last recognised, there was nothing left for me but to continue the service, and which I did, after delivering an address in the same manner as that in which it had been previously conducted. As usual, the prayers were short, fervent, and powerful, and soon considerable excitement was manifested, amidst mingled cries for mercy, and loud expressions of gratitude and joy. When day began to dawn the service was concluded; but just before the dis-

\* From a work in preparation, by the Rev. J. M. Phillippo.



person of the assembly, the old black leader, whom I found presiding at the meeting, delivered a few last words, exhorting his 'bredderen and sisters,' after some flattering allusions to me, to hold fast their profession and to meet each other at last 'on Canaan's happy shore.' The reminiscence of their favourite hymn thus revived, the house was filled as with one shout of joyous acclaim, all repeating the last words in loud chorus, and with great animation, as they moved rapidly along amidst the cocoa-nut palms, orange and other fruit-trees, that overhung the pathway to their dwellings, the shouts sending up the shrill notes on the still morning air to the distant hills. Soon the strain was heard from every cottage of the settlement, awaking the echoes of the mountains along my path, and which followed me until I had proceeded full a mile upon my journey."

"An extraordinary spiritual movement," continued the narrator of the last interesting occurrence, "took place at —. It was on a Sabbath evening. The house of God was filled with worshippers, or rather with an indiscriminate multitude of believers and unbelievers—with penitent and impenitent. Hymns of praise ascended to heaven, and impressive exhortations were given previously to my arrival. It was a prayer-meeting for general objects; and I continued the service, as on the occasion just described, in the order in which it had been begun, viz., by singing, exhortation, and prayer, at intervals. The singing, though sufficiently vociferous, was indicative of deep, sincere feeling; and the prayers, as usual, were brief, artless, and hearty. Those engaged said what they meant.

"They were not mere word supplications that they offered—not the repetition of the form without the spirit—not the labour of the lip, but the travail of the soul—such as were substantiated by habitual harmony of action. It was truly delightful to listen to the simple accents that welled up from the depths of hearts that really felt the need of the blessings invoked.

"These, humble, earnest, suppliants pleaded with God for mercy, first for themselves; while the frankness with which they confessed their sins, and their fervent supplications that their transgressions might be forgiven through the blood of Christ, gave evidence of a sincerity not to be questioned. Anything like description, however, or one just and true, under all the circumstances, is impossible. They made a direct address to God as Omnipotent and all-seeing—as directing and governing all things in heaven and on earth. The special subjects embraced, doubtless incidentally, were—original sin; the inexcusable wickedness of mankind at large; the necessity of regeneration; justification and sanctification through the merits of the Redeemer, and the agency of the Holy Spirit; together with an earnest invocation for an increase of faith, and love, and hope, and joy, to enable them to bring forth all the fruits of righteousness.

"'In praying for sinners around,' said one, 'O Lord God Almighty, have compassion on poor sinners in this island of Jamaica, who will not come to see that dem might have life; awaken dem to true repentance; broke dem heart and pluck dem as firebrands out of the burning. O Lord Jesus, dow Son of David, have mercy upon dem; make dem throw down dere rebellious weapons, and fight gainst dee no more again. O blessed Jesus, dow tender Lamb of God, wash them in thy precious blood; take away dem hearts of stone, and give dem hearts of flesh. O give dem broken and contrite hearts, for dow say a broken and a contrite heart dow will not despise. O Lord, let dem feel dere sins to be a heavy burden upon dem head, and make dem find no rest till dem find rest in dee, and in dee alone.'

"Among other sentiments expressed by a poor labouring (black) man, in praying for the minister, unconscious of the indifferent compliment he thereby paid him, at the commencement of his petition said: 'O Lord, bless we dear minister; loosen him tampering tongue; give in unto him, dat he may give out unto we poo outcast. Able him, dat him may preach dy trute in such a plain and simple manner dat we may hear for weself and not for anoder. Able him, dat him may lift up him voice like a mighty trumpet, cry aloud, and spare

not the Gospel, so dat the four corners of worl may wake up and say—what we must do to be saved? O make dy minister sarvant de honor instrument in dy sarvice in bringing thousands of millions of poo sinners like we to bow demself to dee, O blessed Mar'sr Jesus, as dem only Lord and Saviour. Amen.'

"On behalf of the church, said another, with an ardour that might have been mistaken for enthusiasm, 'O Lord, do thou look upon us as a church and people. We also are verily guilty before thee. While we want for others to set off to pray, we need to be set off again weself; while we want to teach others, we need others to teach us. We have all lost our first love and strong desire. O Lord, our hearts are cold, do thou warm them. O fire them with love to Christ. Our hearts are hard, do thou soften them; make them like wax, melt in the fire. Our hearts are deceitful and desperately wicked above all things, do thou wash them and cleanse them from all their filthiness by thy Holy Spirit's power. O thou blessed Spirit, do teach us, and make us love our precious Saviour more and sarve him better. Let him be more than ever precious to our souls. O let not thy Holy Spirit leave us any more. O Lord, let us make it our study to please thee every day. As thy believing people, we feel that we can always have peace and joy for our portion, if we only keep close to thee. Thou say if we are straitened, we are straitened in ourselves, but not in thee. Lord, increase our faith, our hope, our trust. O let us believe, truly, that everlasting life is secured to us by promise and by blood. O let this precious promise warm our hearts and quicken our zeal, that we may ever find it our delight to please thee. Whether we eat or drink, or whatever we do, may we do to the glory of thy great and holy name. O Lord, bless all thy churches everywhere. Touch the hearts of thy people by thy good Spirit, that they may labour for thee, and coax poor sinners, that they may fly to thy house of prayer like doves to their windows. O make thy own precious word a blessing to all that hear it. O hear our prayer, for thy blessed Spirit's power to be felt among us more and more. Without thy blessed Spirit's work with us, all our prayers and labours will be in vain; for thou say, Paul may plant, and Apollos water, but thou only can give the increase.'

"The expression of one in his supplications for the heathen were, some of them, calculated to disturb the gravity of the more intelligent worshippers. 'O Lord have mercy upon the four corners of the erth where dem is washenup (worshipping) tocks and tones an de workmanship of dem own hand. Dem heb eye, but dem no see; dem heb ear, but dem no heary. Poo ting! dem ears hard, dem eye blind, dem body tiff; dem heart wicked, full up wid ebery cage of unclean bud (bird). How dem able fo bow down for washup precious mars'r Jesus, and love and sarve him, cept dy Holy Spirit larn dem? O dow blessed and adorable Saviour, who come into dis wicked world to sarch for we poo sinner, and carry we back to dy Fader house, same like dow did de poo prodigal, to rejoice wid we in dy great salvation. O look pon we poo broder an sister in Africa, living like dem got no soul to save, no soul to lost. O have mercy pon dem, an send some blessed European fo open dem dark eye, an lead dem to Jesus de Lamb of God, who take away de sin of de worl, an who don't willin dat any should perish, but dat all may be save by his precious blood, pill upon Mount Calbery cross.'

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### MISSIONARY MOVEMENTS.

AKYAB.—Mr. Page having recently visited this old station of the Society, on his way to Chittagong, thus writes:—Akyab is the capital of the great rice province of Aracan. It lies on the sea coast, having beautiful roads in which a fleet might ride, protected by a low range of hills. The town contains some 40 or 50 families of English-speaking people, officials, their servants and traders and merchants. There is a small "church" without a chaplain, and an English school, where Mug boys read English, a hospital, and a jail. The natives are chiefly Mugs, a people, you may remember, just like the Burmese. There are also Bengalees from Calcutta and Chittagong. The population of

Akyab is not above 10,000. Some 200 ships come here annually for rice, which they take to Europe. Some years back (after the labours of our late aged brother Fink) the American Mission had some missionaries here. Two brethren died; others were sick; and though some fruit—some 85 converts—had been gathered together, the mission was given up: and now 4 converts, timid, retiring, are all we can find. How sad! All Akyab, all Aracan, without a preacher of the gospel! Akyab is now some 50 hours steaming from Calcutta:—no more. Martin and I have been preaching in the bazaar to large congregations. We have also done a little in English. But alas! we bear a testimony and go away. Many say "Why don't you stay,"

CALCUTTA.—We are happy to announce the safe arrival of the missionary party in the "Shannon," on the 1st of December, and also of Mrs. Lewis and Mr. Anderson. The voyage of the "Shannon" was prolonged by calms, and one severe storm was encountered; but all our dear friends have landed in excellent health, and were preparing immediately to go to their respective stations. During the voyage, morning and evening worship was maintained in the cuddy, through the kindness of the captain, and Divine Service was held on Lord's-days as often as the weather would allow.

BACKERGUNGE.—Mr. Martin has returned from a visit to Fureedpore and Mymensing, which places he has explored, in order to determine the locality of a new mission station. Both are very important and populous districts, and both without any missionary instructors. It now only remains for the Committee to give their decision.

DELHI.—The Annual Conference of the brethren forming the mission in the North-West, has been held. Among their resolutions is one for Mr. Williams to leave Chitoura for Muttra. Mr. Evans' health has so much failed of late as to render a change of climate probably essential. This, also, is the case with Mr. Parsons, of Meerut.

DACCA.—Mr. Bion has been, as usual, out on an itinerant journey to Comillah. He was then about to visit Cachar, or Silhet, notwithstanding that his health was far from good. He reports having baptized, at Jangaliah, eight persons, and, at Munshigunge, seven more. Two were heads of the sect called Satya Gurus. In the Native Christian Girls' School there are fifteen children, and it is very nearly self-supporting by the payments of the parents. The teacher speaks English fluently. There are also in Dacca two female schools supported by wealthy Hindus, receiving grants in aid from Government. The wives of two of our native preachers are engaged as schoolmistresses in them.

COLOMBO, CEYLON.—Our dear friends, Mr. and Mrs. Pigott, safely reached their destination on the 17th of November. They had to encounter one severe hurricane, and much rough weather, by which the ship was damaged. They would reside at Matakooly. Letters have been received from Mr. Waldock, from the Cape of Good Hope, dated Nov. 12th. The passage had been very favourable. Mr. and Mrs. Carter, with their family, were expecting to sail on the 20th of December, from Colombo. A very interesting missionary meeting had been held, celebrating the fiftieth anniversary of the Society's Mission in Ceylon.

BAHAMAS.—Mr. Davey has visited Andros Island. With one exception, he found the Churches in a peaceful and prosperous state. On returning, the schooner was wrecked on New Providence, and Mr. Davey lost his clothes and other useful articles. At Fox Hill ten persons had been baptized, and he was anticipating the pleasure of baptizing twenty or thirty at Nassau.

JAMAICA.—Mr. Teall reports that at Green Island he has baptized six persons, and at Lucea eleven. One of them is a Hindu Coolie, named Noonoo Ram. The chapel at Green Island is now ready to receive the roof.

SPANISH TOWN.—Mr. Phillippo says, that owing to a long succession of wet weather, and other causes, the mission throughout the island has been sorely tried during the last six months. He fears that the institutions, as well as the pastors of the churches, will suffer much from deficiency of resources.

**KETTERING.**—Mr. Fray corroborates the above statement of Mr. Phillippo. He adds, that those who have joined his churches during the revival, give him satisfaction, and continue to walk in the fear of God. His congregations are good, and he was about to baptize thirty persons. He has three day schools under his care, for which he would be glad to receive help.

**AFRICA.—CAMEROONS.**—The mission has been thrown into great peril by the assault of a body of native slaveowners on the missionaries. A woman, held in slavery in King Aqua's Town, ran to the mission-house for protection. She was fed, and sent away. The aid thus given exasperated the slave party among the people, and threats of destruction were freely uttered. The mission-house was surrounded. Mr. Peacock received blows on his shoulder, and for nearly a week there was great danger of the entire destruction of the mission property. The enraged slaveowners were finally appeased by the payment of £20 by Mr. Peacock.

**JOHN AQUA'S TOWN.**—Mr. Diboll has visited several of the neighbouring towns, and has been well received. Great Gibarri, where the king urged him to come often, he hopes to visit regularly. In the towns where a European lady had never before been seen, the presence of Mrs. Diboll excited great curiosity.

**PORT ELIZABETH, CAPE OF GOOD HOPE.**—Mr. Adams writes that, since his arrival, the congregation has been steadily increasing, and several persons have been added to the church, six of them by baptism. For several weeks a most pleasing state of things had been apparent, conversions being frequent, and the prospect of success yet brighter.

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### HOME PROCEEDINGS.

Missionary meetings are usually few in the month of January. We have this month only to report meetings at Leamington and Warwick, attended by the Rev. F. Trestrail and Rev. R. Williams, and at Hitchin, attended by the Rev. Geo. Pearce, and the Rev. F. Trestrail.

It is with pleasure we report the safe arrival of our esteemed missionary friends, the Rev. G. and Mrs. Pearce. The health of Mrs. Pearce continues very low; that of Mr. Pearce has been greatly benefited by the voyage.

At the quarterly meeting of the Committee, held on the 14th ult., arrangements were made for the Annual Services, which commence this year on Thursday, the 23rd of April. A new feature of the ensuing anniversary, will be a missionary sermon addressed to our Welsh speaking friends in the metropolis. We hope to give in the next Herald particulars of persons and places engaged.

The deficiency in the funds of the society, which amounts to about £3600, also engaged the serious attention of the Committee. Last year we were favoured by a donation of £3000 from the late Chas. Robinson, Esq., and no large donations have been received this year to make up for his loss. The remaining sum deficient, which perhaps is somewhat increased by the distress in the North, would appear from the explanation given, to be chiefly owing to a delay in remittances from the treasurers of the local associations. A prompt transmission of contributions would often prevent anxiety and much lighten the labours of the Committee.

An important discussion took place on the question of employment of native agency in missionary work. A series of resolutions was adopted, the purport of which is that the society will avail itself of the abilities of native converts to the greatest possible extent. It was stated that the native preachers at present employed in India, about 113 in number, give an average of one native preacher to every 14 converts, or deducting females, about 1 to every 7 male adults. So far the progress made in this direction is very gratifying.



		£ s. d.			£ s. d.			£ s. d.
Blackwater, near Wokingham—			Devonport, Hope Chapel—			Leominster—		
Collection for W. & O.	1 0 0		Collection for W. & O.	2 2 0		Collection for W. & O.	0 12 0	
Reading—			Contribs. on acc. ....	5 0 0		Horsford—		
Collection for W. & O.	5 0 0					Collection for W. & O.	1 3 0	
Wokingham—			Exeter, South Street—			Kington—		
Collection for W. & O.	7 0 0		Collection for W. & O.	0 18 0		Collection for W. & O.	1 0 0	
<b>BUCKINGHAMSHIRE.</b>			Contributions .....	12 10 9		Ross—		
Aston Clinton—			Less expenses ..	0 10 9		Collection for W. & O.	1 0 0	
Collection for W. & O.	1 1 0					Ryeford—		
Brill—						Collection for W. & O.	0 15 9	
Contribution .....	6 0 0					Whitestone—		
Haddenham—						Collection for W. & O.	1 0 0	
Collection for W. & O.	0 12 7					<b>HERTFORDSHIRE.</b>		
Swanbourne—						Chipperfield—		
Collection for W. & O.	0 4 0					Collection for W. & O.	0 10 0	
Wraysbury—						Hemel Hempstead—		
Collection .....	2 16 6					Collection for W. & O.	2 9 4	
Sunday School .....	2 4 6					Hitchin—		
<b>CAMBRIDGESHIRE.</b>						Collection for W. & O.	5 3 8	
Barton Mills—						Markyate Street—		
Contributions .....	12 0 5					Collection for W. & O.	0 10 0	
Brandon—						Rickmansworth—		
Collection .....	2 0 0					Collection for W. & O.	1 0 0	
Burwell—						Saint Albans—		
Collection .....	6 7 3					Collection for W. & O.	5 12 4	
Do. for W. & O. . . . .	0 10 6					<b>HUNTINGDONSHIRE.</b>		
Cambridge, St. Andrew Street—						Ramsey—		
Collection for W. & O.	6 3 3					Collection for W. & O.	1 0 0	
Contribs. on acc. ....	45 10 3					Saint Neots—		
Caxton—						Contribs. on acc. of Hun-		
Collection for W. & O.	1 3 3					tingdonshire Auxly.		
Gamlingay—						by W. Paine, Esq.	80 0 0	
Collection for W. & O.	1 0 0					<b>KENT.</b>		
Harston—						Crayford—		
Contributions .....	2 4 0					Contribs. Sun. School		
Isleham—						for N.P. by Y.M.M.A.	0 12 10	
Contributions .....	7 2 8					Eynsford—		
Landbeach—						Collection for W. & O.	1 7 3	
Contributions .....	2 5 0					Greenwich—		
Shelford—						Collection for W. & O.	1 15 0	
Contribs. for China ..	3 0 0					Folkestone—		
Soham—						Collection for W. & O.	2 0 0	
Contributions .....	5 3 8					Lee—		
West Row—						Collection for W. & O.	6 3 4	
Collection .....	0 17 2					Sevenoaks—		
Wilburton—						Collection for W. & O.	1 1 0	
Contributions .....	1 1 0					Smarden—		
						Collection for W. & O.	0 15 0	
	96 8 5					Woolwich, Parson's Hill—		
Less expenses ..	1 14 0					Collection for W. & O.	2 0 11	
						Do., Queen Street—		
	94 14 5					Contrib. Sun. School,		
						by Y.M.M.A. ....	1 3 0	
<b>CHESHIRE.</b>						<b>LANCASHIRE.</b>		
Chester, Hamilton Place—						Bacup—		
Contribs. Sun. School	1 0 0					Collection for W. & O.	2 0 0	
Stockport—						Birkenhead, Grange Lane—		
Collection for W. & O.	0 15 0					Collection for W. & O.	4 11 8	
<b>CORNWALL.</b>						Blackpool—		
Falmouth—						Collection .....	3 4 0	
Contribs. on acc. ....	15 0 0					Do. for W. & O. ....	1 0 0	
Grampound—						Bootle—		
Collection for W. & O.	1 0 0					Collection for W. & O.	1 12 6	
Contributions .....	5 10 0					Goodshaw—		
Penzance, Clarence Street—						Collection for W. & O.	0 15 0	
Collection for W. & O.	2 10 0					Liverpool, Athol St. Welsh Chr.—		
Redruth—						Collection for W. & O.	0 10 0	
Anon. ....	1 4 0					Do., Myrtle Street—		
						Collection for W. & O.	32 16 0	
<b>DEVONSHIRE.</b>						Do., Pembroke Chapel—		
Bampton—						Collection for W. & O.	25 7 8	
Contributions .....	1 10 0					Manchester—		
Budleigh Salterton—						Contributions on acc.	150 0 0	
Collection for W. & O.	0 10 0							

		£	s.	d.			£	s.	d.			£	s.	d.
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Collection for W. & O.					Carlton—					Collection for W. & O.				
1 8 1					Collection for W. & O.					0 7 0				
Rochdale—					Collingham—					Lewes—				
Collection for W. & O.					Collection for W. & O.					Contributions on acc.				
5 0 0					0 13 0					26 0 0				
Southport—					Southwell—					WARWICKSHIRE.				
Contributions .....					Collection for W. & O.					Birmingham, Carr's Lanc—				
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Blaby and Whetstone—					1 0 0					Collection for W. & O.				
Collection for W. & O.					4 0 3					0 10 0				
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LINCOLNSHIRE.					SOMERSETSHIRE.					Chippenham—				
Great Grimsby—					Bath, Somerset Street—					Collection for W. & O.				
Collection for W. & O.					Collection for W. & O.					1 1 0				
2 0 0					6 4 0					Devises—				
NORFOLK.					Clifton, Buckingham Chapel—					Collection for W. & O.				
Aylsham—					Collection for W. & O.					4 3 6				
Collection for W. & O.					Frome, Badcox Lane—					Penknapp—				
0 10 0					Collection for W. & O.					Collection for W. & O.				
Norfolk Auxiliary—					1 10 0					0 5 0				
Contribs. on acc. ....					Contribution .....					Trowbridge—				
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Norwich, St. Mary's—					Keynsham—					2 0 0				
Collection for W. & O.					Collection for W. & O.					WORCESTERSHIRE.				
15 0 0					1 0 0					Pershore, Broad Street—				
Do., St. Clement's—					Montacute—					Collection for W. & O.				
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Worstead—					Taunton, Silver Street—					Collection for W. & O.				
Collection for W. & O.					Collection for W. & O.					1 4 0				
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Yarmouth—					Wincenton—					Collection for W. & O.				
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Contributions .....					Collection for W. & O.					Collection for W. & O.				
3 18 0					1 15 0					2 0 0				
Do. for N. P. ....					STAFFORDSHIRE.					YORKSHIRE.				
1 0 0					Hanley, New Street—					Bradford, Westgate Church—				
NORTHAMPTONSHIRE.					Collection for W. & O.					Collection for W. & O.				
Aldwinkle—					1 19 10					5 0 0				
Collection for W. & O.					Tipton—					Contribs. Juv. Miss.				
0 10 0					Collection for W. & O.					12 0 0				
Blisworth—					SUFFOLK.					Bramley—				
Collection for W. & O.					Barton Mills—					Collection for W. & O.				
0 13 0					Collection for W. & O.					1 2 8				
Earl's Barton—					1 5 9					Brearley—				
Collection for W. & O.					Ipswich, Stokas Green—					Collection for W. & O.				
0 8 8					2 10 0					0 10 0				
Great Culworth—					Somerleyton—					Burlington—				
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Contrib. for N.P. ....					Contributions .....					Earby—				
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Hackleton—					Less expences ..					0 2 6				
Collection for W. & O.					13 5 0					Farsley—				
1 0 0					4 2 6					Collection for W. & O.				
Kislingbury—					SUBREY.					1 10 0				
Collection for W. & O.					Kingston-on-Thames—					Halifax, Pellon Lane—				
0 6 9					Collection for W. & O.					Contributions .....				
Northampton, College St.—					2 0 0					1 0 0				
Collection for W. & O.					Norwood, Upper—					Keighley—				
5 11 0					Collection for W. & O.					Collection for W. & O.				
Pattishall—					1 1 0					0 10 0				
Collection for W. & O.					13 5 0					Lockwood—				
0 10 0					1 1 0					Collection for W. & O.				
Ravensthorpe—					Thrapstone—					Long Preston—				
Collection for W. & O.					Collection for W. & O.					Collection for W. & O.				
1 4 0					0 14 6					1 0 0				
Ringstead—					Contribution .....					Meltham—				
Collection for W. & O.					0 10 6					Sun. So. Juv. Miss. Soc.				
1 0 0					1 0 6					1 16 10				
Road—					Towcester—					Ripon—				
Collection for W. & O.					Collection for W. & O.					Contribution .....				
1 1 0					1 4 0					2 2 0				
West Haddon—					West Haddon—					Sutton in Craven—				
Contrib. Sun. School					Contrib. Sun. School					Collection for W. & O.				
for N. P. ....					for N. P. ....					0 10 0				
0 7 9					0 7 9					Sheffield, Townhead St.—				
Weston-by-Weedon—					Weston-by-Weedon—					Contribs. on acc. ....				
Collection for W. & O.					Collection for W. & O.					25 0 0				
0 10 6					0 10 6					WAKFIELD—				
Woollaston—					Brighton, Bond Street—					Collection for W. & O.				
Collection for W. & O.					Contributions .....					Contributions .....				
1 0 0					9 16 3					0 10 6				
NORTHUMBERLAND.					Do. Sun. School ..					8 17 4				
Newcastle-on-Tyne, Bewick St.—					13 4 10					9 7 10				
Collection for W. & O.					Less expences ..					1 16 3				
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£ s. d.		£ s. d.		£ s. d.	
West Riding Auxiliary—		Neath, Tabernacle—		RADNORSHIRE.	
Balance of Contribs.		Collection .....		Presteign—	
By Rev. Hy. Dowson 26 16 6		Contrib. S. Sc., 1861-2 1 19 6		Collection for W. & O. 1 3 0	
York—		Do., for N. P. .... 0 10 4		Do. Stansbatch for do. 0 11 0	
Collection for W. & O. 1 2 0		Less expenses .. 6 9 3		Contribs. for N. P. .. 0 6 0	
Contribution .....		6 1 9		SCOTLAND.	
2 2 0				Aberdeen, John Street—	
NORTH WALES.		MONMOUTHSHIRE.		Collection for W. & O. 1 0 0	
DENBYSHIRE.		Llanthwy—		Elgin—	
Llangollen and Glyndyfrdwy—		Collection for W. & O. 1 4 0		Collection for W. & O. 0 13 0	
Contributions .....		Llanvihangel, Crucorney—		Cont. S. Sch. for N.P. 0 18 0	
4 9 5		Collection for W. & O. 0 8 0		Irvine—	
Less expenses .. 0 1 7		Pontheor, Zion Chapel—		Contribs. for N. P. .. 1 5 0	
4 7 10		Collection for W. & O. 1 2 9		Perth—	
Wrexham—		Ponthydyryn—		Contribs. for China .. 20 0 0	
Collections .....		Contributions .....		Saint Andrews—	
5 18 8		2 19 0		Collection for W. & O. 0 12 0	
Contribs. Sun. School 3 2 6		Less expenses .... 0 7 0			
		2 12 0		IRELAND.	
SOUTH WALES.		PEMBROKESHIRE.		Coleraine—	
CARDARTHENSHIRE.		Pembroke—		Collection for W. & O. 1 10 0	
Carmarthen, Priory Street—		Contributions .....		FOREIGN.	
Contributions .....		2 10 0		NEW ZEALAND.	
23 0 10		Pembroke Dock, Bethany—		Nelson—	
Less expenses .... 4 0 0		Contributions .....		Ralph Turner, Esq. ... 5 0 0	
19 0 10		8 16 6		Do., Bridge Street—	
GLAMORGANSHIRE.		Do., Bush Street—		Contrib. Sun. School 1 10 0	
Cardiff, Bethany—		Contributions .....		SOUTH AUSTRALIA.	
Collection for W. & O. 2 10 0		6 5 4		Hinton Valley, Gumeracka—	
Contribs. on acc. .. 25 0 0		Do., Juv. Asso. for		Contributions .... 4 0 0	
Do., Trodegar Village—		Orphan Girl, Jessore 4 0 0		TASMANIA.	
Collection for W. & O. 1 15 0		Do. do., for N.P.		Launceston—	
		Barisal .....		Contribs. by Rev. Hy.	
Merthyr Tydfil, High Street—		6 0 0		Dowling .....	
Contributions .....		Tenby—		2 12 0	
8 0 10		Contributions .....			
Less expenses .... 0 10 0		2 5 6			
7 10 10		27 7 4			
		Less expenses .... 1 3 6			
		26 3 10			

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Diboll, J., Nov. 11, 27, and 29; Fuller, J. J., Nov. 27; Peacock, E. J., Nov. 29; Baker, A., Nov. 25, 29, and 30. CAPE OF GOOD HOPE, Waldock, F. D., Nov. 12. PORT ELIZABETH, Adams, J. C., Nov. 11. ASIA—AGRA, Gregson, J. G., Dec. 5. CALCUTTA, Anderson, J. H., Dec. 3; Edwards, E., Dec. 8; Lewis, C. B., Nov. 22 and Dec. 3; Supper, F., Dec. 6; Wenger, J., Nov. 21, (at Sea.) COLOMBO, Carter, C., Dec. 15; Pigott, H. R., Nov. 25. DACCA, Bion, R., Dec. 3; Robinson, E. L., Nov. 26. DELHI, Evans, T., Dec. 3; Gregson, J., Dec. 2, 3, and 5. DINAGEPORE, M'Kenna, A., Nov. 17. GYA, Greiff, E., Nov. 17. INTALLY, Kerry, A., Nov. 22. MADRAS, Sturge, A., and others, Nov. 7.

MEERUT, Parsons, J., Dec. 8. YENTAL, Kloekers, H. Z., Oct. 23. AUSTRALIA—GUMERACKA, Tuck, H. L., Oct. 24. BAHAMAS—NASSAU, Davey, J., Dec. 20. FRANCE—MORLAIX, Bouhon, V. E., Dec. 19. HAYTI—JACMEI, Baumann, W., Dec. 25; Wobley, W. H., Dec. 8. HONDURAS—BELIZE, Henderson, A., Dec. 13. JAMAICA—ALPS, THE, O'Meally, P., Nov. 20. FALMOUTH, Lea, T., Dec. 22. FOUR PATHS, Claydon, W., no date. KETTERING, Fray, E., Dec. 23. LUCEA, Teall, W., Dec. 23. ST. ANN'S BAY, Millard, B., Dec. 3. SPANISH TOWN, Phillippo, J. M., Dec. 24. WALDENIA, Kingdon, J., Nov. 21 and Dec. 8. NEW ZEALAND—NELSON, Packer, J. A., Oct. 10. TRINIDAD—Law, J., Dec. 6.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., 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 MISSION CHURCH'S CALL TO PRAYER. HAS IT NOT BEEN ANSWERED?

It is now rather more than three years since the small mission at Loodianah, in the north-western provinces of India, sent forth an invitation to the whole Christian Church to unite, for an entire week, in earnest supplication for the Divine blessing. For three successive years this has been repeated, the Evangelical Alliance, in this country, taking the place of the Church at Loodianah. No one can think of the fact, that in the second week of three successive years the Church of the Living God was seen bending before the Mercy Seat, without wonder and gratitude, whether we consider the simple, but marvellous faith which prompted the invitation, the unanimity and heartiness of the response given to it, and the surprising events which have happened in various parts of the world during these three years.

These topics have received a good deal of consideration from those who spoke at the various meetings which were held in the Metropolis during the "week of prayer" for the present year. Mr. Scott, the Chamberlain of the City, has published his views in a striking pamphlet, entitled "What hath God wrought?" of which we intend, without further acknowledgment, to make free use. We may premise, however, that we do not mean to assert that the events to which we invite attention are the immediate results of the prayers of the people of God. There are many who are too apt to say, "This is a judgment for sin," "That is an answer to prayer," as if they knew the secret councils of the Most High. What we wish our friends to note is this. For the first time since the day of Pentecost, the whole Church of Christ has *united* in fervent prayer during a short period for three successive years; and while confessions of sin, and acknowledgment of short-comings, and omissions of duty have been devoutly made, the most earnest supplications have been presented to the Great God to requicken His people by His grace, and to pour out His spirit on all flesh; and that during these three years remarkable changes have taken place, and most striking and unexpected events have happened in almost all countries of the world. The coincidence, if nothing more, is worthy of profound reflection—a prayerful Church, and a moving world!

Look to the far-off East. CHINA, which for two thousand years was closed to civilization and Christianity, is now opened to our ambassadors, merchants, and missionaries. A strange body of fanatics have arisen, among whom a considerable amount of religious knowledge has been diffused, who wage war against idols, and distribute the Word of God wherever they go, though they refuse to be guided by its precepts, and do

not call themselves Christians. Without entering into any discussion of their character or objects, it is plain that they are as much opposed to the national forms of religion and idolatrous worship, as they are to the rule of the present government.

And think of the events which have come to pass in MADAGASCAR. How long and dreary have been the years of persecution in that land! How severely have the faith and patience of the London Mission been tried! And now they are reaping their reward. On those spots were Christian men and women were martyred, or imprisoned, or cast headlong over lofty precipices, it is proposed to erect large and suitable places of worship; while the present King, and many of his chief men and councillors, cheerfully unite in affording countenance and aid to the veteran missionary who is there superintending these movements.

Nor could we pass over the revival that has occurred in our beloved JAMAICA, where the great battle of Christianity as against slavery was fought out, and in which the former so gloriously triumphed. For some years prior to the period we are now noticing, there was a *general* complaint of a decline in the churches, both as to numbers and in spirituality. In 1840 there were 30,000 members in our churches in that island. In 1860 there were not more than 20,000. Then the revival began, and the numbers have risen to over 25,000. Other churches, connected with other missionary organisations, have shared in these blessed influences.

If we cast our eyes over EUROPE, the three years have been equally productive of great events. RUSSIA has emancipated her serfs, of whom there are *twenty-five millions* in that vast empire, Though POLAND is, at this moment, in the throes of revolution, we cannot but hope that its result will be a diminution of the severity of imperial rule, and a softening of the rigour of the treatment she has had to endure so long. AUSTRIA has torn up her Concordat with the Pope, extended toleration to her Protestant subjects, and began a career of constitutional government. Some of the most Popish and the most intolerant petty states of Southern Europe, as Lombardy, Parma, Modena, Tuscany, the States of the Church, Naples, and Sicily, have been incorporated with Sardinia into the new kingdom of Italy. These are not mere political changes. They are so many gains to human progress, and to the kingdom which is not of this world. Political freedom has brought in her train a free Bible, free worship, free schools, and free colportage. The Waldenses have returned the persecutions which they had suffered at the hands of Rome, by carrying the Gospel into Italy; and perhaps, ere long, the Epistle of Paul to the Romans may be read in the city to whose inhabitants it was addressed 1800 years ago! FRANCE has abolished her passport system, and entered into a commercial treaty with this country, and its results will not be merely political or commercial. HOLLAND has proceeded to manumit her slaves, to the number of nearly 50,000, in her provinces of South America; and a revival has also sprung up among the slaves in Surinam, who, at the very time they were obtaining personal liberty, were made "freed men of the Lord."

On the AMERICAN continent, God has been answering prayer by "terrible things in righteousness." In must not be forgotten that though the United States have fostered slavery ever since they acquired their independence, England planted it in her colonies. The half million we

left in those States have multiplied nine-fold. They have grown rich by planting cotton; we have grown rich by working it up. Judgment has come at last. The United States are separated, and are devastated by a war, which for blood-shedding has not been equalled; and our greatest industrial interest has been smitten and crushed. But this war has done more than anything else could, to break the negroes' bonds. Already they are severed in the district of Columbia, and in many parts of South Carolina. Men of colour have been declared citizens of the United States; and the black republics of Liberia and Hayti have been formally recognized.

If we turn our eye homewards, the scene is even brighter. The distress which prevails among the Lancashire operatives is not an unmitigated calamity. What sympathy it has called forth! From every colony of the British Empire help has come. How graceful the act of our American cousins in freighting the "George Griswold" with food for the sufferers! If it be more blessed to give than to receive, then the blessing is very widely diffused. How ably the systems of relief have been conducted; and with what thorough devotion men of all ranks have given themselves to the organizations of committees, district visitors, and schools. And how nobly has the suffering been borne! No violence, no outbreak, scarcely a moan of complaint. If this had happened thirty years ago, Lancashire would have been in a blaze from one end to the other, and every mill almost would have been destroyed! And why not now? Let our Sunday, day, and other schools reply. Let the wider diffusion of religious truth among the superior classes of the mechanics reply. We think these facts, occurring as they do with the enlarged activities of the Church, and the successive weeks of prayer, are not accidents, are more than coincidences, and great incentives to renewed effort in the Sacred Cause; and when such activities have been put forth, success has been immediate. Witness the spirit of hearing in our own and other lands. The naves of cathedrals, public halls, theatres, and public edifices of every kind have been thronged; while open-air services have been resorted to by tens of thousands, who have gladly listened to the Gospel.

The connexion of these things with the growth of the missionary spirit is very obvious. Before that spirit was evoked, how languid the churches were, and how deplorable was the state of the world! Both are somewhat changed now. We see what has effected the change. Let us cherish this blessed spirit in our own hearts, and foster it in others, and try to kindle it up in minds who have it not. This spirit of faith and prayer, combined with a lofty sense of the grandeur of our work, and of its ultimate success, will impart vigour to our efforts, and make them mighty through God to the pulling down of strongholds.

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## VISIT TO A CHRISTIAN CONVERT.

BY REV. T. EVANS.

The extracts from his letter which follow, depict a scene not often witnessed by missionaries. Too generally converts in India are weak in character and feeble in purpose. They need constant watching and support. The contrast is very

striking in regard to Subha Chund ; and his courage, self-denial, and consistency have been greatly blessed.

Mr. John Gregson and myself went out to the west of Delhi lately on a preaching tour. We visited a large number of villages, and found attentive hearers in nearly all.

The people among whom we went were nearly all of the *jat* caste ; and the attention with which they heard the Gospel, as well as their personal kindness to us gave us no little pleasure and encouragement. However, the object of our journey was to visit our dear brother Subha Chund, at Rona, and to see what prospect there was among his friends. When he became a Christian (as you are aware), all his friends forsook him, including even his wife, who left him for six months, taking with her all the cattle to her father's house in another village. He told her to take *all*,—that he could afford well to suffer the loss of all things for Christ.

Then his friends cast him out of the village. He went, lived for seven months alone (no, not alone), under a tree in one of his fields. Day by day he visited his village to preach Christ. He was insulted and abused in every possible manner, but from him was no retort. He returned a blessing for a curse, love for enmity, and this *living* gospel soon told. A large number of people began to admire his conduct ; a few visited him in his field *at night* to hear him read, sing and pray ; and now there are 50 families in the village who are his sincere friends, and who have even suffered to be outcasted by the other inhabitants, on account of their adherence to Subha Chund.

Don't think that the above are all candidates for christianity. No, as yet they are merely friendly to our brother, with one exception. The man is evidently a believer in Christ, but his faith is still weak. His words to me were, " I have come to the cross, and I stand to consider whether I can carry it or not."

Subha Chund is respected by all who know him ; even those who still wont associate with him, confess to his virtues. One of them said to me when I asked the crowd to which we preached if the gospel had not improved Subha Chund, " Yes," said an enemy, " it surely has, for before he was a *rough rope of hemp*, but now he is become a *smooth silken cord*."

Thus we could appeal to him as a proof of the power of the gospel. His wife he tells me, is now a *Christian* and a loving wife, but I did not wish to baptize her yet. Surely this is the Lord's work. May it not be spoilt by *man*.

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## INCIDENTS OF THE REVIVAL IN JAMAICA.\*

BY THE REV. J. M. PHILLIPPO.

(Continued from last month.)

" These petitions, a few sentences only of which are given, were followed by others that principally related to the peace and prosperity of Zion generally—that she might be established ; that her righteousness might go forth as brightness, and her salvation as a lamp that burneth.

" Thus far, with one or two comparatively trifling exceptions, everything was orderly and tranquil. Now the harmony and propriety observed were interrupted by the wail of one prostrated—that unearthly cry which, when once heard, can never be forgotten—so thrilling, so overpowering, as not to be conceived of from any mere written representation. Soon many were in tears ; some crying and complaining in bitterness of soul—" I am lost, I am undone ; I have no hope ; I must perish. At the same time they seemed more or less

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\* From a work in preparation, by the Rev. J. M. Phillippo.

impressed with the conviction, very prevalent at the time, of the personality of the Devil, and of his efforts to seize them as his prey. In another part of the chapel a shout ascended—'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me.' 'How can I find the way to heaven,' said another. 'I lift up my heart to thee, O thou Father of Lights, for the illuminating of thy Holy Spirit; thou only canst explain thy holy Word to my dark understanding, and give me pardon, grace, and peace.'

"Another—'How amiable are thy tabernacles, O Lord of Hosts! One thing have I desired of the Lord—that will I seek after, that I may dwell in the house of the Lord all the days of my life,' &c. One, whose remembrance of his transgressions had long lingered in his soul like a vision of the night, while praying earnestly, all on a sudden fancied he saw Christ. 'Yes, yes, yes, he exclaimed, I see him—I see him. O my blessed Lord, I thank thee—I thank thee; I will believe—I will serve thee; I will give up myself entirely to thee, body, soul, and spirit; all—all I will devote to thee. I will no more depart from thee—only, O do not thou leave nor forsake me; for if thou forsake me, then to whom or whither shall I go? for thou hast the words of eternal life.'

"But the most impressive circumstance in these exciting occurrences was the following declaration, made by an intelligent and respectably dressed female, who rose up from her seat for the purpose, in the midst of the congregation. She had hitherto sat silently, mournfully, and, as I subsequently learned, had been for some time the subject of deep emotion, which she had hitherto struggled successfully to restrain.

"I profess only to record the sentiments as I remember them, as the most exquisite word-painting would fail to convey anything like an adequate idea of the tone, and gesture, and impassioned language in which they were expressed; much less would I attempt to give an accurate impression of the effect produced on the vast congregation, as her shrill clear voice, hushing all other voices and sounds to silence, rang through the spacious building in which we had assembled, like that which may be imagined of a conscience-stricken spirit that had escaped from the grasp of the King of Terrors, and found a refuge in Christ, in the blood of the Lamb:—'Minister, Christian brethren and friends! I call upon you to witness that I now give myself up to Jesus in body, soul, and spirit. I devote to him my whole heart, my whole life, my whole love. I cast myself on God's mercy. I rely upon the Saviour's blood and righteousness as my only ground of pardon and salvation. I now feel that though he cause grief, yet that he will have compassion, according to the multitude of his tender mercies! He has calmed the tempest of my passions; he has changed the current of my being, and proved himself to be my Saviour and my Redeemer by the change that I feel have taken place in the thoughts, and tastes, and feelings of my mind. Christ is now my only source of present happiness and future glory—my Lord, my life, my all. He claims my heart as his own possession. Here it is, he shall have it, for he has redeemed it—washed it in his own most precious blood—and to him I surrender it; I surrender my whole self and all that I have to him. For the love I owe to him, I give up all earthly ties, all earthly affections, all earthly hopes. I will love my blessed Saviour only; I will make it my happiness to glorify him. In spite of all difficulties and discouragement, in spite of the world's blame or scorn, in defiance of all allurements that might induce me to abandon him, living and dying I will cleave to him, till the last breath on this heart passes to him in death, and this vile body be changed and fashioned like unto his glorious body; and I shall see him as he is, and with overflowing gratitude and adoration cast myself at his feet, and give him glory.'

"It will thus be seen that the remarkable power of God was with us, both to wound and to heal. Many more than those noticed were under convictions, and many praised God for deliverance, while some who came to mock remained to pray. It is unnecessary to add that great excitement was the result of this service. There, however, was no extravagance—nothing but what every faith-

ful, earnest minister of Christ, would be glad to see more frequently. 'The occasion altogether was a blessed one to the souls of many; while to most, as far as I could learn, it was a 'time of refreshing from the presence of the Lord.' "

## REPORT OF THE BAPTIST CHURCH OF BANGALORE,

BY THE REV. E. MARSDEN.

The Church at this station, in the interior of Southern India, sprang out of the labour of our esteemed friend the Rev. J. C. Page of Plymouth, during the time of his residence in Madras. Seven years have elapsed since its formation, and we now avail ourselves of a report forwarded by its pastor, the Rev. E. Marsden, to lay before our readers a review of the past. During the year just closed seven persons have been received into fellowship, three of them by baptism, making the entire number of members on the register forty one, viz., 32 Europeans and East Indians, and 9 natives. Mr. Marsden derives his support entirely from local sources or individual gifts, but our readers will, we are sure read with interest the progress of the church under his charge, originating as it did with the labours of a missionary of the Society. Mr. Marsden thus refers to the seven years of his pastorate.

In surveying more particularly the now completed period, I first notice THE CHURCH. When I was invited seven years ago to take the oversight of this little Christian society, it was truly a most unattractive affair, for the Church consisted, without one single exception, of persons in the humblest outward circumstances, possessing scarcely any influence or power of a secular description, and it was numerically very weak. But this was of small account. The people appeared to be loving and united, simple-minded and docile, doctrinally sound, and strong in grace, and this contented me. I accepted the invitation, and after a short delay the union was consummated. The number when I became Pastor was 28. Some of those by whom I was invited most grievously disappointed my expectations, but others have given me very great satisfaction, I may say real joy. The progress of the Church numerically has been but slow, many adverse circumstances, neither to have been foreseen or provided against, having checked it; but, all things considered, it has been perhaps as great as could have been reasonably anticipated. One great trial throughout has been the exceedingly shifting character of Bangalore society. We gain from time to time accessions to our ranks, the acquired ones continue with us for a season, cheering and helping us, and then from one cause or another they leave the station, and are in a great measure lost to us. I have admitted altogether 27 members, 10 of whom I had the privilege to baptize. There have been 4 taken from us by death, and 10 have withdrawn, or been excluded. It is a devoutly gratifying fact, and one for which I cannot be too thankful, that all who have been received into membership by me have continued faithful. *Not one, up to the present time, has had to be dealt with as an offender.*

With respect to the CHAPEL SERVICES, which may be next noticed, it is most gratifying to observe that from end to end of the period they have been kept up with very great regularity. On one or two occasions only did they suffer interruption, and it was very short. They have been almost invariably conducted, when at the station, by myself, and usually, particularly of late years, with very great freedom and pleasure. The Lord's Day morning service, which I had the happiness of establishing just after my arrival here, to meet a want that had been long felt by many, has been uniformly conducted on the most catholic principles. Not a thing has been done, nor a word said, that I am aware of, to hurt the feelings of believers of other sections of the Christian Church who have attended it. If in the course of scriptural exposition sub-

jects of a controversial character have unavoidably come up, I have always so shaped my remarks that no saints who were present could be justly offended. I have ever deemed it a point of Christian honour that *this* service, originated as it was for *the disciples of Jesus generally*, should be carried on *quite undenominationally*. There have been other services held, besides those of the Chapel, in different parts of the station,—four in all,—but it is painful to remark that from various causes they had to be given up. During the period, I have had the privilege of preaching the everlasting and ever blessed gospel to congregations of my fellow immortals not very much fewer than a thousand times; and I have also presided at hundreds of devotional meetings. This is, in the review, notwithstanding the numerous imperfections with which all has been attended, unspeakably delightful. Though I cannot reckon up a large number of conversions as the result of these various engagements, it is cheering to know that they have not been “in vain in the Lord.” I have the pleasing assurance that they have been blessed to both saints and sinners.

In the retrospect of the **EVANGELISTIC VISITATION** of the period I feel very great pleasure, for though my performances have fallen far short of my wishes with regard to this deeply momentous work, I can most truly declare that I have done all that in me lay to make known the great salvation to the perishing thousands of the Anglo-Indian portion of this large community; and that, by the Lord's grace, I have spoken on his behalf uninfluenced by carnal fear. In the course of the seven years some very extensive districts have been gone through, and all the European Barracks and Hospitals, the Public Bungalows, and most of the Hotels have been visited:—the greater number of these places *very many times*. And I find, by careful calculation, that I have addressed evangelistically about 3300 persons, a very large proportion of whom were British soldiers and European Military Pensioners. These have been usually dealt with *individually* but some have been taken *in little groups*. All have been most earnestly pressed to accept the offer of mercy through Jesus, and to accept it at once; and the consequences of neglecting to do so have been plainly set before them. I do humbly believe, on maturest reflection, that I have not been permitted to labour in vain, or spend my strength for naught. Facts in proof of the warrantableness of this persuasion could be adduced did space permit. But eternity only can satisfactorily show what may have been, or what may yet be, the consequences of this course of service for the Lord. I have no doubt whatever that there are those, by whom I shall be greeted on the heavenly shore, who will gratefully acknowledge (not to *my* praise but to *my Master's*) that it was through my poor instrumentality they were brought to embrace the Saviour.

A passing observation will suffice with reference to the **NATIVE INSTRUCTION** which I have given. It has been very little, but it has been all that I have had the opportunity, or ability, to impart, and as far as it has gone it has been satisfactory. As intimated elsewhere, I have been called to labour chiefly among Europeans and East Indians.

In reflecting upon the Lord's dealings with me, as it respects **MATERIAL SUPPORT**, during this somewhat considerable space of time, I have indeed cause for liveliest gratitude. My Master has not suffered me to want. He has provided for me and mine throughout with Divine liberality. Though my outgoings have been comparatively large, and continually on the increase, my incomings have kept pace with them. The barrel of meal has not wasted, neither has the cruse of oil failed. There have indeed been intervals of considerable length when nothing, or next to nothing, has been received; but then there was something in hand, and these interruptions of the Lord's bounty have called faith into fuller exercise; and when “the desire” has come, it has truly been “a tree of life.” It is a highly gratifying fact that I have received important pecuniary help from very many sections of the Christian Church.

In considering the past I have found very much cause to thank God: in contemplating the future I have equal cause to take courage. The little

Church with which I am pastorally connected was never in a healthier or more promising state. The chapel congregations are good, and if the Lord give us a more commodious place of worship, will no doubt very greatly increase. The evangelistic field is exceedingly inviting, and I have both the power and the will to cultivate it. And as it respects temporal provision I have One to look to, possessed of boundless resources, *who has never disappointed me*. Were this not the case, I might indeed be filled with apprehension, for my personal means are of the scantiest description; *being unconnected with Societies, there is none on which I can draw for the smallest pecuniary fraction; I have no Subscription List: and the offerings of my flock will probably be, as heretofore, but little more than nominal*. But I do look to Him, and am cheered. He will never leave me nor forsake me. *He has said so*. He will supply all my need, and that too of my beloved children. Committing my way then unto Him, "whose I am, and whom I serve," I go forward with humble confidence to the further prosecution of his honourable, and glorious, and most delightful work. I beg very earnestly an interest in the supplications of his dear people, that I may be faithful—"faithful unto death."

#### DEATH OF MRS. PARSONS.—OPENING OF A NEW CHAPEL AT BENARES.

The following extracts from a letter dated January, will be read with mingled feelings of sympathy and joy. Our friend will have what he wishes, an interest in the prayers of our readers.

I write at this time to bespeak your sympathy and prayers under the stroke of my Heavenly Father's bereaving providence.

My beloved wife was called away from me, through the instrumentality of an attack of bronchitis superadded to enlargement of the liver, on the 30th ult., at 7 p.m. She had been unwell for more than two months, and more particularly from Nov. 7th, but was very seriously ill only from the 27th to 30th ult., and only kept her bed the last day. She was spared much acute pain, but suffered greatly in other ways. Her soul was in perfect peace resting upon God. No murmur passed her lips. "It is all right, God will glorify himself by this affliction." Such were her expressions. The last stroke was so rapid that she had no expectation (that I could discover) of death, while she had consciousness to state her views in the prospect. But it is "all right." A consistent and holy life has been crowned by a tranquil and happy death, and my loving companion, my judicious counsellor, my devoted and holy partner, is with the Lord, who bought her with his blood, and sanctified her by his grace.

The Lord has left me to labour on for a time yet. Pray that I may live nearer to Him than ever, and while heartily devoted to his service, may be daily preparing for as tranquil and abundant entrance into the everlasting kingdom as has been graciously granted to my beloved wife.

On the 31st Dec., my beloved partner was interred, and yesterday our new chapel, in the erection of which she had taken so much interest, and which she had much laboured for in prayer, was opened, with mourning round the pulpit while she was engaged in more glorious service in a brighter sanctuary.

As I could take no part in the services, although I would not deny myself the privilege of being present, our dear brethren of the London Mission, Messrs. Blake, Jones, and Hewlett, kindly conducted them.

The place of worship fully answers our expectations. It is commodious and neat, and a very easy place to speak in, and is generally admired. It appears to me quite a child of providence. The Lord has remarkably raised up friends to assist in its erection, and has now kindly brought it to a prosperous completion. A little remains to be done in the fitting up of the vestry, or prayer-room for private devotion for soldiers, and I trust the whole will be accomplished without incurring any debt whatever. All thanks be to God. *May he crown*



this undertaking with his blessing, and make the building which has been erected for his worship the birthplace of many souls !

I expect brother Trafford to-night by rail, who has kindly consented to preach an opening sermon on Sunday evening next. As I would not wish to combine any mention of my bereavement with the topics naturally suggested by such an occasion, Mr. Blake has kindly promised to improve my beloved wife's decease on the following Sunday evening. Thus, dear brethren, I am helped by the loving attentions of Christian brethren in my season of affliction, and, still more than that, I trust that the Lord is truly with me, enabling me, through my grief, to bless his holy name, and keeping me from such discouragement and gloom, as I might naturally have felt under so sudden a stroke. Oh, how good and gracious is he ! May my future life be more entirely than ever his !

## VOYAGE TO RUATAN, VISIT TO CHURCHES THERE, AND THE RESULT.

BY REV. A. HENDERSON.

Though Belize, in Honduras, is not a station connected with our Mission, having been self-supporting for some years, yet as originated by it, and for some years sustained by its funds, its progress and well being cannot but be interesting to those who know anything of its past history. Mr. Henderson's communication is very striking ; and the account which it gives of the proceedings of the Church at Ruatan, and the spirit pervading them, which we regret we cannot find room for, indicate considerable religious knowledge, and a determination to adhere to Christ's laws as far as they apprehend them.

I shall now give you some particulars of a voyage to Ruatan which I have lately made with a view to compose those differences which had lately arisen in the Church there, and which I am happy to say have been amicably arranged. The two parties being one again, and the Minister, William George Boddin, restored to his pulpit.

### OF THE JOURNEY THITHER.

Our mode of conveyance is by means of certain boats of from twenty to fifty tons, which trade to Belize with oil, nuts, and fruit ; they charge say 12s. passage, and generally occupy two days. The first thirty miles is performed what is termed inside the reef, in a southerly direction as far as Cay, Bokel. On this Cay a lighthouse is being erected. We now go outside into the ocean wave of the Atlantic. About seventy miles south by east lies the Island of Ruatan, twenty-seven miles long, by an average breadth of two and one half miles. I went on board the boat 'Lavinia,' at sundown of the 13th October, and reached my destination about ten p.m. of the 15th.

### DESCRIPTION OF THE ISLAND.

I have already noted its dimensions ; it possesses considerable elevation, being composed of a series of hills, and lying nearly east to west, the latter end being the narrower. The soil is a red clay sort of marl, covered with a black earth, more or less deep as it has been left undisturbed by cultivation : the substratum is a blue marble that takes a fine polish, but from its brittle nature no sound blocks can be taken up ; indeed it has occurred to me that if exposed as the red on the surface has been, we should see a blue clay in the decomposition. The west end of the island is bound by rocks of limestone, with deep water close inland. The north is chiefly a white sandy beach composed of wasted coral, with which the island in most parts is surrounded, but the great value of the island lies in the fact of its possessing several safe and extensive harbours, whereas the main opposite, for say two hundred miles of coast, is destitute of any where a vessel over one hundred tons could enter, i.e. from Santa Tomas to Bocca-del-torra,

## THE INHABITANTS

consist of about two thousand, mostly black, from the island of Cayman, since emancipation. A few whites from New Orleans, tired with warlike commotion, have sought here a peaceful home: they number about sixty, and more expect to follow. A few Carribs remain of a colony imported from the island of St. Vincent during the period of the French war. The vestiges of a transport remain which our government had sent with provisions till their plantations should furnish them with food. The great body, now much multiplied, passed over to the main, and are at present found in Truxilla, Little Rock, Stann Creek, &c. The Carrib, finding the Catholic priest, has assimilated in his habits to the Spanish and Indian, consequently improvement either in civilization or religion is not to be seen. But to return to Ruatan, the blacks there having plenty of room, land good and cheap, with a market for their produce in Belize, and even in America, must be pronounced a thriving people; true they might be far more so, for they do not improve their opportunities as they might. While there I saw a schooner depart for New Orleans with a cargo of cattle, (\$ 200 in pigs). The people all belong to the Methodists or Baptists: there are a few Hondurian Spanish Catholics, but they have no place of worship. The Governor is now Hondurianian, who has made at least one unsuccessful effort to introduce his sect. The Baptists have three places of worship, each capable of containing about two hundred people. One is situated on the north side, and two on the south side of the island. The church members number over one hundred. Three brethren besides the pastor employ themselves as preachers, viz., L. Boddin, Brooks, and Bennett. Edward Kelly, whom we sent from Belize as a schoolmaster, has been transferred to Corn island, Mosquito shore, but I fear it must be pronounced a failure.

The Methodists have three places of regular worship also; one of their places is large. Their membership is large, and they have a staff of some eleven local preachers, besides the regular English missionary. The two sects are quite cordial. I resided with the missionary during my stay, preaching each sabbath once in the one place of worship, and once in the others, followed by the members of both.

Having given such insight on the outside history of the Baptists at Ruatan, I also forward copies of minutes of church meetings held during my sojourn there, which will help you to read their inner life. Their ready subjection to my friendly interposition is a fair example, in my opinion, of the working of a plan of European superintendence, as I have on a former occasion suggested to the mission committee. I took notice in my intercourse with the brethren, that both parties voluntarily acknowledged their error in abandoning the old church in Belize and joining the other party, and have no doubt this will speedily be corrected, only I did not press that subject, being desirous to assure them that my visit was entirely on account of their divisions.

I expected when I left Belize to accomplish the journey in ten days or so. Instead of this from the prevalence of north winds, I was detained till the first instant, that is forty-nine days, a serious item out of the year's labour. Nevertheless I trust it is good.

## MISSIONARY LIFE ON BOARD SHIP.

BY REV. J. WENGER.

The following letter, dated Nov. 21, 1862, gives an interesting account of the recent voyage of our friends to India. It will show how they not only pass their time, but endeavour to be useful during the passage. The party was large, as there were ten brethren of the General Baptist Mission on board. We also learn of their safe arrival, and how the other friends are who were there to welcome them.

Although a week may yet elapse before we reach Calcutta, yet it is just possible that we may be able to send letters direct on board the mail-steamers,

which will leave Calcutta early on the 23rd, and reach the mouth of the river about the same time that we hope to approach it from the opposite direction. I therefore write a few lines now, to inform you of our safe progress thus far. All the members of our large mission party are well. During the first half of the voyage, Mrs. Kalberer suffered a good deal; but she is now well and cheerful. Master Kalberer had a smart attack of pleurisy when we were in the cold and rough latitude of 40 deg. South, in which we continued for some weeks; but he is now recovered, and apparently enjoys more robust health than before. With these exceptions, we have all continued well.

Our passage has not been very rapid, owing to the prevalence of S.-easterly winds after we crossed the line, which drove us as far as 32 deg. 23 min. long. W., when our latitude was 17 deg. 50 min. S., and kept us in long. 31 deg. 28 min. W. till we reached the 37th deg. of south latitude. From that point we were able to go to the eastward, and continued doing so till we reached the Island of Amsterdam, in long. 78 deg. E. We sighted it on the 26th October, and since then our progress has been slow, the easterly wind preventing our keeping the right course, and calms occasionally detaining us for days. We have not had any dangerous weather: whenever we had a strong gale, it was in a favourable direction. For this, and the numerous other mercies we have enjoyed, I would give thanks unto our heavenly Father.

Being such a large missionary party, we have had abundant opportunities of enjoying mutual fellowship. Owing to the firm kindness of Capt. Daniel, we have been permitted to have daily morning and evening worship in the cuddy; and on these occasions we have usually been joined by several other passengers. On the Lord's day we have had a service in the morning, at which the Prayer Book was used—not from any predilection for it, but from deference to the wishes and feelings of others. On about six occasions this morning-service was held on the poop, and attended by all the officers, sailors, and servants, that were not on duty. But the weather usually compelled us to have it in the cuddy, where there was not room for the sailors. On Lord's day evenings we have regularly had a service in the cuddy, after our own fashion, but usually pretty well attended.

I wish I could speak of our having reaped any visible fruit from our religious exercises: this privilege has not been granted to us; but we hope the seed that has been sown, will in due season spring up.

I have strictly obeyed your parting injunction, not to study too much: I have not studied at all, for I never can study on board ship. But brethren Edwards and Etherington have been very diligent and successful in acquiring the elements of Hindustani, under the able guidance of Mr. Kalberer.

I am in better health than I have been for years, the voyage and the return to the clear and warm December sky of Bengal having done me good. I have not been able, as yet, to resume work, and fear some further delay will intervene before I can do so. For the present I am staying at Mr. Kerry's house, Intally; and expect to remove to Mr. Rouse's, in Colinga, as soon as Mr. and Mrs. Supper shall have left. But even there I shall probably pitch my tent only for a time, because, unlike my old dwelling in Elliott-road, the interior of the Colinga house is not suitably arranged for the accommodation of two missionaries. I trust I shall ere long be directed as to the choice of an abode. I must have a workshop, in other words, a study; and be accessible to native visitors, without discomfort to the family with whom I may reside. And, at my age, I feel the need of tranquillity and of certain comforts, which in this climate are not luxuries, but almost necessities.

It is very gratifying to find myself once more among my old friends, the members of our mission circle and the native brethren. I miss, however, Mr. and Mrs. Pearce, and some friends who have gone to glory, particularly old Mr. Carey. When off Kedgerree, I received a letter from Mr. Pearce, written on his way down the river, which informed me of his and Mrs. Pearce's departure for England. The other brethren, and their wives, I found quite as well as could be expected.

## MISSIONARY MOVEMENTS.

CEYLON.—Mr. and Mrs. Piggott are settled in their new home at Matakooly. Mr. Piggott is sedulously attending to the language, to which he devotes nearly all his time, preaching once each Lord's day at the Pettah Chapel. We are happy also to state that Mr. and Mrs. Waldock have safely arrived at Colombo, and for the present are staying with Mr. and Mrs. Allen, who are assisting them in their arrangements for removal to Kandy, which is to be their future station. The arrival of these brethren has greatly encouraged our long tried brother, Mr. Allen, who is only slowly recovering from his late severe illness, and who will probably have to leave in March in order to recruit his health.

COLOMBO.—Amid many regrets, the Rev. C. and Mrs. Carter and their family, sailed for England on the 27th Dec. in the "Teviot." During his term of absence, it is the hope of our brother to carry forward the translation of the Old Testament into Singhalese. His version of the New Testament meets with great acceptance among all classes.

MONGHYR.—Mr. Edwards reports his arrival at this station, to whose interests he is devoting himself with the advantage of the long experience and aid of Mr. Lawrence, who joyfully welcomes his arrival.

## HOME PROCEEDINGS.

Mr. Underhill and the Rev. Dr. Evans are in Scotland, having visited Berwick, Edinburgh, Dunfermline, and Glasgow; the remainder of the journey as far north as Elgin, will occupy the entire of the current month.

The Revs. George Pearce and Fred. Trestrail have visited Dunstable, and attended a meeting at Lion Street, Walworth, and the Rev. R. Smith, our missionary from Africa, has been engaged at Presteign, Evenjobb, Stansbach, and subsequently taking Hereford, Ross, &c., and several churches in the vicinity. He gives a good account of the meetings, speaks warmly of the kind reception given him by the Brethren, and intimates that the journey has been beneficial to his health.

While on the subject of meetings we regret to learn that several of our ministers have been extensively engaged in deputation work during the past year, of which no notice has appeared in the Herald. The fault is not ours. We only insert those engagements which we are requested to make, and of which we have personal knowledge. May we therefore beg the pastors of Churches, or secretaries of Auxiliaries, to inform us of their arrangements, which we will gladly insert, together with any intelligence regarding the meetings which they may deem it right to send. Our brethren of whose services no mention has been made, will now understand the reason, and any apparent want of due respect to them is explained.

Those who have called at the Mission House more or less during these past seventeen years, will learn, with deep regret, the loss which the Society has sustained in the recent death of Mr. Edward R. Tiddy, after a severe illness of only a week's duration. His fidelity, diligence, attention, and truly Christian conduct, secured the esteem and regard of all who knew him, and rendered his services, often performed under very great suffering, of the highest importance and value. His widow, and five fatherless children, will have the sympathy of all our friends.

## 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.

ANNUAL SERVICES.

We have great pleasure in announcing the arrangements for the Anniversary Meetings, so far as they have been made. The introductory prayer Meeting will be held in the Library of the Mission House, on Thursday morning, April 23rd, at 11 o'clock. Dr. Hoby has consented to preside. The Committee have resolved this year to have a sermon addressed to our Welsh friends resident in London, and the Rev. Hugh Jones, of Carmarthen, will preach 'a Sermon in Welsh on Thursday evening, April 23rd, at Salters' Hall Chapel, Cannon Street; service to commence at 7 o'clock.

On Lord's day, April 26th, sermons will be preached on behalf of the Society at the various chapels in London. Pastors and deacons who have made arrangements for this day are earnestly requested to inform the Secretaries of them; and in those cases where no arrangements have been made, the Secretaries will gladly afford such assistance as it is in their power to give.

The Annual Meeting of the Members of the Society, will be held in the Library of the Mission House on Tuesday morning, April 28th. Chair to be taken at 10 o'clock. The Rev. Jonathan Watson of Edinburgh, and the Rev. W. Brock, have kindly consented to preach the Annual Sermons on Wednesday, April 29th, the former at Bloomsbury Chapel, the latter at the Metropolitan Tabernacle, the services to commence respectively at 11 a.m., and half-past 6 p.m. The Annual Public Meeting will be held at Exeter Hall on Thursday morning, April 30th. Chair to be taken at 11 o'clock by Joseph Tritton, Esq., of London. The Rev. Thomas Dale, A.M., of Birmingham, J. Makepeace, of Luton, and J. H. Millard, B.A., of London, are engaged to speak, and some one of the Society's missionaries who may be at home, and in sufficiently good health to render such service. We hope our friends will make it an object to attend these meetings, and come to them in a devout spirit of earnest prayer, and in the exercise of a strong faith in the Divine Promises. They will then be a blessing to all who take part in them, and will ensure spiritual prosperity to the Mission in all its departments of labour.

FINANCES.

The Treasurers and Secretaries of Auxiliaries are respectfully informed that all contributions which are to appear in the Report, must be sent to the Mission House on or before the 31st instant. For the convenience of the more distant places in the Kingdom, the accounts will be kept open *three days*, and finally closed on the 3rd April. Our friends will please to give attention to this notice.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 21st, 1863, to February 20th, 1863.*

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

ANNUAL SUBSCRIPTIONS.		£	s.	d.	£	s.	d.	
Allen, J. H., Esq., Aston					Gurney, Mrs. T.	1	1	0
Clinton	2	2	0	Haddon, Mr. J.	1	1	0	
Anderson, Mr. W. W.	1	1	0	Hancock and Rixon,				
Benham, Mr. J. L.	4	4	0	Messrs.	1	1	0	
Burls, Miss.	1	1	0	Hewett, Rev. J. H., Less-				
Cannings, Mrs., Finch				ness Heath	0	10	6	
Death	0	10	6	Johnson, Mr. W.	1	1	0	
Cozens, Mrs.	1	1	0	Johnson, Mr. G.	0	10	6	
Deane and Co., Messrs.	1	1	0	Lushington, Dr. S.	3	3	0	
Ernes, Miss	1	1	0	Maliphant, Mr. G.	1	1	0	
Edwards, Mrs.	1	1	0	Marshman, J. C., Esq.	2	2	0	
Francis, Rev. W. W.	0	10	6	Olney, Mr. T.	1	1	0	
Francis, Mr. John	1	1	0	Outhwaite, Mr. J.	1	1	0	
Gingell, Mr. J.	1	1	0	Overbury, Mr. B.	1	1	0	
Gover, Mr. W.	1	1	0	Pardon, Mr. B.	1	1	0	
Graham, Mr. T.	1	1	0	Peek, Brothers	1	1	0	
Gurney, Thos., Esq.	5	5	0	Pewtress, Thos., Esq.	2	2	0	
				Potter, Mrs.	1	1	0	
				Price, Dr. T.	1	1	0	
				Rippon, Mr.		5	0	
				Rogers, Mr. W., Peckham	0	10	6	
				Smith, Mr. E.	1	1	0	
				Taylor, Mr. J.	2	2	0	
				Thompson, Mr. J.	1	1	0	
				Tipping, Mr., Richmond	0	10	0	
				Vines, Mr. C.	5	5	0	
				Walkden, Mr. J.	1	1	0	
				Wheeler, Mr. D.	1	1	0	
				Whitehorse, J., Esq.	1	1	0	
				DONATIONS.				
				A Mother, for India	0	10	0	
				Bragg, Mr. James	0	10	0	
				Gurney, Miss H., Bir-				
				mingham, for Rev. H.				
				Heinig, Benares	3	10	0	

		£ s. d.			£ s. d.			£ s. d.
Roberts, Miss, Barnet, Herts. ....		10	10	0	BUCKINGHAMSHIRE.		White Colne—	
Routh, Rev. J. O., Windermere .....		1	0	0	Cuddington—	Contributions .....		2
					Contrib. for N.P. ....	0	15	0
LONDON AND MIDDLESEX.					High Wycombe, Union Chapel—			
Arthur St., Frederick St., Gray's Inn Road—					Collection for W. & O. .	1	7	6
Collections .....		3	5	7	Great Marlow—			
Do. for W. & O. ....		1	1	0	Collection for W. & O. .	0	11	0
Contribs. Sun. Sch. .		2	1	6	Great Missenden—			
Blackfriars, Church St.—					Collection for W. & O. .	1	13	0
Collection for W. & O. .		4	16	6	Contributions .....	4	12	4
Camberwell, Mansion House Chapel—					Do. for N. P. ....	1	14	2
Collection for W. & O. .		1	10	0	Do. Sun. School ..	0	4	0
Camden Road—						5	3	6
Collection for W. & O. .		0	5	0	Less expenses ..	0	4	6
(additional) .....		29	8	11		7	19	0
Contribs. on acc. ....		29	8	11	CAMBRIDGESHIRE.			
Cromer Street—					Caxton—			
Contributions .....		0	5	3	Contribs. for N. P. . .	0	17	0
Devonshire Square—					Haddenham—			
Collection for W. & O. .		3	10	0	Collection for W. & O. .	1	2	0
Hammersmith—					CORNWALL.			
Contribs. Sun. School .		6	1	6	Penzance, Clarence Street—			
Hampstead—					Contribs. for N. P. . .	0	16	3
Collection for W. & O. .		3	14	7	DEVONSHIRE.			
Highgate—					Ashburton—			
Contributions .....		1	16	0	Contribs. for N. P. . .	0	10	6
Hackney—					Bradninch—			
Mare Street—					Collection for W. & O. .	0	7	6
Collectn. for W. & O. .		7	15	2	Dartmouth—			
Providence Chapel—					Collection .....	2	9	8
Cutrs. by Y. M. M. A. .		4	14	8	Less expenses ..	0	11	2
Maze Pond—						1	18	6
Collection for W. & O. .		4	12	6	Paignton—			
Shacklewell—					Collection .....	1	0	0
Contributions .....		14	15	8	Torquay—			
Do., Juv. Assoc. . .		5	18	2	Collection for W. & O. .	2	10	0
Do., do., for Joseph, in Rev. J. Anderson's School, Jessore .		5	0	0	Contributions .....	19	8	7
					Do. for N. P. ....	0	6	6
Less expenses ..		25	13	10		22	5	1
		25	9	10	Less expenses ..	0	13	0
Spencer Place—						21	12	1
Contribs. Sun. Schl. for Benares School ..		10	0	0	DORSETSHIRE.			
Do., do., for Jessore S. .		1	0	0	Poole—			
Walworth, Lion Street—					Collection for W. & O. .	1	5	0
Contribs. on acc. ....		1	18	7	Donation for do. ....	0	10	0
BEDFORDSHIRE.					Shaftesbury—			
Cranfield—					Contributions .....	1	18	2
Contribution for N. P. .		0	9	0	Weymouth—			
Keysoe—					Collection for W. & O. .	1	10	0
Conts. for Mr. Eycroft's Chapel .....		1	7	0	ESSEX.			
Leighton, Second Church—					Earls Colne—			
Collection for W. & O. .		0	19	0	Collection for W. & O. .	1	0	0
Sandy—					Profits of Lecture by Mr. J. R. Phillips..	2	2	0
Collection for W. & O. .		0	18	0	Halstead—			
Thurleigh—					Profits of Lecture by Mr. J. R. Phillips..	1	1	0
Collection for W. & O. .		0	6	0	Harlow—			
Contribution for N. P. .		0	4	3	Profits of Lecture by Mr. J. R. Phillips..	1	2	0
BERKSHIRE.					Loughton—			
Blackwater—					Contributions .....	3	10	9
Contribs. for N. P. . .		2	2	2	Langham—			
Newbury—					Collection for W. & O. .	2	0	0
Collection for W. & O. .		1	10	0	Contribs. for N. P. . .	2	0	0
Sunningdale—					GLOUCESTERSHIRE.			
Collection for W. & O. .		0	10	0	East Gloucestershire Auxiliary—			
Contributions .....		4	10	2	Contribs. on acct. ....	80	0	0
Do. for N. P. ....		0	13	0	King Stanley—			
					Collection for W. & O. .	1	5	0
					Winchcomb—			
					Contributions .....	0	8	2
					Do., Sun. School ..	0	13	8
					HAMPSHIRE.			
					Crookham—			
					Contribs. for N. P. . .	1	0	0
					Parley—			
					Contribution .....	1	0	0
					Do. for N. P. ....	1	5	0
					Romsey—			
					Collection for W. & O. .	0	10	0
					Shirley—			
					Collection for W. & O. .	0	5	0
					HEREFORDSHIRE.			
					Garway—			
					Collection for W. & O. .	0	10	0
					Peterchurch—			
					Collection for W. & O. .	1	0	0
					Stansbatch—			
					Contributions .....	2	12	11
					HERTFORDSHIRE.			
					Hitchin—			
					Contribs. on acc. ....	28	0	0
					Markyate Street—			
					Contribs. Sun. School for N. P. ....	1	14	11
					Royston—			
					Contributions .....	1	15	8
					Ware—			
					Contributions .....	1	11	6
					Do. for N. P. ....	0	10	0
					Do. Wedford Sun. S. .	0	8	0
					HUNTINGDONSHIRE.			
					Huntingdonshire Auxiliary—			
					Balance of Contribs. by Mr. W. Paine, Tre. .	55	0	6
					Offord—			
					Contribs. for N. P. . .	0	8	7
					Saint Ives—			
					Contribs. for N. P. . .	0	18	8
					KENT.			
					Deal—			
					Collection for W. & O. .	1	5	0
					Contributions .....	13	16	10
						15	0	10
					Less expenses ..	0	5	0
						14	15	10
					Dover—			
					Collection for W. & O. .	2	0	0
					Contributions .....	17	19	4
					Do. for N. P. ....	5	0	6
					Do. Sun. School ..	0	5	5
					Folkestone—			
					Contributions on acc. .	1	11	9
					Foots Cray—			
					Contribution .....	0	10	0
					Gravesend, Windmill St.—			
					Contribs. (voluntary) .	11	8	9
					Lewisham—			
					Collection for W. & O. .	8	10	0

	£	s.	d.
Loose Coxhenth—			
Contribs. for N.P. ..	0	6	0
Do. Sun. School ..	0	4	0
Ramsgate—			
Profits of Lecture by Mr. J. R. Phillips (moiety) .....	1	1	0
Saint Peters—			
Contributions .....	4	8	2
Do. for Rev. W. A. Hobbs' School, Jesore	1	8	4
	5	16	6
Less expenses ..	0	3	0
	5	13	6
Tenterden—			
Collection for W. & O.	1	0	0
Contributions .....	6	7	7
Do. Sun. S. for N.P.	1	1	5
<b>LANCASHIRE.</b>			
Liverpool, Myrtle Street—			
Volun. Contrib. Fund	91	19	9
Do. for Africa .....	1	5	6
Do., Pembroke Chapel—			
Weekly Offerings ....	80	0	0
Contributions .....	4	0	0
Mills Hill—			
Contribs. Sun. School	0	9	7
Over Darwen—			
Collection for W. & O.	1	0	0
Contributions .....	6	7	9
Do. for N. P. ....	2	12	3
<b>LEICESTERSHIRE.</b>			
Leicester, Charles Street—			
Collection for W. & O.	2	0	0
Contribs. for N. P. ..	3	17	6
Foxton—			
Contributions .....	1	18	9
<b>NORFOLK.</b>			
Great Ellingham—			
Collection for W. & O.	0	13	6
Necton—			
Collection for W. & O.	0	10	0
<b>NORTHAMPTONSHIRE.</b>			
Bugbrook—			
Collection for W. & O.	1	0	0
Helmdon—			
Collection for W. & O.	0	8	0
Kingsthorpe—			
Collection for W. & O.	0	8	0
King's Sutton—			
Contribs. for N. P. ..	0	13	0
Long Buckby—			
Collection for W. & O.	0	15	0
Middleton Cheney—			
Collection for W. & O.	1	0	0
Contributions .....	0	16	6
<b>OXFORDSHIRE.</b>			
Caversham—			
Donation .....	10	0	0
Contribs. by Mr. West's Young Gentlemen at Amersham Hall for Intally School, by Rev. J. Sale .....	5	0	0
Great Tew—			
Donation .....	0	10	0
Hook Norton—			
Collection for W. & O.	0	10	0
Contribs. for N. P. ..	0	11	1

	£	s.	d.
<b>SHROPSHIRE.</b>			
Bridgenorth—			
Collection for W. & O.	1	10	0
Wem			
Contribs. for N.P. ..	0	1	2
<b>SOMERSETSHIRE.</b>			
Beckington—			
Contribs. for N. P. ..	2	6	2
Chard—			
Collection for W. & O.	2	0	0
Hatch Beauchamp—			
Collection for W. & O.	0	11	0
Shepton Mallet—			
Contribs. for N. P. ..	0	16	7
Wells—			
Collection for W. & O.	1	2	10
<b>STAFFORDSHIRE.</b>			
Coseley, Providence Chapel—			
Collection for W. & O.	1	0	0
<b>SUFFOLK.</b>			
Aldborough—			
Collection for W. & O.	0	17	0
Contribs. for N. P. ..	1	16	2
Eye—			
Collection for W. & O.	1	1	9
Contribs. for N. P. ..	1	9	9
Stowmarket—			
Profits of Lecture by Mr. J. R. Phillips..	1	1	0
<b>SURREY.</b>			
Addlestone—			
Collection for W. & O.	1	10	0
<b>SUSSEX.</b>			
Brighton, Bond Street—			
Contribs. for Mr. Ry- craft's Chapels, Ba- hamas .....	0	6	6
Hastings, Wellington Sq.—			
Contribs. S. S. for N.P.	1	0	2
Tilgate—			
Contributions .....	2	0	0
<b>WARWICKSHIRE.</b>			
Alcester—			
Collection for W. & O.	1	0	0
Contributions .....	7	8	6
	8	8	6
Less expenses ..	0	5	6
	8	3	0
Dunchurch—			
Contributions .....	0	4	0
Do. Sun. S. for N.P.	0	15	6
Stratford-on-Avon—			
Collection for W. & O.	2	0	0
Studley—			
Collection .....	0	10	0
Tenbury—			
Collection for W. & O.	0	5	0
<b>WILTSHIRE.</b>			
Crockerton—			
Collection for W. & O.	0	8	0
Damerham and Roekborne—			
Collection for W. & O.	0	5	0
Contributions .....	2	2	8
Do. for N. P. ....	0	5	4

	£	s.	d.
<b>DOWNTON, SOUTH LANC.</b>			
Contributions .....	14	1	10
Do. Sun. School ..	0	19	10
	15	1	8
Less expenses ..	0	5	0
	14	16	8
<b>SWINDON.</b>			
Collection for W. & O.	1	8	4
Contributions .....	4	2	0
Do. for N. P. ....	1	5	0
Do. Sun. School ..	0	4	7
<b>WORCESTERSHIRE.</b>			
Atch Lench—			
Collection for W. & O.	0	13	0
Contributions .....	8	5	0
Do. for N. P. ....	0	4	6
Bewdley—			
Contribs. for N. P. ..	0	17	1
Evesham			
Collection for W. & O.	1	5	0
Contributions .....	10	11	10
Do. for N. P. ....	0	16	1
Kidderminster—			
Collection for W. & O.	0	10	0
<b>YORKSHIRE.</b>			
Beverley—			
Collection for W. & O.	2	5	0
Contribs. for N. P. ..	2	2	0
	4	7	0
Less expenses ..	0	0	6
	4	6	6
Bramley—			
Collection for W. & O.			
(additional) .....	0	2	6
Contributions .....	7	1	11
Do. for China .....	2	0	0
Driffield—			
Contributions .....	5	10	6
Horsforth—			
Collection for W. & O.	1	4	6
Leeds, Gt. George Street—			
Collection for W. & O.	2	13	4
Contributions .....	20	16	6
Do. Juv. Assoc. ....	2	3	2
Do., South Parade—			
Contribs. on acc. ....	68	0	0
Malton—			
Contributions on acc.	0	0	0
Musham—			
Collection for W. & O.	1	1	4
Rawden—			
Collection for W. & O.	1	10	0
Rishworth—			
Contribs. for N. P. ..	0	11	0
<b>NORTH WALES.</b>			
<b>MONTGOMERYSHIRE.</b>			
Newtown—			
Collection for W. & O.	1	11	0
<b>SOUTH WALES.</b>			
<b>BRECKNOCKSHIRE.</b>			
Beaufort, English Church—			
Contribs. for N. P. ..	0	12	0
Brecon, Kensington Chapel—			
Contribs. for N. P. ..	1	19	8
Brynmawr, Calvary English Church—			
Collection for W. & O.	0	13	0
Conts. Sun. S. for N.P.	1	19	0

£ s. d.		£ s. d.		£ s. d.	
<b>CARMARTHENSHIRE.</b>		<b>Caerleon—</b>		<b>Do. ....</b>	
Cwmfelin, Ramoth—		Collection .....		0 12 6	
Contributions .....	2 7 6	Contrib. S. School ..		1 14 10	
Less expenses .....	0 0 6	<b>Llangwm—</b>		<b>Less expenses ....</b>	
	2 7 0	Contributions .....		4 8 5	
		Llanvihangel-Ystrad—		0 4 4	
		Contributions .....		3 19 1	
		Newport, Commercial St.—		<b>Presteign—</b>	
<b>GLAMORGANSHIRE.</b>		Collection for W. & O. 6 0 0		Contributions .....	
<b>Bridgend, Hope English Church—</b>		Contributions .....		8 0 1	
Collection for W. & O. 1 0 0		Do. Sun. School ..		Less expenses ..	
Contributions .....	3 18 0	7 13 2		0 4 6	
Do. for N. P. ....	0 7 7	<b>Ponther—</b>		<b>8 4 7</b>	
Do. Sun. School....	1 5 10	Contributions .....			
<b>Bryn Colliery—</b>		Do. for N. P. ....		1 7 9	
Contribs. for N. P. ..	0 10 0	<b>Victoria, Ebbw Vale—</b>			
<b>Caerphilly—</b>		Contribs. for N.P. ..		0 11 0	
Collection for W. & O. 0 14 4		Less expenses ..		33 3 0	
<b>Mountain Ash—</b>		2 0 6		31 2 6	
Contributions.....	0 18 5	<b>PEMBROKESHIRE.</b>			
Do. for N.P. ....	0 3 4	<b>Harmony—</b>			
	1 1 9	Contributions .....		7 0 7	
Less expenses ....	0 0 4	<b>RADNORSHIRE.</b>			
	1 1 5	<b>Evenjobb &amp; Gladestry.</b>			
<b>Ystrad-Nebo—</b>		<b>Evenjobb—</b>			
Contributions .....	1 6 0	Collectn. for W. & O. 0 5 6			
Do. for N. P. ....	1 4 0	Contributions ....		3 3 0	
		<b>Gladestry—</b>			
<b>MONMOUTHSHIRE.</b>		Collectn. for W. & O. 0 2 6			
<b>Abertillery—</b>					
Contributions .....	2 0 6				

N.B.—In the February acknowledgement of Contributions under Scotland, the £20 for China from Perth, should have been from STIRLING, and not Perth.

### FOREIGN LETTERS RECEIVED.

ASIA—AGRA, Gregson, J. G., Dec. 30, Jan. 6; Gregson, J., Jan. 19.	SEWRY, Ellis, R. J., Nov. 5; Williamson, J., Dec. 29.
ALLAHABAD, Wittenbaker, M., & J. Rae, Dec. 19.	YENTAL, Klockers, H. Z., Dec. 18.
BENARES, Parsons, C. B., Jan. 2; Lewis, C. B., Jan. 20.	AUSTRALIA—CASTLEMAINE, Smith, J., Dec. 25.
CALCUTTA, Lewis, C. B., Nov. 25, Dec. 18 and 22, Jan. 1 and 8; Shah Goolzar, Nov. 8.	BAHAMAS—NASSAU, Davey, J., Jan. 17.
COLOMBO, Allen, J., Jan. 16; Pigott, H. R., Jan. 16; Waldoek, F. D., Jan. 16.	HAVTI—JACMEI, Baumann, W., Jan. 9 and 25; Webley, W. H., Jan. 9.
DELHI, Evans, T., Jan. 3.	JAMAICA—ANNOTTO BAY, Jones, S., Jan. 24.
FANCY CHOW, Mills, C. R., Dec. 16.	BETHANY, East, D. J., Jan. 22.
INTALLY, Keity, G., Jan. 19.	BLACK RIVER, Barrett, J., Jan. 6.
JESSORE, Hobbs, W. A., Dec. 18.	BROWN'S TOWN, Clark, J., Jan. 22.
KHOOLNEAR, Johnson, E. C., Jan. 3.	SPANISH TOWN, Philippo, J. M., Jan. 7 and 20.
KONTUCK, Gregson, J., Dec. 16.	STEWARTON, Knibb, M., Jan. 6.
MONGHYR, Edwards, E., Jan. 6.	ST. HELENA—Craig, T. R., Dec. 29.
SERAMPORE, Etherington, W., Dec. 17.	TRINIDAD—Law, J., Jan. 7 and 24.
	SAN FERNANDO, Gamble, W. H., Jan. 20.

### ACKNOWLEDGMENTS.

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

- Mrs. Sherring, Bristol, for a book for Rev. J. Davey, Nassau, Bahamas.  
 Mr. J. Smith (late Sup. of New Court E.S.) for a parcel of "Christian Cabinets," and Rev. C. H. Spurgeon's Sermons for Revs. E. J. Peacock and J. Diboll, Cameroons, West Africa.  
 Mr. J. T. Cheetham, for a parcel of Magazines.  
 Rev. J. Edwards, Lower Edmonton, for a parcel of French Tracts for the West Indies.  
 Mr. Stephen Williams, Clapham Common, for one year's "Baptist Magazine," and one year's "Evangelical Christendom."  
 Miss Bird, Beccles, for a parcel of clothing for Rev. J. Diboll, Cameroons, West Africa.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., 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.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1863.

THURSDAY APRIL 23RD.

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. Dr. Hoby will preside.

BIBLE TRANSLATION SOCIETY.

We are requested to state that the ANNUAL MEETING will be held in the evening, at Kingsgate Street Chapel, Holborn, at half-past six o'clock. The Rev. Joshua Russell has consented to take the chair. The Revs. Fred. Trestrail, J. Makepeace, T. Goadby, B.A., and Charles Carter of Ceylon, are expected to address the meeting.

FRIDAY, APRIL 24TH.

WELSH SERMON.

A Sermon will be preached in the Welsh Language, on behalf of the Society, in Salter's Hall Chapel, Cannon Street, in the evening, by the Rev. Hugh W. Jones, of Carmarthen. The entire service will be in Welsh, and will commence at seven o'clock.

LORD'S DAY, APRIL 26TH.

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, Gray's-Inn Rd.	Rev. J. Drew		Rev. C. Larom
Barking... ..	Rev. D. Taylor		Rev. D. Taylor
Battersea ... ..	Rev. M. Philpin	Rev. I. M. Soule*	Rev. J. Stock
Blackheath, Dacre Park ...	Coll. for German Miss. this year		
Blandford Street ...	Rev. G. Wyard, sen.		Rev. G. Wyard, sen.
Bloomsbury ...	Rev. W. Brock		Rev. C. Vince
Bow ... ..	Rev. C. J. Middle-ditch		Rev. C. Kirtland
Brentford, Park Chapel ...	Rev. E. Hunt		Rev. E. Hunt

PLACES.	MORNING.	AFTERNOON.	EVENING.
Brixton Hill ... ..	Rev. W. Robinson		Rev. W. Robinson
Brompton, Onslow Chapel ...	Rev. J. P. Chown	Rev. J. P. Chown*	Rev. W. Roberts, B.A.
Camberwell ... ..	Rev. C. Stanford	Rev. J. Curwen*	Rev. J. Makepeace, M.A.
Ditto, Cottage Green ...	Rev. T. Morris	Mr. J. Templeton, F.R.G.S.*	Rev. T. C. Pago
Ditto, Mansion House ...	Rev. W. K. Rowe		Rev. J. Drew
Camberwell New Road ...	Rev. W. P. Tiddy		Rev. J. Aldis
Camden Road ... ..	Rev. R. Glover		Rev. C. M. Birrell
Chelsea, Paradise Chapel ...	Rev. F. Hibberd		Rev. F. Hibberd
Church Street, Blackfriars ...	Rev. J. J. Brown		Rev. T. Hands
Clapham ... ..	Rev. J. E. Giles		Rev. F. Trestrail
Commercial St., Whitechapel	Rev. C. Stovel	Rev. C. Stovel*	Rev. Dr. Hoby
Crayford ... ..	Rev. T. T. Gough		Rev. T. T. Gough
Dalston, Queen's Road ...	Rev. W. Miall		Rev. W. Miall
Devonshire Square ... ..	Rev. I. Birt, B.A.		Rev. J. H. Hinton, M.A.
Drayton, West ... ..	Rev. F. Bugby		Rev. F. Bugby
Edmonton, Lower ... ..	Rev. J. Walcot		Rev. J. Walcot
Eldon Street (Welsh)... ..	Rev. T. A. James,	Rev. T. A. James*	Rev. H. W. Jones
Gravesend ... ..	For Lond. Miss. this year		
Greenwich, Lewisham Road	Rev. E. Edwards		Rev. J. W. Lanco
Do., Lecture Hall ... ..	Rev. R. P. Mac- master		Rev. B. Davies
Hackney, Mare Street ... ..	Rev. J. Aldis		Rev. D. Katterns
Do, St. Thomas's Hall ...	Rev. R. R. Finch		Rev. R. R. Finch
Hackney Road (Providence Chapel) ... ..	Rev. W. T. Rosevear		Rev. J. Pywell
Hammersmith ... ..	Rev. J. Makepeace, M.A.	Rev. Dr. Leechman	Rev. T. A. Wheeler
Hampstead ... ..	Rev. W. Brock, jun.		Rev. W. Brock, jun.
Harrow-on-the Hill ... ..	Rev. J. P. Haddy		Rev. J. P. Haddy
Henrietta Street ... ..	Rev. J. Offord		Rev. J. Offord
Highgate ... ..			
Islington, Cross Street ...	Rev. G. Gould		Rev. W. T. Rosevear
John Street, Bedford Row ...	Hon. & Rev. B. W. Noel, M.A.		Hon. & Rev. B. W. Noel, M.A.
Kennington, Charles Street...	Rev. T. Attwood		Rev. T. Attwood
Kingsgate Street ... ..	Rev. C. Kirtland		Rev. J. J. Brown
Lee ... ..	Rev. J. W. Lance		Rev. E. Edwards
Lessness Heath ... ..	Rev. E. Davis		Rev. E. Davis
Maze Pond ... ..	Rev. Dr. Paterson		Rev. H. J. Botts
Metropolitan Tabernacle ...	Rev. T. Adkins		Rev. J. A. Spurgeon
New Park Street ... ..	Rev. J. Collins		Rev. J. Collins
Norwood, Upper ... ..	Rev. N. Haycoft, M.A.		Rev. N. Haycroft, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Peckham, Park Road ...	Rev. T. J. Cole	Rev. T. J. Cole*	Rev. C. Stovel
Poplar, Cotton Street ...	Rev. J. Bailey		Rev. I. Birt, B.A.
Regent Street, Lambeth ...	Rev. W. F. Burchell		Rev. W. L. Giles
Regent's Park Chapel ...	Rev. C. Vince		Rev. R. Glover
Rothorhithe, Midway Place ...	Rev. J. W. Munns		Rev. T. Morris
Romford ... ..	Rev. G. W. Humphreys, B.A.		Rev. G. W. Humphreys, B.A.
Romney Street ... ..			
St. Luke's, James Street ...	Rev. T. C. Page		Rev. W. Burton
Salter's Hall ... ..	Rev. W. L. Giles		Rev. J. Wilshire
Shacklewell ... ..	Rev. W. Burton	Rev. J. C. Stanion	Rev. J. H. Cooke
Shepherd's Bush, Oaklands ...	Rev. G. Isaac		Rev. C. Graham
Shouldham Street ... ..	Rev. W. A. Blake	Rev. J. H. Blake *	Rev. J. Phillips
Spencer Place ... ..	Rev. J. H. Cooke		Rev. R. P. Macmaster
Stratford Grove	Rev. Sella Martin		RvJ. Kennedy, M.A.
Tottenham ... ..	Rev. C. Larom		Rv. B. C. Etheridge
Tottenham Court Rd., Welsh	Rev. H. W. Jones		Rev. T. A. James
Trinity Street ... ..			
Twickenham ... ..	Rev. W. Freeman		Rev. M. Philpin
Uxbridge ... ..	Ed. Ball, Esq., ex-M.P.		E. Ball, Esq., ex-M.P.
Vernon Chapel ... ..	Rv. B. C. Etheridge		Rev. Dr. Paterson
Waltham Abbey ... ..	Rev. S. Murch		Rev. S. Murch
Walworth, Arthur Street ...	Rev. S. Cowdy	Rev. S. Cowdy*	Rev. S. Cowdy
Do., Lion Street ... ..	Rev. H. J. Betts		Rev. J. P. Chown
Westbourne Grove ... ..	Rev. W. G. Lewis		Rev. G. Gould
Wild Street, Little ... ..			
Woolwich, Queen Street ...	Rev. J. Teall		Rev. J. Bailey
Do., Parson's Hill ... ..	Rev. T. Watts		Rev. T. Watts

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON, APRIL 26TH.

PLACE OF MEETING.	SPEAKER OR PREACHER.
Arthur Street, Walworth.....	Rev. S. Cowdy
Battersea .....	Rev. I. M. Soule
Bloomsbury .....	Rev. C. Vince
Camden Road .....	F. Baron, Esq.
Commercial Street, Whitechapel .....	Mr. F. Brown
Cottage Green.....	Mr. John Templeton, F.R.G.S.
Cotton Street, Poplar .....	Mr. Webb
Cross Street, Islington .....	H. Heath, Esq.
Devonshire Square.....	C. E. Ogden, Esq.
Denmark Place, Camberwell .....	Rev. J. Curwen
Hammersmith.....	Rev. Dr. Leechman
Highgate .....	
High Road, Lee .....	T. C. Carter, Esq.
Kingsgate Street, Holborn .....	Rev. J. Teall

JUVENILE MISSIONARY SERVICES—*continued.*

PLACE OF MEETING.	SPEAKER OR PREACHER.
Lewisham Road .....	Rev. H. J. Betts
Lion Street, Walworth .....	Rev. J. Foster
Mare Street, Hackney .....	Mr. H. Keen
Maze Pond .....	Mr. J. Allen
Midway Place, Deptford ... ..	Rev. J. Stock
Metropolitan Tabernacle School .....	Mr. Cryer
New Park Street .....	Rev. J. P. Chewn
Onslow Chapel, Brompton .....	Rev. T. J. Cole
Park Road, Peckham .....	Mr. Price
Regent Street, Lambeth .....	W. Appleton, Esq.
Salem Chapel, Brixton .....	Mr. F. H. Rooke
Spencer Place .....	Mr. W. Rothery
St. Thomas' Hall, Hackney.....	Mr. H. J. Tresidder
Vernon Square .....	Rev. W. G. Lewis
Westbourne Grove.....	Mr. Rabbeth and Mr. Dafforne
Woolwich (Queen Street).....	

## TUESDAY, APRIL 28TH.

## 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 29TH.

## ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. Jonathan Watson, of Edinburgh, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel. Service to commence at eleven o'clock.

## 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. William Brock, of London, will be the preacher on the occasion. Service to commence at half-past six.

## THURSDAY, APRIL 30TH.

## PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held, as usual, in Exeter Hall, at which Joseph Tritton, Esq., has kindly consented to preside.

The Rev. R. W. Dale, M.A., of Birmingham, the Rev. J. Makepeace,

M.A., of Luton, the Rev. J. H. Millard, B.A. of London, the Rev. J. Sale, of Calcutta, and the Rev. C. Carter, of Ceylon, 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.

#### YOUNG MEN'S MISSIONARY ASSOCIATION.

In the evening of the same day, the Annual Meeting of the Association will be held in the Metropolitan Tabernacle, at seven o'clock. Revs. W. Brock, Junr., S. Coley, A. Hanney, and N. Haycroft, M.A., have promised to speak.

Tea will be provided in the Lecture Hall of the Tabernacle at five o'clock. Single Tickets, 1s. each; Double Tickets, 1s. 6d., if taken previous to the day of meeting, and 1s. 6d. each, if taken on the day of meeting.

Priority of seats for the Tabernacle to be given to holders of Tickets.

Tickets to be obtained of Messrs. W. E. Beal, Walworth, H. Keen, 140, Gray's Inn Road, H. J. Tresidder, 17, Ave Maria Lane, and at the Mission House, 33, Moorgate Street.

#### HINDOO WOMEN.

Among the many social problems which are waiting until the Native community shall summon up courage to enter upon their discussion, are few more important than that which has for its object the amelioration of the condition of the Hindoo women. In the far-off ages, before mysticism and cruelty had quite overwhelmed the finer ideas of the Vedas, the condition of woman in Hindostan was one upon which the sex in the present day must look back with envy. Caste, which defined a man's walk in life, and laid down social boundaries beyond which he could never hope to pass, rendered it imperative for him to resort to the zenana or seclusion system, in order to obviate the chance of the operation of the natural affections leading him or his into the commission of some tremendous crime. But the condition of the Hindoo women in our own day, is due to more than this. The apathy of their male relations must come in for a large share of the blame of their ignorance, and its consequences. No sooner had he shut up the feminine members of his family, than he ignored all their claims to culture or consideration, and degraded them at once from their natural position of help-mates and comforters, into that of servants and slaves.

We take it to be one of the healthiest signs of the times, that the folly of this idea is beginning not so much to be perceived by the Natives, as to be discussed and reprobated. They are awaking slowly to the conception of a higher form of life to Hindoo women, as a necessary step in their own onward progress; and whether in Madras or Bombay, or the capital itself, are shewing signs of a disposition to relax somewhat of the strictness, which carried to its fullest extent would guard their women from the impartial if impertinent gaze of the sun. It is a good omen for India that the reforming ideas which underlaid the abolition of the practice of Suttee, and which have led to the formation of a purely Native society for the promotion of widow marriage, have at last penetrated the sanctums of her governors, and that the highest in the land are now interested in the question of the improvement of Hindoo women. Whilst, however, Bombay has found a leader in the Lady Frere, Bengal has lost one in person of the late Mrs. Mullins, whose value, and the importance of whose services, we are only beginning to find out. But, to return,—the abolition of Suttee is the work of Lord W. Bentinck; widow marriage we owe in a great measure to Ishwar Chunder Bidasagar. Between them what an interval of time elapsed, and we would then ask, is a similar period to pass by profitless, ere the next step is taken on this road? Surely the men who openly strive to

bring about widow marriages, may, without endangering their *caste*, make some effort to improve their homes? We have often heard Natives express a wish to meet Europeans in social intercourse, but to do this requires merely an effort on their part. If Natives were to throw open the doors of their zenanas to European ladies, we are quite sure that a correspondent return would be made, providing always the matter were conducted in a fair and open manner. But in this question, perhaps, more than in any other, does the aphorism hold good that "Charity begins at home!" All the talking and lecturing in the world will not bring about one iota of improvement, nor will they introduce one new element of comfort into any one home. But if a Native deplore the ignorance of his wife, and find her no sort of a companion for his thoughtful moments, a little home charity, well applied, would do more to bring about the realisation of his wishes, than all the public agitation that has ever taken place. The Hindoo should never forget, that "As is the part she is called upon to act in life—such is the WOMAN!" He is willing enough to admit the truth of this in his own case, but somehow overlooks it in the case of his wife, at the very time when its application would open up to his view all those visions of home, which render that resting-place so endearing in the eyes of Englishmen.

### A GIRLS' SCHOOL FOR CALCUTTA.

There has been for some time in India, a growing conviction on the part, both of missionaries and of native Christian gentlemen themselves, that a school for the daughters of the latter is urgently needed. In schools for European young ladies, natives of however good position would not be received, and it is only in charitable institutions that the daughters of native Christians can be educated. As these schools are from their constitution open to the lowest ranks, educated men will not, of course, allow their daughters to enter. There is at the present moment in London, a Hindoo Christian gentleman, who has come over to England for the sole purpose of educating his daughters, it being impossible for him to do so in Calcutta. Others whose engagements would not allow them to take the same step, are equally in need of education for their girls. The importance of educating the mothers of the coming generation can hardly be too highly rated. Up to the age of nine or ten boys as well as girls are entirely under the mother's care and influence. Educate her as a Christian lady at home is educated, and you do more than can be done in any other way to change the social aspect of India, and to prepare the way for the gospel of our Lord Jesus Christ.

To effect this as far as possible it is contemplated to establish a ladies' school in Calcutta, where boarders shall be received on payment of as low a sum as can be determined on, for an elementary education, *i.e.*, instruction in their own language and plain needlework; the highest branches and accomplishments being added when desired at extra charges. *The whole tone of the teaching to be unequivocally Christian.*

Subscriptions to a considerable extent will at first be required from England. It has been calculated that the expense of house rent and servants' wages, with the salary of a lady *competent* to the undertaking, cannot be less than £300 per annum. As the number of pupils increases the amount of subscriptions required will gradually lessen.

Subscriptions are earnestly sought as early as possible in order that Mrs. Sale on her return to India may proceed with the work at once.

### A TRIP TO MUTTRA.

BY JOHN BERNARD, NATIVE PASTOR OF AGRA.

19th Aug.—I left Agra in company with Joseph for Muttra, to preach, and remained five weeks. Many strangers had come to Muttra from a distance to

attend the Mela. We preached daily, morning and evening, in the market place and at the gates of the City. Large crowds assembled to hear us, often as many as 200 at a time, and they listened attentively to the word of God. A few disputed with us, but mostly with respect and gentleness; and when their questions were answered they again heard us with pleasure. Many said, "This word is true, and will one day certainly prevail." Whilst we were in Muttra two Melas occurred, at a distance of two miles, but on both occasions it rained, so that we could not preach very much. In the evenings, at the Deeg gate, Muttra, great crowds assembled to hear us, and even after our strength was exhausted and we could speak no longer, they still wished to hear more. Some of the people asked us after Mr. Phillips and Mr. Evans, and said, "Why have you left our City? Come and live here again, and preach to us as before." On Sunday mornings we went to the Kotwal's (chief of the Police) house, who is a Christian, and had Divine service. About sixteen were usually present. In the evenings we conducted service in another place, about eight attending. All who attended these meetings were much pleased, and said "we should be greatly rejoiced if some missionary would come and live here."

During the day many of these, fully 100, came to me for medicine, and through the Saviour's mercy many derived great benefit. When we were taking our leave many native Christians and Hindoos stayed with me till midnight, and with much sorrow and earnestness begged me to come and live among them; and when at two o'clock in the morning we departed, several persons accompanied me five or six miles, and I finally took leave, after trying to comfort and cheer them. It seems to me very desirable that some missionary should soon go to Muttra, and I think a church would soon be collected and established there.

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## HINDUISM IN BEERBHOOM.

BY THE REV. J. R. ELLIS.

In Beerbhoom I spent a week, visiting a large Mela at a place called Bramhadoityastan, where one had an opportunity of witnessing the extreme superstition of the people, and the exorbitant covetousness of their priests. I shall never forget how these poor benighted ones lifted a handful of earth, and touching their foreheads with it threw it upon a heap similarly gathered in former years—or how some, more religious, lay for some minutes with their feet, knees, hands and forehead touching the earth—and then how they went away apparently assured that they had that day gained a no small accession to their stock of righteousness. The reason of their worshipping the earth in this place is, that a Brahman is said to have died here, and as his ghost still hovers about the place, it is needful to come annually to help to appease it. This the people do by bowing down to the earth over which the supposed spirit hovers. Under the shade of the only tree in the place were half-a-dozen brahmans with great baskets, into which for the greater part of the day they were busy throwing the offerings of the people. One wonders how these people do not see through the tricks and vices of their leaders. Here no sooner did a new-comer make his appearance with something in his hand than one of the covetous priests stretched out his hand crying "Give it to me," then another snatching at it cried at the pitch of his voice, "No, I shall have it," whilst the servant of a third came forward to take the gift by force from the hand of the offerer. Then one would have been amused, had there been no cause for sadness, to think of the well deserved disappointment betrayed by the disdainful look of that fat oily brahman, who has opened up the parcel for which he has so lustily grappled and sees that it is only rice! a handful of rice!! I have not seen in Bengal any scene so saddening as what I witnessed at this Mela.

It gave me a fresh stimulus to preach the life-giving gospel of our living loving Saviour, and seemed to rebuke me for my slothfulness in calling men to Christ. Old Sonaton was with me that day, but his voice is now too weak for a mela, and the heavier part of the work fell to me. I preached some seven or eight times.

Again, six days ago, still accompanied by Sonaton, I left Sewry—and, allowing our old friend a little rest in the hackery when he felt inclined, went from village to village on the way thither, preaching the good tidings of the Kingdom. We got in here yesterday, after preaching during the five days some fifty-six times, and on nearly all these occasions to good and attentive audiences. The common people particularly heard us gladly; but in two large villages, where I happened to be alone, after having had an attentive audience of this class, some of the better—I had almost said the *baser*—because the prouder and more covetous sort, came amongst the others and made such a noise that on both occasions I was compelled to leave them. Such occurrences serve to show that the battle is not yet won. In other large villages, however, we had audiences composed of both classes, and were heard with the gravest and most serious attention, whilst we shewed the necessity of a new birth, the forgiveness of past sin, and the perfect adaptation of the gospel plan to all our spiritual wants. The exposition of the moral excellence of the Saviour—of his purity, love, mercy, justice, &c., compared with the vices of their gods, seemed to awe many into listening in spite of themselves; whilst others listened apparently with a real desire to know how they might be saved. In one large village—the name of which you will probably remember—Kándará—after having preached twice, a number of people came after me desiring me to stop and preach to them again. Amongst them was a young brahman who had opposed me previously and been silenced. “We wish you to tell us particularly,” said this very man, “who God is, and how he may be found.” Accordingly, sitting down in the road, I shewed him in the first place that the hindoo devtas are *not* God, relating at some length the deeds of their chief devtas Bráhmá, Vishna, and Shiva, and their goddesses—and then the loveliness of Jesus, “the Saviour,” and his power, together with the excellence of his precepts and the all-sufficiency of his atonement as our substitute, beseeching them in Christ to be reconciled to God; and then, though there were many brahmans in the audience, not one offered a single objection; on the contrary, every one looked to another, remarking that these things could not be gainsaid. We wish and pray, and labour to see more than an assent to the truth indeed, but the overturning of error is a *gradual thing*. Let us bear this in mind, “I will overturn, overturn, OVERTURN, till he come whose right it is.”

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### FORMATION OF A BAPTIST CHURCH AT ALLAHABAD.

Soon after the overthrow of the Mutiny, the Indian Government moved the seat of administration for the North-West Provinces from Agra to Allahabad. This large and important city lies on a tongue of land formed by the junction of the Jumna with the Ganges, and is the resort every year of very large numbers of pilgrims. The church in the Civil Lines in Agra consisted for the most part of persons employed in the Government offices, and with their removal the church ceased to exist. The members who removed from Agra have for some time greatly desired to revive their fellowship, and to employ the funds derived from the sale of their former chapel in the erection of a new one with a minister's house in Allahabad. This was about to be accomplished during the stay of the Rev. R. Williams in Allahabad; but his speedy removal, through ill health, prevented the fulfilment of their purpose. Various communications have been made to the Committee relative to the settlement among them of another missionary, and there is a prospect of this being soon accomplished.



Meanwhile the brethren have availed themselves of the visit of the Rev. G. Kerry to form a church, consisting of twenty-five members, and we have great pleasure in laying before our readers the series of resolutions passed on the occasion. In years past the brethren have rendered the Society important services in the mission in the North-West Provinces, and we have no doubt that in the future they will as actively as before engage themselves in promoting the kingdom of Christ among the perishing idolaters around them. Allahabad was a station early occupied by the Serampore brethren, and the scene for many years of the devoted labours of our deceased brother Macintosh. The resumption of Christian exertion in this great city cannot but be the source of gratification to the friends of the Society. Its proximity to Oude, and to the unoccupied regions on the Jumna, mark it out as a spot admirably adapted to be the centre of missionary labour.

“Proceedings of a meeting held pursuant to circular at the residence of brother R. Deane, on the evening of Wednesday the 4th of February, 1863.

“Present the Rev. Messrs. Kerry and J. G. Gregson; brethren W. W. and H. Crawford; Carr; Rae, Wittenbaker; Deane; A. R. and J. M. Gordon; McConnell; Pitts; J. and D. Jahans; Carey; Dwarkanath Lahori; James Carter (non-resident)

“Sisters Crawford (Mrs.); Gordon (Mrs.); Rae (Mrs.); Deane (Mrs.); Wittenbaker (Mrs.); Dyce (Mrs.); Spears (Mrs.); D’Souza (Mrs.); Gordon (Misses G. S. R. P. and E. H.)

“Brother Kerry, as announced in the circular, took the chair, and opened the proceedings by giving out the 550th hymn in the Selection, which having been sung, he read a portion of the 4th chapter of the Epistle to the Ephesians, and then called upon brother Gregson to pray.

“Brother Wittenbaker then proposed the following as the 1st Resolution, which was seconded by brother Rae, and having been put to the vote was unanimously approved by a show of hands.—

“Resolved—That we, the undermentioned residents of Allahabad, having, previously to our coming to this Station, been in fellowship with different Baptist churches, and being impressed with the importance of bearing a consistent and Scriptural testimony to those truths and ordinances of the Gospel of Christ, which we hold in common with the churches with which in former times we were associated, do now solemnly declare and record our union together as a church of baptized believers in the Lord Jesus; and that we who now unite as a church of Christ, desire in forming this union to repeat the vows made by us in our baptism, and anew to dedicate ourselves to the service of the Redeemer, and to pledge ourselves by God’s grace and help to forsake the vain and sinful pleasures and pursuits of the world, that we may follow more closely in the footsteps of our Saviour, in token whereof we request our brother, now presiding, to give to each one in the name of the rest the right hand of Christian fellowship.’

“The 2nd Resolution proposed by brother W. W. Crawford, and seconded by brother A. R. Gordon, was carried unanimously by a show of hands.—

“Resolved—That as the majority of the friends now united in forming this Church were members of the now scattered church formerly meeting in the Union Chapel, in the Civil Lines at Agra, we regard this church and report it, not as a new one, but as the revived Church of the Civil Lines at Agra, and direct that the record of the various steps which have led to this meeting, with the minutes now passed, be entered in the ‘Book of Proceedings’ of the Baptist Church in the Civil Lines, which book shall hereafter be used as our Church Book.’

“The 3rd Resolution moved by brother Deane, and seconded by brother Carr, was also by a show of hands unanimously adopted:—

“Resolved.—That our brethren W. W. Crawford and A. R. Gordon, who were deacons of the Church, when it was located at Agra, up to the time of its dispersion, be requested to serve the Church still in that office, and that our brother, M. Wittenbaker be appointed as the third deacon.’

"The 4th Resolution was proposed by brother McConnell and seconded by brother H. H. Crawford :—

"Resolved—That we, belonging to this church, recognizing the duty of mutual forbearance and love in matters wherein as brethren we may differ in opinion, and knowing, that in reference to the question of communion, some of the brethren take different views, determine that, if occasion should hereafter arise, two Communion services may be established, one of which shall be only for the Church here, or for members of other Baptist Churches, and the other service for all the members of the Church who may avail themselves of it, and for recognized Christians of other denominations which maintain the evangelical doctrines of the Gospel."

"Resolution V being proposed by brother Carey, and seconded by brother Dwarkanath Lahori, was unanimously adopted by a show of hands :—

"Resolved—That a record be made of our determination and desire to be truly a Missionary Church and to obtain a Missionary pastor, in order that unitedly we may not only hold forth the word of life to the nominally Christian residents of the station, but also to the heathen around us."

"The 6th Resolution was proposed by brother J. M. Gordon, and seconded by brother McConnell, and in like manner carried unanimously.

"Resolved—That the Deacons be requested to make arrangements for carrying on the Sabbath services of the Church till such time as a settled pastor can be obtained, and that with this object application be made from time to time to different missionaries in India for assistance."

"Resolution 7th, proposed by brother Wittinbaker and seconded by brother D. Jahans, was also adopted by an unanimous vote by show of hands.

"Resolved—That immediate steps be taken to obtain a place of worship, and, if possible, a minister's house, and that brethren Carr, H. Crawford, Deane, McConnell and Rae, with the Deacons, form a Committee with power to add to their number, to see to this matter."

"The 8th Resolution was then proposed by brother A. R. Gordon, and seconded by brother Rae, and approved unanimously by a show of hands :—

"Resolved—That this Church, calling to mind the Christian courtesy and kindness and ministerial care and instruction which its several members have for nearly three years received from the Reverend J. Williamson, Presbyterian Chaplain of this station, desire to record in its church-book its grateful sense of its obligation as a body of Christian people to him, and its earnest prayers to the Head of the Church that he would continually bless and prosper the labours of him whom they have long loved and honoured as a faithful minister of the Gospel of Christ."

"Further, that a copy of the above be forwarded to the Rev. J. Williamson, by the Deacons, with a letter explanatory of our present position and prospects as a church."

"The 9th and last resolution was proposed by brother Carr, and seconded by brother Pitts, and adopted unanimously by a show of hands :—

"Resolved.—That the steps which have been already taken with the purpose of securing for this church a pastor, in connection with the Baptist Missionary Society, be approved by this meeting, and that a copy of its proceedings be sent to the Committee of the Baptist Missionary Society."

"Brother Kerry, before the business of the meeting commenced, stated that the resolutions which were about to be proposed had been framed by him after advising with certain brethren, and on each being put forth and seconded, explained more fully, when that seemed necessary, its object and design, after doing which it was put to the vote.

"The meeting dissolved after singing the 544th hymn in the Selection and prayer by brother Kerry."

GEO. KERRY, Chairman.

## MISSION TOUR BETWEEN DELHI AND ROHTUCK.

BY THE REV. D. P. BROADWAY.

February 5th, 1862.—I left Delhi very early in the morning accompanied by our worthy, humble and much esteemed brother Sabha Chund, who had come in for the purpose, and another brother named Sewburn Tiwari. We left the high road after we got a few miles out of the station, and directed our course to the interior of the country.

The first village we came to was Burwaia. The inhabitants were chiefly Mussulmans, but a very simple set of them. Sewburn Tiwari stood on an embankment of their Muzjid, and began to read a tract. The news of our being there was soon circulated through the place, and there was a general rush from all parts to the spot. They listened attentively without molestation for about two hours, and asked several very interesting questions, which were duly answered, but by and by a Syaad belonging to Delhi, who is in high repute among them, came there. He was very angry with the people for coming out to hear us, and that he knew us very well, that we were called Padries, and told them that we were the enemies of their beloved and much adored prophet huzrat Mahommed, and actually compelled them to disperse by calling out, "Cursed be they who will stand any longer to hear those men."

We then went on to the next village, Bawanna, and as we were entering it, the Zamindar met us, and invited us to the Choupar (a house in which they transact business, and hold their public meetings) and sent a man round to call the people. A large number soon assembled, their Uprahit (priest), a Brahmin of course, also came. Sabha Chund read and explained the v. of Matthew. Sewburn Tiwari followed him up by reading a tract, the Religious Address, and I spoke to them on the necessity of coming to Christ for salvation. They listened the whole time very quietly, their conduct often made me fancy I had a christian congregation before me. Some of them occasionally said Satya hai, satya hai (it is true, it is true), and they seemed to rejoice when they heard that there was no such thing as the transmigration of souls, and that those who believed in the Lord Jesus Christ were pardoned and received into baikunth (paradise) for ever, as soon as they were disembodied. The Uprahit frankly admitted that all we had said was very reasonable and consistent, but he thought it would not be well if the Hindoosthanis became Ungreze (Englishmen), because then there would be no one to cultivate the land, and to do the work of the country. I could not help smiling at the simplicity of the man; however I soon got him over that difficulty, and urged him to think over what he had heard from us respecting the way of salvation, and also to induce the people about him to do the same.

*(To be continued.)*

## MISSIONARY MOVEMENTS.

CALCUTTA.—Mr. Lewis informs us that Mr. Anderson was at Kooshtia, making arrangements for the commencement of a new station at that place. Mr. and Mrs. McKenna were on their way to Chittagong. Goolzar Shah, the pastor of the native church, was about to visit the villages, in company with his native preachers, to preach the Gospel in them. He asks for the prayers of the churches of this country.

JESSORE.—From Mr. Hobbs we learn that a planter has offered a suitable location for a new station near his factory, about midway between Jessore and Khoostia. He proposes to place two native preachers there immediately. Ill health has constrained Mrs. Hobbs to decide on a visit to England. She was to sail on the 5th of January. Let us hope she may speedily recover and rejoin her husband in his important sphere.

**LALL BAZAAR.**—Mr. Kerry has paid two visits to the churches to the south of Calcutta, and will be assisted by Mr. Rouse in superintending them. Mr. Kerry's manifold labours have lately tried his health, and he and Mrs. Kerry have had to lament the loss of a newly born babe. Mr. Wenger has taken charge of the native church in Intally. Mr. and Mrs. Parsons, of Meerut, sailed for England, in the "Shannon," on the 23rd December.

**CHITTAGONG.**—We are happy to announce the safe arrival in Chittagong, of Mr. and Mrs. McKenna on the 3rd January, where he will assist our aged brother Johannes.

**BACKERGUNGE.**—The work in this important district continues to make progress; but not without much opposition from the Zemindars. The villages which have recently admitted the Gospel, suffer much from the heirs of the late Ram Roton Roy, so as to constrain Mr. Page to appeal to the Magistrate.

**PATNA.**—While his house is undergoing repair, Mr. Kälberer is residing at Dinapore, daily occupied in preaching to the natives, and also occasionally in English to the soldiers of the Station.

**MONGHYR.**—Mr. Edwards has fully entered on his work at this station, where he will permanently remain. He visits the schools daily, exercises himself in the bazars in reading tracts, and saying a few words to the people, and also once on the Lord's day preaches to the English congregation.

**BENARES.**—Our esteemed brother Mr. Parsons, the loss of whose wife we have had so recently to deplore, has finally resolved to make Benares the future field of his missionary labours. His Translation of the New Testament into Hindi, is rapidly hastening to conclusion, and needs little more than thorough revision to fit it for the press.

**ALLAHABAD.**—We have great pleasure in recording the establishment of a Baptist Church in this important city, consisting of 25 persons, all of whom were formerly united in church fellowship in Agra. The church is in fact a revival of the fellowship formerly existing in Agra, but interrupted by the removal of its members from that city, on the breaking up of the Government establishment. The Rev. G. Kerry being on a visit to Allahabad, the brethren requested him to preside on the occasion.

**DELHI.**—The health of Mr. Evans continues very uncertain, repeated attacks of fever, producing great weakness. He has also been called to bear a severe trial in the loss of his infant child.

**SPANISH TOWN, JAMAICA.**—Mr. Phillippo wishes us to acknowledge very gratefully the receipt of a box of clothing and sundries from kind friends at Northampton. The island is still suffering severely from bad seasons, the American war, and little trade.

**STEWART TOWN.**—Mr. W. Webb, a student of Calabar Institution, has lately settled over the church at this place, including in his pastorate the church at Gibraltar. His ordination took place on the 21st January. His prospects, especially at the latter station, are very encouraging. A student of the Normal School has also opened a day school at Stewart Town. To support the day school, contributions both of money and materials are much required.

**JACMEL, HATTI.**—The last year closed with a midnight service in the chapel, and the first week of this year was spent in daily service. The missionaries report that the attendance at these meetings was good.

**SPANISH TOWN, JAMAICA.**—From the Rev. J. M. Phillippo we learn the death of Mr. George Hall, his senior deacon. He was nearly a hundred years of age, and during the time of slavery was most active in visiting the estates, often by night, to communicate the gospel to the slaves. Mr. Phillippo has also been present at several missionary meetings in Clarendon and Manchester parishes. The attendance was good and the collections were liberal.

**ANNOTTO BAY, JAMAICA.**—Mr. Jones writes that the storms and rains which had lasted nearly three months, a longer period than ever known, had rendered travelling almost impossible. Every sort of business was nearly at a stand. He reports a baptism of 47 persons in December, and the continued efforts of



£ s. d.		HAMPSHIRE.		£ s. d.		SMARDON—		£ s. d.	
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Less expenses ....		Do. Sun. School ..		13 19 0		Tonbridge—		Contrib. (2 years) ....	
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Do. for W. & O. ....	0 5 0	Lewes—		Do. Sun. School ..		
Rollright—		Contribs. (balance) ..	1 7 6	2 18 6		
Contributions .....	1 16 3	<b>WARWICKSHIRE.</b>			Saint Clears—	
<b>SOMERSETSHIRE.</b>			Birmingham, Bradford St.—	Contributions .....		
Bridgewater—		Collection for W. & O. ....	3 0 0	15 2 5		
Collection for W. & O. ....	2 11 4	<b>WILTSHIRE.</b>			Less amount for Irish	
Contribs. for N. P. ..	1 10 7	Bradford-on-Avon—		and Trans. Socys.		
Bristol Auxiliary—		Collection for W. & O. ....	0 10 0	and expenses ....		
Contribs. on acct. by		Contributions .....	3 0 0	4 12 5		
G. H. Leonard, Esq. ....	100 0 0	Do. for N. P. ....	1 0 0	10 10 0		
Do. Broadmead—		Bratton—		Whitland, Nazareth—		
Collection for W. & O. ....	7 12 2	Collection for W. & O. ....	1 10 0	Collection for W. & O. ....		
Crewkerne—		Contributions .....	16 0 0	Contributions .....		
Collection for W. & O. ....	0 10 0	Devizes—		4 2 0		
Contributions .....	2 18 0	Friends at Devizes ..	20 0 0	Less expenses ....		
Stogumber—		Kington Langley—		0 0 6		
Contribs. for N. P. ..	0 19 6	Contributions .....	8 7 0	4 1 6		
Wincanton—		Trowbridge, Back St.—		<b>GLAMORGANSHIRE.</b>		
Contribs. for N. P. ..	0 11 0	Contribs. on acc. ....	83 14 0	Abercanaid—		
Yeovil—		<b>WORCESTERSHIRE.</b>			Contributions .....	
Contribs. for N. P. ..	1 17 9	Broomsgrove—		1 2 4		
<b>STAFFORDSHIRE.</b>			Contributions .....	Less expenses ..		
Stafford—		Contributions .....	5 16 9	0 0 4		
Collection for W. & O. ....	0 7 0	Less expenses ..	0 9 11	1 2 0		
<b>SUFFOLK.</b>			3 6 10	Caerphilly Tonyfelin—		
Aldborough—		Stourbridge—		Contributions .....		
Contributions .....	5 12 3	Contribs. (balance) ..	9 9 1	10 5 3		
Do. Sun. School. ..	1 18 6	<b>YORKSHIRE.</b>			Neath—	
Bardwell—		Beverley—		Contribs. for N. P. ..		
Contributions .....	1 8 9	Contribution .....	1 0 0	Do. Sun. School ..		
Bury Saint Edmunds—		Leeds, South Parade—		4 14 3		
Contributions .....	23 12 0	Contribs. (balance) ..	5 1 9	Less expenses ..		
Juv. Aux. and S. S. ....	10 1 0	Less expenses ..	2 17 6	0 0 6		
Clare—			2 4 8	4 13 9		
Contributions .....	3 2 0	Rotherham—		Pont-bren-Irwyd—		
Eye—		Sun. School for N. P. ....	0 17 0	Contributions .....		
Contributions .....	11 15 0	Sheffield, Portmahon—		Do. for N. P. ....		
Do. S. S. for Schools ..	2 10 0	Contributions .....	15 18 5	1 12 6		
Framdsen—		Do., Townhead Street—		1 14 0		
Contributions .....	1 11 3	Contribs. for N. P. ..	1 17 6	<b>MONMOUTHSHIRE.</b>		
Horham—		York—		Blaennau Gwent—		
Contributions .....	3 0 0	Sun. School for N. P. ....	0 7 6	Contributions .....		
Ipewich, Stoke Green—				Less expenses ..		
Contributions .....	26 4 10			0 0 11		
Do. Juv. Assoc. ....	3 15 0			3 18 4		
Do. Sun. School ..	5 0 0			Pontypool, Crane Street—		
Do., Turret Green—				A Friend to Missions ..		
Contributions .....	36 12 6			5 0 0		
Do. for N. P. ....	0 16 0			Rhydney—		
Do. Sun. School. ....	0 11 6			Collection .....		
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£. s. d.		£ s. d.		£ s. d.	
Trelegar—		Do. Charlotte Chapel—		by Rev. G. R. Henderson	
Contributions .....	5 0 0	Contributions .....	5 3 0	Brown's Town Bethany,	0 0 0
Whitebrook—		Do. Contribs. by the		and Sturge Town, by	
Contribs. for N. P. ..	0 12 3	Ladies of the Baptist		Rev. John Clark .....	29 0 0
PEMBROKESHIRE.		Churches in Edinb.	14 3 0	Conlart Grove, by Rev.	
Groesgoch—		for China Mission ..		J. Steele .....	5 0 0
Collection .....	8 12 10	Eyemouth—		Dry Harbour and Salom,	4 0 0
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	4 19 1	Contributions .....	30 10 0	Falmouth, by Rev. T.	
Less expenses ..	0 0 8	Do. John Street—		Lea .....	10 0 0
	4 18 5	Contributions ..	3 0 10	Lucca, Fletcher's Grove,	
SCOTLAND.		Do., N. Frederick		and Green Island, by	
Scotland on acc. by Rev.		Street—		Rev. W. Teal .....	15 0 0
Dr. Evans .....	51 0 0	Collection .....	2 7 8	Montego Bay, Watford	
Anstruther—		Irvine—		Hill, and Gurney's Mt.,	
Collections .....	9 16 5	Contributions .....	6 8 0	by Rev. J. E. Hender-	20 0 0
Contribs. for N. P. ..	1 15 1	Kirkcaldy, White's		Mount Carey, Bethel	
Berwick-on-Tweed—		Causeway—		Town, and Mt. Peto,	14 0 0
Contributions .....	16 15 3	Contributions .....	9 15 3	by Rev. E. Hewett ...	
Cupar—		Paisley—		Mount Lebanon, Whit-	
Contribs. on acc. ....	7 10 0	Collection, Storie St.	4 2 2	field, and Refuge, by	
Dundee—		Contributions .....	76 1 7	Rev. J. Elliott .....	8 0 0
Colls., Panmure Chap.	3 10 0	Do. for China .....	10 0 0	Mount Merrick & Point	
Do. Ward Chapel ..	6 3 8	Perth—		Hill, by Rev. R. E.	
Do. Public Meeting	3 3 10	Contributions .....	21 8 6	Watson .....	3 0 0
Contributions .....	23 17 0	Do. for N. P. ....	0 12 1	Mount Nebo and Monea-	
Do. Old Scotch Ind.	4 0 0	Rothsay—		gue, by Rev. J. Gordon	5 4 0
Do. Euclid St. ....	4 0 0	Contributions .....	5 5 9	Refuge and Kcttering,	
Do. Meadowside Ch.	2 0 0	Saint Andrews—		by Rev. E. Fray .....	10 0 0
Do. Lambs Hall for T.	5 0 0	Contribs. on acc. ....	7 10 0	Rio Bueno, by Rev. D. J.	
	47 14 6	Stirling—		East .....	4 0 0
Less expenses ..	1 15 6	Contributions .....	11 10 0	St. Ann's Bay and Ocho	
	45 19 0	IRELAND.		Rios, by Rev. B. Mil-	
Dunfermline—		Waterford—		lard .....	15 5 0
Contributions .....	17 5 0	Contributions .....	1 10 0	Salter's Hill and Maldon,	
Do. for N. P. ....	1 2 0	Do. for N. P. ....	4 1 6	by Rev. W. Dendy ..	5 0 0
Edinburgh, Dublin St.—		FOREIGN.		Shortwood, by Rev. J.	
Contributions .....	79 0 10	JAMAICA.		Maxwell .....	3 14 11
Do. for China .....	5 0 0	Contributions for the African		Shrewsbury, by Mr. S.	
	84 0 10	Mission from Jamaica for		Holt .....	2 0 0
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	81 2 5	J. E. Henderson, Treas.—		dis .....	3 0 0
		Annatto Bay and Buff		Stewart Town and Gibr-	
		Bay, by Rev. S. Jones	3 10 0	altar by Rev. W. M.	
		Bethlehem, by Rev. J. J.		Webb .....	8 0 0
		Porter .....	1 4 2	Thompson Town, by Rev.	
		Bethsephil and Hastings,		George Moodie .....	7 0 0
				Waldensia and Unity, by	
				Rev. J. Kingdon .....	13 11 10

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 Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.



# THE MISSIONARY HERALD.

## SEVENTY-FIRST REPORT.

Through the lovingkindness of God, your Committee have reached the close of another year. If anxieties have pressed upon them from the diminution of their funds, through the distress which has overtaken certain portions of the country, they have been more than compensated by the continued growth of Christ's kingdom in the various fields of the Society's labours. With some exceptions, additions have been made to the church of God at the numerous stations occupied by its missionaries, while in other cases successful efforts have been made to extend the sphere of their influence, and to plant in new spots the banner of the Cross.

### THE FINANCES.

For several years past the Committee have had the pleasure to report a steady increase in the Society's income, whereby they have been enabled to meet an expenditure, which, by the occupancy of new fields of missionary labour, has been constantly enlarging. This increase of income has arisen, not only from the liberal gifts of individuals, but also from the augmented contributions of the churches; and this has permitted the treasurer to keep a considerable balance in his hands, to commence the operations of succeeding years. It is therefore with feelings of deep concern and regret that they have to inform their constituents of a serious falling off in the total receipts for the current year, and that there is now a balance due to the Treasurer, which the accounts about to be submitted will show. For some months past, the committee have had reason to apprehend this result; and they have given anxious and careful attention to the subject, and likewise, from time to time, informed the churches that the income was decreasing. They have also carefully watched the expenditure, so as to keep it within the needed limits. They rejoice, however, to be able to state that hitherto no hindrance to the work itself has arisen from this cause, nor have they felt it to be their duty to refuse offers of service, or materially to curtail the operations of their brethren abroad. Those offers of service which have recently come before them they have simply postponed, believing that when the facts are submitted to the churches, there will be a hearty response to any appeal which may be made to them.

The entire income of the Society for the present year, from all sources, is £27,189 3s.; the expenditure £32,073 8s., being a difference of £4,884 5s. But as there was a balance in the Treasurer's hands, March 31, 1862, of £3,707 14s. 7d., this difference between the income and the expenditure, is reduced to £1,176 10s. 5d. As however the balance of 1862 is absorbed, and there is this debt besides, the Committee deem it right to enter into some explanations which are alike due to themselves and to their constituents, so that the real facts of the case may be known; and that the anxiety which will naturally arise may be prevented from running into an excess of apprehension. There were several receipts in 1862 which were exceptional; as, for instance, the compensation from the Spanish

government, the Indian famine fund, the Treasurer's contribution of half the expenses of the deputation to Jamaica, amounting together to nearly £2,400. If to these be added the late Mr. Robinson's donation of £3000, and the difference between the receipts in the two years, on account of the China fund, legacies, translations, and Indian stations, amounting to over £4,500, the decrease, in the present year, with every allowance that can be made on these variable items, is at once accounted for.

But as the General Purpose Fund, which consists mainly of the *regular* contributions to the Society from the churches, and the subscriptions of its members, is, perhaps, the best guide to follow in such an investigation, the Committee submit a brief comparison in regard to it, between the years 1862 and 1863.

The total receipts for general purposes in 1862 were £23,703 11s. 11d. If we deduct the advances by the Press, the amount of legacies, and the extraordinary donations received that year, we have a total of £14,654 18s. 5d. The total receipts for the same account, this year, are, £20,777 2s. 11d. Having no extraordinary donations to report, the amount of legacies and the Press advances have alone to be deducted, which gives a total of £13,765 7s. 9d. The actual decrease, therefore, in the General Purpose Account is £889 10s. 8d. While in common with the friends of the Society, the Committee lament any diminution whatever of the funds placed in their hands, they cannot regard the present deficiency with serious apprehension, as indicating a decline of the missionary spirit in the churches, or of a want of confidence in the general management of the Society's affairs. Indeed, they lay the accounts of the Society before its friends with something like a feeling of relief; and they hope the explanatory statements which have been made, will lead them also to rejoice that the result, considering the peculiar circumstances of the country just now, is no worse.

It is not, perhaps, needful to enter on any discussion as to the probable causes of this diminution of the year's income. The unhappy civil war in America has greatly disturbed the commerce of the country, and the deep and almost unexampled distress of the masses of the working population in the manufacturing districts, borne with a fortitude and patience of which we have never before seen the like, and soothed and aided by the sympathy and benevolence of all classes of Her Majesty's subjects at home and abroad, and by the friends of liberty in the United States,—must have had some influence in producing this result. Hitherto the contributions from Lancashire have not fallen off to the extent which was anticipated; but the Committee cannot conceal their apprehension, founded on communications from well-informed friends, that this year the distress will deepen, while there will be less ability to meet it. For it is not simply the workpeople who suffer; that large class of traders who are mainly dependant on them as customers, and who, as a class, have been distinguished for their liberal support of religious institutions, are involved in the effects of this calamity. It will therefore be the duty of those on whom it does not so immediately fall, to exert themselves all the more, unless they would see a further augmentation of debt, and a curtailment of the Society's operations.

The Committee have to report a slight falling off in the fund for Native Preachers, which is almost wholly contributed by the young. But a fresh appeal to them, and to their teachers, who can powerfully influence their scholars, will doubtless effect a change in this respect. They have on the

other hand to report that the contributions to the Widows' and Orphans' Fund at the Lord's Table on the first Sabbath in the year, have exceeded those of all previous years, the amount received being £734 16s. 11d. The poorer churches still continue to manifest the greatest interest in this fund, and they support it proportionably the most freely; and it is especially gratifying to report that some of the more wealthy have done what might be expected of them. The receipts from the publications have been slightly augmented, which they trust indicates not simply an increased circulation, but an augmented interest in the operations of the Society, and the growing acceptableness of the information supplied. Of the Quarterly Herald, which is given to collectors for gratuitous distribution among their subscribers, nearly 4000 more copies have been supplied this year; and at scarcely any additional cost, since the suppression of illustrations in the Herald meets it; and they are thankful that no one has complained of the change.

In regard to the Expenditure, the Committee have no remarks to offer. It has varied little from that of last year, except in India. There the increase is considerable. But two new missionaries have been sent, and several have returned who were in England seeking renewed health, while several more have been obliged to leave their stations, hoping by a visit to England to recruit their exhausted energies. The passages to and fro are costly, but the presence of missionary brethren in this country is most useful. They awaken sympathy by their appeals, and stir up zeal; and by diffusing information which they alone can supply, they keep the churches alive to their duty. On the other hand these brethren carry back with them to their spheres of labour an affectionate remembrance of the christian intercourse, and the warm hospitality of the friends with whom they have associated. Thus the whole mission is cemented together in love; for even the native churches, when their missionaries return to them, are told how their brethren in England care for them, and pray for their prosperity,—communications which alike gratify their feelings, and encourage them to renewed activity and zeal.

The Committee now await the results of their appeal to the churches as presented in this report. They believe that the check to their previous prosperity is only temporary. Perhaps it was needed both by them and by the churches. All are too apt to forget their sole dependence on God for success; and if the present difficulty shall have the effect of calling forth more fervent prayer, of deepening our sense of dependence on the Spirit of grace and truth, and of exciting a more simple earnest faith in the Divine promises, it will be a blessing not soon to be forgotten.

#### MOVEMENTS OF MISSIONARIES.

Of the new missionaries mentioned as engaged in the last report, the Revs. H. R. Pigott and F. W. Waldock have arrived at their stations in Ceylon; the Rev. J. Edwards has settled in India at Monghyr, and the Rev. W. Etherington at Meerut. The Rev. F. Laughton is now on his way to Chefoo in China, having sailed in November last, to supply the great loss experienced by the mission and the work of Christ, in the early decease of the Rev. J. C. Hall. Two young brethren are preparing to depart during the ensuing year, Mr. McMechan for China, and Mr. Allen for India. These additions do not, however, more than supply the vacancies which death has made. Besides the lamented death of Mr. Hall, the Calabar Institution has been bereft of its amiable normal-school tutor, Mr. Alexander Guuning, after only a brief period of fifteen months'

service. In this connection the Committee cannot altogether pass without notice the departure to his rest of Mr. Jabez Carey, the younger son of Dr. Carey, and for many years of his early life a fellow-labourer with them in India. Of late years he has acted as a deacon of the church in Lall Bazaar, Calcutta, by the members of which he was honoured and highly beloved. Thus one by one the links drop away connecting the present labourers with those by whom the mission was established. May a double portion of their spirit rest on their successors!

Personal affliction has sorely tried the patience and faith of several of the missionary brethren, constraining some to seek a restoration of health in their native land. Thus the Revs. G. Pearce, R. Smith and J. Allen have within the last few months arrived, and the Committee are daily expecting to see the Revs. C. Carter, of Ceylon, T. Evans, of Delhi, and J. Parsons, of Meerut. Mr. Smith, however, returns to Africa immediately, while of the brethren who were at home last year, the Revs. J. Wenger, F. L. Kalberer, F. Supper, and J. Anderson have resumed their work in their respective stations. The Rev. J. and Mrs. Sale will leave in the coming autumn.

Some few changes have also been made in the location of missionary brethren, of which brief mention may be made. The Rev. Joseph Gregson has been transferred to Agra. The Rev. George Rouse has joined Mr. Wenger in Calcutta, to aid him in the translations. The Rev. A. McKenna has left Dinagepore for Chittagong, to assist our aged brother Johannes. The acceptance of another missionary engagement at Lyons by the Rev. A. Monod, left a vacancy at Morlaix, which has been most suitably filled by the appointment of the Rev. V. Bouhon, constrained last year to leave Haiti on account of the failure of his health. This summary of changes the Committee close with the gratifying announcement of the expected return, in October next, of the Rev. James Smith to Delhi, his residence in Australia having completely restored his health. The time thus subtracted from missionary labour in India, has not been without benefit to the cause of Christ, as he has been permitted by the blessing of God to raise at Castlemaine a self-supporting church, and thus aided the spread of divine truth in that rapidly growing colony of the Southern Sea.

## INDIA.

### TRANSLATIONS.

On the arrival of the Rev. J. Wenger in Calcutta, he at once resumed the work of translating the Holy Scriptures, for which, by his attainments he is so eminently qualified. An edition of the Bengali New Testament being urgently required, was immediately put to press. An edition of the book of Genesis and the first half of Exodus has been completed, and also new editions of the Psalms and Proverbs. The final volume of the Sanscrit bible, commencing with Jeremiah, is preparing for the printer, which will complete that great monument of the erudition and perseverance of our missionary brethren. In accordance with the resolution of the Committee, Mr. Wenger has also made a commencement with the preparation of annotations on the New Testament in Bengali,—a work that is looked forward to with great impatience by our native brethren, and has long been sought after by the members of the native churches. In this connection may be mentioned as an interesting mark of progress among the native christians of Bengal, the appearance, from the Press of the Society, of a Scripture Text Book, in Bengali, the work of our estimable brother,

Goolzar Shah, the pastor of the church in South Colingah. It is intended to occupy the place of a concordance, the want of which has long been felt, but which, from the changing character of the Bengali text in the revised editions continually issuing from the Press, it has not hitherto been found practicable to prepare. As a help to the study of the Scriptures, this contribution of a native minister is invaluable.

Other translations are also in progress through the Press. Our venerable missionary the Rev. Andrew Leslie, has kindly undertaken to read the proofs of an edition of the New Testament in Hindustani, in the Arabic character. The carefully prepared version of the Scriptures into Hindi by the Rev. J. Parsons has proceeded as far as the epistle to the Ephesians. It is most satisfactory to the Committee to learn from independent and competent authority, that Mr. Parsons' translation is regarded as one of the best that has been given to the Indian churches, while our brother is held to be one of the ripest and ablest Hindi scholars among missionaries. The Committee further record with pleasure that the Calcutta auxiliary of the Bible Society continues largely to employ the Press of the Society, and to issue on their own responsibility large impressions of the Holy Scriptures in translations prepared by our missionaries. In this way the Bible Society has been furnished with its first complete edition of the entire Bible in Bengali, a copy of which it has presented to all pastors of regularly constituted Bengali churches. Also a revised edition of the Gospel of Luke, in the language of Nepaul, made by the Rev. W. Start, has been issued for the use of a people among whom but one missionary, the Rev. Mr. Niebel, has as yet ventured to labour.

As in former years the Committee have had to record the issue by their missionaries of collections of hymns for the use of the nascent Christian churches of India, so they have now the pleasure to mention the issue of a choral book, or volume of native tunes, adapted to the metres of the hymns, collected and with indefatigable labour noted by the Rev. Jno. Parsons of Benares.

#### GENERAL PROGRESS.

The mission of the Society in India has continued to have a large share in the deliberations of the Committee, and to this most important field by far the larger part of the funds are devoted. India has thus naturally attracted the chief of those additions made of late years to our missionary staff, and it is in this field that we must look for the most important triumphs of the church of Christ. These have indeed been long delayed. But numerous indications evidence the working of that divine leaven, whose early movements are shrouded in obscurity, and are apparent only by a general heaving of the mass in which it operates. So in India, no one can mistake the signs of a deep impression having been made on the long inert mass. From manifold causes, an impetus has been given to native thought, and on the whole an evident tendency created through the blessing of God, to regard the gospel of Christ as the religion of truth and salvation. Recent investigations by the Rev. Dr. Mullens show, that the advance in open adhesion to Christ during the last ten years has been very considerable, while a very great increase has taken place in the agencies in operation. These have specially been directed to new provinces, brought within these few years under British dominion. The Punjab, Oude, Rohilcund, Rajpootana, and the Central States, have attracted labourers from old or new societies, while a few have been added to the districts formerly occupied. Still the land is wide, the people are

multitudinous, and myriads yet wait for the law of Christ. Embracing all India in our view, nearly 900 churches have been established within the last ten years, and there have been gathered into the fold of Christ as hopeful converts to God thirteen thousand persons, making the entire membership of the christian church in India and Ceylon somewhat more than thirty-one thousand persons. The nominal Christian community has increased from one hundred and twelve thousand to one hundred and fifty three thousand individuals, an aggregate increase which should raise the hopes of the most despondent of India's regeneration. If we now confine our attention to Northern India, the more immediate field of the Society's labours, the progress has not been less gratifying. During the ten years there has been an increase of sixty-three European and of one hundred and fifty-six native missionaries, of which increase our Society has furnished eleven European and thirty-eight native brethren. Of the one hundred and four new churches established nineteen have been founded through the exertions of our own missionaries. The Society has now under its care in Northern India no fewer than sixty churches of Christ, gathered from among the heathen through the power of divine grace. The entire body of communicants in Northern India, of all denominations, consists of six thousand two hundred converts, one-fourth of whom are found in the communion of the churches connected with the Society. It thus appears that although each year may not present any large additions to the church of Christ, yet that in the course of years the progress is steady and large. The wave has never receded, but with gentle yet irresistible power it disintegrates the rocks it assails, and crumbles down almost imperceptibly, but with certain success, the land whose shores it laves.

#### ITINERARIES.

Of this onward, scarcely noticeable transitional state, the labours of the missionaries during the past year afford another illustration. There has been no intermission in their assaults on the strongholds of idolatry. With their usual diligence they have visited old scenes, or journeyed to new places, to deliver their message of love. Their preaching tours have covered a large surface, and they have spoken the word of life to many thousands of men. The general impression produced on the minds of the Committee by the perusal of their diaries, is, that while the Mohammedan part of the population still haughtily holds itself aloof from the Gospel, the Hindu listens with more respect and hopefulness, while everywhere there is found an increasing acquaintance with the Gospel, such as these itineraries may well be supposed to produce, and a deepening conviction that the days of Hinduism are numbered. The journals of the missionaries abound with examples,—a few may here be quoted.

In a tour to the north of Dacca, Mr. Bion and his native helper spent half a day at Malancha. A brahmin comes to the river side for conversation, "We have read your books" he says, "and we love to read them. They are the real true Shastres, 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 pujas (worship of idols) on account of our women and relatives. Pressed to forsake all for Christ, he adds, "True, we ought to do 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." The missionaries now cross the river to Futnagar. The head man is absent, but fifteen men and women give them a hearty welcome. For some hours the conversation lasts, for they

speak freely, and to friends. One says, "We don't believe in Kali or any other idol, and yet somehow our Thakur (head man) manages to make us dread Kali, and we cannot get rid of our fear." "Be men," replies the missionary, "and if your Thakur again seeks to make you afraid of Kali, take her and smash her in pieces and see what she can do. If you have not courage, I will go with you and pound her to dust." To this they object; they acknowledge that they are weak and foolish; "You must have patience with us, do not give us up, visit us, and in the end we shall overcome all difficulties."

In Barisal Mr. Page reports that the number of persons throwing off caste, entering the chapels, and calling themselves Christians, continually augments. In one place he mentions sixty persons as breaking the trammels of caste. There is a decided stir among the heathen. A deputation comes to him from no less than eight villages at once, with a letter stating that these villagers are willing to embrace the Christian religion, if only protection against persecution can be afforded them. Thus, says Mr. Martin, "they feel, and the feeling is evidently growing upon them, that Christianity is the true and holy religion that will prevail. They may be deterred for awhile from openly embracing it by disinheritance and degradation from their social position; but threats cannot deter them from reading the Bible."

In the north-west our missionary, the Rev. J. Williams, mentions that in a visit to Jari thirty Brahmins, for nearly an hour, listened to his discourse about Jesus and the great salvation, some of them mournfully confessing that our religion was far better than theirs. At Calpee crowds followed the brethren. One evening while preaching Christ crucified, a poor grey-headed Hindoo melted under the Word. The tears trickled down his wrinkled cheeks. At the close he 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." At Barah a pundit told the missionaries that he had read the whole of the New Testament, and that his sincere impression was that the book contained a most excellent system of Divine truth; but dread of his family and relations hindered a public profession of his faith. "Though I believe," he said, "that the Bible is the true revealed Word of God, and the only guide to eternal happiness, yet I have not the courage to break my caste and expose myself to the frowns and ill treatment of my parents and my own family."

#### SECRET DISCIPLES.

But there is reason to believe that there are many who, though afraid to profess Christ openly, serve him in secret. Mr. Bion relates that after preaching in a village where several Brahmins very candidly discussed the merits of their Shastres, some of them accompanied him to his boat. Said one, "I have heard of this religion in Bikrampore. There are many Christians there who mind only your Shastres." Bikrampore lies to the north of Dacca, and has occasionally been visited by our missionary brethren. "I asked him," continues Mr. Bion, "what he meant, and said that I had often been in those parts, but had not met with any Christians. He said, 'Oh, they do not openly say so, but Christians they are, for I see them always reading your Bible together, and they argue like you with Hindus against their Shastres.' 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."

Of a similar nature are the cases related by the Rev. W. A. Hobbs, of two young Kulin Brahmins of the highest caste, by whom he was visited. After a long conversation with one he exclaimed, "This, this is the true religion, I cannot see any fault in it." For three days he stayed with the missionary, enduring many inward strugglings. His parents, he said, were dependent on him for support, and would curse him if he became a Christian. He wished almost he had no parents, for his own soul's sake. At last he took leave, blessing God that he had met with the missionary, and promising to inquire earnestly and carefully on his arrival in Calcutta. In the second case the missionary was sought out that the inquirer might gratify his desire to hear of the great salvation. "That you may understand my motives," said the youthful Brahmin, "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 better than anybody, and I desire to know more about him that I may love him more. For this reason I am come to see you." For more than an hour he listened, his eyes often sparkling with joy as some new light dawned in his mind. He now begged the missionary to cease. He would go home and try to remember all that had been told him. "But," he added, "I have one favour to ask. 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." They retired to pray. As the missionary ceased the youthful Brahmin began; but after a time his feelings overcame him, and he could pray no more. He left. At a subsequent visit he wished with a companion to be baptised, but when told of the sacrifices it involved he asked for delay, and went away.

#### CONVERSIONS.

But notwithstanding the persecutions which await the converts, and the many obstacles that beset the path of the sincere inquirer, there are many who face the hostility which the confession of Christ calls forth, and cheerfully take up the cross. Amid the defections which have taken place in Delhi, the missionaries have nevertheless been greatly cheered by the glorious work of grace which has appeared in others. The history of our native brother Subha Chund is an interesting illustration. It was in the streets of Delhi that he met with the Word of God. It impressed his heart, and he speedily resolved to put on Christ. On his return to his village, of which he is indeed the proprietor, he was cruelly persecuted; his wife forsook him, and his family and neighbours put him out of caste. For seven months he was constrained to live under a tree in one of his fields. Of all this he did not complain. "I suffer nothing," he said, "to what my Saviour did." At length his prayers were heard, and his endurance has been rewarded. His wife returned to his house. At first, by night, several of the villagers came to hear more of the Saviour of whom in the day-time he would speak to them in the streets and by the wayside. Insult did not turn him from his purpose. He returned a blessing for a curse, love for enmity. This divine, this living love, at length wrought its will, and on a recent visit to the village by the Rev. T. Evans, it was found that fifty families had become his friends, and had even willingly endured the loss of caste on account of their adherence to Subha Chund. One of his adversaries thus expressed his impression of the change that the Gospel had wrought in him, "Before, he was a rough rope of hemp, but now he is become a smooth silken cord." One man, an evident but



hesitating believer in Christ, said, "I have come to the cross, and I stand to consider whether I can carry it or not."

Another conversion of no little interest is that of one of the princes of the house of Delhi, Prince Mirza Feroze Shah. He is a nephew of the late king, and the only remaining member in Delhi of the great house of Timour, who can lay claim to pure royal blood. He is a man of studious habits, and has for years been engaged in comparing the Koran with the Bible. He used to sit for hours together at the feet of our late missionary, the Rev. J. Thompson, and was more than once threatened with his uncle's royal displeasure for introducing Christian topics into his conversation at the Court of Delhi. After Mr. Thompson's death he frequently sought conversation with our martyred native brother, Walayat Ali, and at the outbreak of the mutiny Walayat's wife and children found a temporary refuge in his house. Since then he has written a tract on the divinity of Christ, and endured much persecution from the Mohammedans. When asked by Mr. Evans if at the time of his acquaintance with Mr. Thompson 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." Led, we trust, by a Divine guide, Prince Mirza has at length declared himself on the Lord's side. One rich Moslem, connected by marriage with the late king, offered a bribe of one hundred rupees and ten rupees monthly to a native Christian, who is the husband of a granddaughter of the late king, if he would persuade Prince Mirza against becoming a Christian.

Not less interesting is the conversion of a man in the district of Backergunge from among the lowest ranks of the social scale. Long had Joy Kishto exercised his gift as a singer in the temples and at the festivals of the idol-gods of his native land. Wherever the praises of the wicked Krishna were to be sung, there assuredly would Joy Kishto appear. By and by he was attracted to the little chapel at Koligaon by the singing there. He listened. He came again and again. The tunes pleased him, but the sentiments of the hymns he could not understand. He entered the chapel. The narratives of the Old Testament interested him, and the preacher's explanations brought light into his mind. Then the sorrows and sufferings of Christ engrossed his attention. There was no narrative like this, he thought. At times he could think of nothing else. One day he went to a young native preacher who could write verses, and begged for a hymn on the death of Christ. "I have a tune for the hymn," he said. He obtained his wish, and was heard to sing scarcely anything else. He then sought another hymn, and on the same subject. Now Joy Kishto seemed happy, and never happier than when he was singing how Christ lived and died for us. His home became a place of prayer, and he sought to lead his wife to the Saviour. Brahmin and Mussulman found in him an ardent opponent, and on Mr. Page's arrival Joy Kishto joyfully presented himself openly to assume the profession of the Christian name.

Of a different character, but similarly illustrative of the power of the Gospel to subdue the heart of every variety of Hindu caste, are the conversions recorded by the Rev. R. Bion. A man called a Baul came in his wanderings to Jangalia. The Mahant (the head of a kind of college) there, who had hitherto been an adversary of the Gospel, was delighted to see this man with his long hair, small tinkling bells on his feet, and long necklace, with his poita, or Brahminical thread. He thought by the

means of this devotee of idols to drive the Christians of the village away. The Mahant then made over several houses to the Baul, called him his Guru (or religious teacher), and worshipped him. Curiosity brought the Baul into contact with the native converts. At first he argued with them. Then his visits became frequent and open, and it was apparent that some word of Divine truth had fastened on his heart. He shared his gifts of milk and sweetmeats with the Christians, and at length announced himself as ready to follow Christ. He cut off the long matted hair which hung down to his knees, divested himself of his silver ornaments, gave his necklace and poita to the missionary, and in the presence of numerous spectators, some of whom wept, was baptised. Soon after this the Mahant too became a changed and humbled man, and after a probation of some months was admitted, with his wife, into the Church of God. Both these men in their heathen state had a large body of disciples and followers, and their conversion cannot but have a salutary effect on their minds.

#### NEW STATIONS.

The committee have to report the establishment of two new stations in Jessore, and also the re-construction at Allahabad of the church formerly existing in the civil lines in Agra. Allahabad was an early station of the Serampore mission, and was for many years occupied by the late worthy missionary, the Rev. J. Macintosh. An attempt made a few years ago to recommence the mission, failed through the removal of the missionary to England from ill health. The committee now hope, in connection with the church, to resume their operations in a spot so well situated for missionary labour in Oude and the country to the west of the Jumna. Allahabad is a station of the more importance from having lately been made the seat of the Administration for the North-west Provinces. The nomination of the missionary to occupy the station is still under consideration.

#### NATIVE CHURCHES.

With regard to the spiritual condition of the native churches the reports of the missionaries vary in their accounts. In Jessore, Dacca, and Backergunge, and other stations, they appear to be in an improving condition. In the villages to the south of Calcutta the missionary complains of the absence of all spontaneity of movement, and of a painful want of interest on the part of the members in the extension of the Gospel. In Delhi very numerous defections have taken place, and the additions by baptism have not altogether replaced the loss. It would seem, however, that beneficial results have followed the exercise of discipline, painful as it has been. On one point the committee feel very solicitous. It is that the native churches should assume as soon as possible the character of self-supporting communities. Excepting the small church at Kudumdi, in Jessore, which supports its pastor, the church meeting in South Colingah, consisting of 46 members, is the only purely native church which exhibits an independent and active spiritual life, maintaining at its own charge the ordinances of the Gospel, and striving, under the guidance of its excellent pastor, Goolzar Shah, to spread the truth among their countrymen. During the last year the liberality of the members has considerably increased. With some assistance from Switzerland, the church maintains a native evangelist for the preaching of the Word in the streets of Calcutta. The committee would fain hope that the example thus set may speedily be followed by the numerous churches of Bengal. It is in their midst must be found the future evangelists and pastors of the Indian Church, and

habits of self-support and self-extension cannot be too soon acquired. It is the earnest desire and constant effort of the Committee to awaken these principles of action in the communities which the missionaries have, through the blessing of God, been permitted to gather.

## SERAMPORE COLLEGE.

Although affliction has much tried the esteemed President, the Rev. J. Trafford, and, for a month or two, rendered him incapable of fulfilling his usual duties, the work of the Institution has not been intermitted, and its efficiency has been fully maintained. The number of scholars on the books is now 560, with an average daily attendance of 411, a considerable increase on the number reported last year. The college classes, in which the education is of a higher kind, average thirty students. Being affiliated with the Calcutta University, the studies naturally follow the course it has prescribed for examinations; and every year certain classes are prepared either for the Entrance or "First Arts" examination. Nine scholars went up last year for matriculation, of whom four were successful, the rest failing chiefly from deficiency of marks on one subject only. For the "Arts" examination there were five candidates, of whom three passed; one failed only by four marks in his Bengali paper. All the classes, both in the school and College department, spend the first hour of the day in scriptural instruction. On no subject of study is the attendance more punctual, or the interest more manifest. The contrast afforded by three students admitted from the government school is, in this respect, very striking. These latter literally knew nothing of the most common facts of Scripture history, so that but for missionary schools and colleges the educated classes would be almost beyond the reach of any direct Christian teaching. The following incident will establish its value. On one occasion the subject led to the statement that Christ was the only Saviour. More than usual interest was manifested, and the teacher addressing the lad whose turn had come, tried to make him feel the painful consequences of not being a Christian. Before all the class, the lad spoke out, "Sir, how do you know that I am not a Christian?" The teacher replied, "You have never said anything about it, and therefore we must conclude you are not." The lad answered, "Sir, I am a Christian; I don't believe any one can save me but Christ, and in Him only do I trust." Scores of similar cases are known to the teachers, where the only reason avowed for not declaring their faith in Christ, is the oft-repeated one—want of courage not to oppose the wishes of their friends, or not to bring what is supposed to be a disgrace upon their relatives, by their becoming Christians. But by these means doubtless, the way of the Lord is prepared, for prejudices are destroyed, respect for idols is overthrown, and favourable feelings are produced towards the Gospel of Christ.

The native Christian boarding-school contains seventeen scholars. Many of them are members of the church, and others give pleasing indications of a work of grace in their hearts. It is a gratifying circumstance that three youths from the mission of our American brethren in Burmah have joined the class during the year. Three young men are studying for the missionary work, one of them a grandson of our late venerable missionary, C. C. Aratoon, with every prospect of becoming useful servants in the Lord's vineyard.

The question of demanding tuition fees of all the scholars has been much considered during the year. The desire of avoiding the reproach

of teaching the rich to the exclusion of the poor has hitherto prevented its adoption. But every occasion has been taken to obtain from the scholars contributions for incidental expenses, and in this way some four or five hundred rupees have been raised during the past year by a voluntary subscription in the school. Besides which, four Bengali gentlemen have contributed 220 rupees for the support of an extra teacher.

The town and neighbourhood of Serampore have been assiduously visited by the brethren, and the Gospel daily preached. Mr. Sampson has also itinerated in the Hooghly district, accompanied by three native preachers. Another helper was a student sustained for three years by the Rev. Dr. Elton. His fitness and capacity for evangelistic work were thus thoroughly tested, with a result most satisfactory to his tutors.

#### CEYLON.

Just fifty years have elapsed since Mr. Chater, driven from India by the intolerance of the East India Company, proceeded to Ceylon to preach the everlasting Gospel. He was the first of the missionaries of European societies to enter the field; and, although this beautiful island cannot yet be said to be evangelized, the foundations of Christ's Church have been laid, and many souls gathered into the heavenly garner. The Society has sent to the island thirteen missionaries in all, two of them last year; four yet live, to labour in Ceylon; one has removed to India; the remainder have entered into rest, having patiently fulfilled their course. The first convert from among the Singhalese was a Buddhist priest, five years after the commencement of the mission. His Christian life was short; a few months after his baptism he died with unshaken confidence, relying on the power and grace of Christ. By slow degrees converts were gathered into the fold, and the churches multiplied; but it was under the ministry of the apostolic Daniel that the present wide extension of the mission had its origin. The work he so admirably begun has been carried on, in succeeding years, by the able ministry of Dawson, Davies, Allen, and Carter; and the solitary convert of the year 1817 has multiplied, like good seed, into fifteen churches, and a membership of more than four hundred persons, under the pastoral care of thirteen native ministers. It was a fitting commemoration of the Jubilee year of the mission in the Island, that two churches, in Kandy and Matelle, should elect pastors for themselves, and enter on a church life independent of the support of the parent Society, an example which the Committee trust will soon find imitators among the other churches. "These pastors," says Mr. Carter, "are most energetic men, and have gained the affection and entire confidence of their respective congregations." A most cheering spirit of liberality has been evoked by this important measure, the church in Kandy especially marking the commencement of its independent church life by its liberal contributions to the cause of God.

Not less worthy of note, as deserving of commendation in this Jubilee year, is the completion at press, and the issue of a new translation of the New Testament prepared by the Rev. Charles Carter. He has worthily crowned a work commenced by our first missionary, Mr. Chater, who united with others, shortly after his arrival, in giving the Word of God to the Singhalese. At a later period, the version of the entire Scriptures prepared by the Church missionaries underwent a further revision by a small Committee, in which our missionary, the Rev. James Allen, took part. A more important advance towards excellence has been accomplished in the Jubilee version, of which a Singhalese Christian thus

speaks:—"The translation is a clear one: it can be understood by all. It gives great pleasure to the reader, and the profit of which is unexpressible." At the same time, it is in accordance with the original Greek and the present usage of the Singhalese language.

Mr. Carter has also trodden in the steps of his predecessor, whose work is now obsolete with time, in preparing a grammar of the language; besides contributing to the more easy acquisition of English by the people of Ceylon. The New Testament is sold at less than cost price, but the profit on the school-books is devoted to the extension of the Kingdom of God. The missionaries of the Society have also largely contributed to the sacred literature of Ceylon. The first tract on Buddhism and Christianity was written by Mr. Chater, and until the Society's press was transferred to the Tract Society, very large numbers of tracts, of a monthly religious periodical, and of translated works, were published by Messrs. Dawson and Harris. In ten years, more than 365,000 copies of various publications were thrown into circulation by their indefatigable labours.

Of late a remarkable spirit of opposition to the Gospel has manifested itself among the Buddhist priesthood, one of their number having stood forth, launching the grossest blasphemies, and throwing contempt on the Saviour of men. The missionaries are disposed to regard this as a hopeful sign of conscious weakness, and that the word of God is shaking the Singhalese people out of that deadly apathy to eternal things, which it seems to be the special aptitude of the religion of Buddha to produce.

#### CHINA.

Before leaving the East, the Committee must call attention to the state of the mission in China. As stated in the last report, the Committee, seeing the impracticability of missionary labour among the rebels of Nankin, finally resolved to direct the efforts of their brethren to the evangelization of the district of Shantung; and, according to instructions, Mr. Kloekers proceeded thither, in July last, to join Mr. Hall. He arrived just in time to witness the departure of that esteemed missionary brother to his final rest, in peace and Christian joy. After saving the lives of many, through Divine mercy, from the dire assault of cholera, he himself and his child fell a prey to the destroyer. Mr. Kloekers lost no time, after the departure of the widow, in resuming the labours so sadly interrupted. It has pleased God to follow with his blessing the efforts put forth, and three Chinese have been baptized in Yentai, besides the four persons, in the early part of the year, at Shanghai. A native Christian church, consisting of six members, has accordingly been formed, and, under the guidance of Mr. Kloekers, three native Chinese Christians, with a schoolmaster, are employed in disseminating the seed of the Kingdom. Four very encouraging journeys have been undertaken by the missionary, consequent on which two towns have been selected as habitations, from which the native brethren may spread the knowledge of the word of God. Thus, besides daily services in Yentai and the school, fourteen places are regularly visited during the week; and the door of the missionary's house is always open for visitors of every degree. The Committee hope shortly to hear of the safe arrival of Mr. and Mrs. Laughton, to unite with Mr. Kloekers in this "work of faith and labour of love."

#### WEST INDIES.

A few words will suffice to indicate the quiet, yet sure progress of the word of God in Trinidad. Twenty-three additions have been made by

baptism to the churches under the superintendence of the Revs. J. Law and W. H. Gamble. A Chinese teacher continues to labour among his fellow-countrymen in Port of Spain, where also Mr. Law distributes numerous copies of the Scriptures among a population drawn from all parts of the world. At San Fernando the erection of a chapel has been begun; but the missionary finds that ignorance and prejudice prevail among the Roman Catholic population of the town. He reports, however, many interesting conversations in the course of his visits for the distribution of tracts.

In the Bahamas islands large additions continue to be made to the churches, and the missionaries report very favourably of their growth in knowledge and piety. About three thousand persons are in fellowship, while certainly not less than one-third of the entire population of this coral group, thirty thousand in number, are dependent on the ministrations of our brethren labouring among them. In the Turks' Islands great distress has been experienced, from the decline in the export of salt, owing to the American war; while in New Providence, the resort of numerous cruisers to the harbour of Nassau, and of ships preparing to run the blockade, has a very mischievous effect on the morality and order of the common people.

Of Hayti, the Committee have to report that, amid much family affliction, the missionaries continue to labour diligently, and, on the whole, with an encouraging amount of success. On a recent visit to Jacmel, President Geffrard showed the kindest regard for the brethren, strengthening their hands by his encouraging interest in their work, and reinstating in the Government School Madame Ramsay, who, owing to the opposition of the Roman Catholic priest and certain bigoted parties in the town, had been led to resign her charge. The Committee have thought it due to the President, to convey by letter their appreciation of his liberal and enlightened conduct. It is their hope, as soon as arrangements can be made, to commence a missionary station in the capital, or in its vicinity, with an especial regard to the spiritual wants of numerous persons who, through the missionary, have urgently sought instruction in the truths of the Gospel from the Society. They desire, also, at an early period, to revive the school which was productive of so much spiritual good in years gone by. Many secretly worship the Saviour whose grace they learnt while scholars, but their lack of courage alone hinders them from openly confessing Him.

#### JAMAICA.

It is only as this Report is preparing that the results of the recent meeting of the Baptist Union of Jamaica have reached the hands of the Committee. They learn with gratitude to God that, notwithstanding the hardness of the times which have been passing over the island, and the certain reaction which would follow the excitement of the great spiritual revival of two years ago, the liberality of the people does not appear to have declined, nor has there failed to be large accessions to the churches. In the churches reporting, some 1500 persons have been added by baptism, while the clear increase is upwards of 500. The sum contributed for missionary purposes, both home and foreign, exceeds last year by £200.

The institution at Calabar continues to enjoy the confidence and hearty support of the churches. Three more students have entered on pastoral work, and are working in most happy concord with their people and their European brethren. To render the preparation of the student for the ministry still more efficient, it has been resolved by the Calabar Committee

that a year, the last of their course, shall be spent with some pastor, that assisting him in his work, the future minister may learn under a practised eye the duties which, when a pastor, will devolve upon him, and the best methods of ruling in a Scriptural manner the church of God over which he may be chosen to act as an overseer. The highly esteemed President, the Rev. D. J. East, has continued to visit during the vacation the native brethren settled over the churches, with the best results. The fraternal intercourse thus enjoyed has been found to contribute to the happiness of the pastoral relation subsisting between the former students of Calabar and the flocks they serve, to aid them in their work by timely counsel and encouragement, and to direct the attention of the people of their charge to duties which otherwise might escape their attention. In the decease of Mr. Alexander Gunning, the normal school department of the Institution has lost a very efficient teacher. The Committee deeply regret his loss. They are now engaged in the inquiry for a suitable gentleman to fill his place, so early and so sadly rendered vacant.

With their Report, the Secretary of the Jamaica Baptist Union has forwarded a series of resolutions embodying the plan of the Union for the observance of the Jubilee of the Mission in the island of Jamaica, which will occur in the year 1864. They propose a series of special thanksgiving services in February, 1864, the date of the arrival in Jamaica of the Society's first missionary, the Rev. J. Rowe. They also propose the formation of a Jubilee Fund to be devoted to the repair and improvement of the mission premises; to the promotion of education; the consolidation and extension of the kingdom of God in the island itself; and to the enlargement of the Society's African Mission. It will be for the consideration of the Committee how far and in what manner, the churches in this country should be invited to unite with our brethren and their flocks in Jamaica in the observance of an event which so emphatically recalls the primary application of the term Jubilee. For with a great salvation has God wrought deliverance for the bondsmen of the Isles of the West; to them literally has been preached the acceptable year of the Lord.

#### FRANCE.

The mission in Brittany continues to be one of much interest. The vacancy occasioned by the acceptance, by the Rev. A. W. Monod, of a missionary invitation from the south of France, has been most efficiently filled by the Rev. V. Bouhon, who entered on his work in the month of July last, with his health and that of Mrs. Bouhon, so seriously imperilled during their residence in Hayti, entirely restored. While Mr. Jenkins has devoted his entire time to evangelistic labours in the Breton tongue, Mr. Bouhon has introduced in Morlaix, and some other places, very acceptable services in French. The colportage of Scriptures and religious tracts has been as usual carried on, and though many evil reports and superstitious prejudices have to be overcome, the leaven of the Gospel is gradually affecting the mass of the population. A curious illustration of this was seen in Morlaix during last year, when the redeemerist monks were literally chased from the town by a popular explosion of dislike and anger. The large friar's school of the town is also in great disgrace from the discovery of gross immorality among the friars. An excellent lay college has therefore been opened by the authorities for the education of the young. The new chapel at Tremel has been ready for opening for some weeks, and only awaits the necessary authorization of the Minister of Worship. This, it is probable, will be withheld until the elections, now agitating all France, are over. "We must act prudently and patiently," says the missionary.

“ Many of my friends in my nation would be not a little surprised at the difficulties we have to deal with here. Religious liberty is a very different thing here, to what it is in England. To establish worship at Tremel will be quite an event.” The Breton New Testament, under the editorial care of Mr. Jenkins, is in the Press for the third time. By the liberality of the British and Foreign Bible Society, two editions will be printed in two sizes of 3000 copies each. It is also probable that the Book of Psalms will be put to press before the close of the year. The entire Scripture distribution during the year amounts to about 480 copies: with the exception of six Bibles, all of the New Testament.

The Committee are happy to learn that the assistance rendered to our French brethren in Paris and elsewhere, deprived of support by the lamentable war in America, has been of the most essential service. The work in their hands is both encouraging and prosperous. The five churches embrace a membership of 328 persons, to whom forty-four have been added by baptism during the year; all, with one or two exceptions, rescued from the deadly errors and superstitions of Popery. The brethren, however, complain that insufficient and incommodious places of worship limit their usefulness and impede their progress.

#### AFRICA.

The unsettled state of the people on the river Cameroons, frequent interruptions from quarrels among the chiefs, with much sickness among the missionaries, have combined to hinder the progress of the evangelistic work in which they are engaged. Still, it has been steadily prosecuted, and nine persons have been rescued from barbarism and paganism, and brought within the fold of Christ. On several occasions the lives of the missionaries have been endangered, and in their endeavour to save a woman from slavery, and from a life worse than bondage, they were beset by raging adversaries, and placed in circumstances of the greatest peril. However, the Lord was their help and their shield, and the fierce passions of the people were allayed. Undeterred, the missionaries have visited many towns lying beyond the missionary station. Mr. Diboll has taken up his permanent abode at Acqua Town, and Mr. Peacock at Bimbia. The brief visit of Mr. Robert Smith to this country has so completely restored his health, that he returns immediately. Mr. Pinnock, at Victoria, and Mr. Fuller, at Cameroons, continue their devoted labours, visiting, as occasion serves, the tribes in their vicinity. The year has been marked by the completion, in the Dualla language, of the New Testament Scriptures, and the issue from the press of some portions of the Old Testament. The committee cannot but rejoice in the accomplishment by the Rev. A. Saker, of this long-desired work.

Thus have the Committee briefly sketched the present condition of the various mission-fields which their brethren, the missionaries of the Society, occupy. In all of them there are indications of Divine blessing; that their work is not in vain in the Lord. Everywhere the fig-tree displays its tender branches, puts forth its leaves, and seems to promise, to the eye of faith, that the “summer is nigh.” True, everywhere there is distress of nations, and great perplexity among the rulers of the earth; but the walls of Jerusalem have ever been built in troublous times. We do the bidding of One who rules the raging elements, “the stormy wind fulfilling His word.” The successes of the past, and the promise of the future, combine to assure us, “That in due season we shall reap abundantly, if we faint not.”



# THE MISSIONARY HERALD.

## THE ANNUAL MEETINGS.

The Meeting for special prayer, the Rev. Dr. Hoby presiding, was, as usual, very fully attended. The reminiscences of the past, touchingly alluded to by Dr. Hoby, imparted a tone of solemnity to the service. It was felt to be a fitting preparation for the meetings that were to follow.

As announced in the Programme of Services, a sermon was delivered in the Welsh language, by the Rev. Hugh W. Jones, of Carmarthen, on the evening of the following day, at Salter's Hall Chapel. The attendance was not large. The Welsh Baptists in London are not numerous, and the fact of the service seems not to have been known among other bodies.

At the General Meeting of the members and subscribers, the usual business was transacted. Some discussion arose on the motion, of which notice was given last year by the Rev. J. H. Millard, for an increase in the number of members of committee, which was carried. The following is now the rule in the Constitution of the Society relating to the committee :—

“That the affairs of the Society shall be conducted by a Committee of forty-eight persons, one half of whom shall not be residents within twelve miles of St. Paul's ; the Committee to meet monthly, or oftener, in London, on a fixed day, for the despatch of business ; seven members to be deemed a quorum ; the Committee to be empowered to fill up vacancies.”

At a subsequent period of the meeting the following resolution was also adopted :—

“That it be an instruction to the Committee to consider the practicability of effecting a more thorough representation of the denomination in the choice of the Committee, and to report their recommendations to the next General Meeting.”

This subject will therefore have the attention of the Committee during the ensuing year.

The election of the Treasurer and Secretaries was then proceeded with, the same gentlemen being elected as before. The following gentlemen were elected to serve on the Committee for the ensuing year :—

Aldis, Rev. J. Reading.  
Birrell, Rev. C. M., Liverpool.  
Burt, Rev. J. B., Beaulieu.  
Bloomfield, Rev. J., London.  
Brown, Rev. H. S., Liverpool.  
Brown, Rev. J. J., Birmingham.  
Brown, Rev. J. T., Northampton.  
Burchell, Rev. W. F., Blackpool.  
Chown, Rev. J. P., Bradford.  
Dowson, Rev. H., Bradford.  
Edmonstone, G. Esq., Torquay.  
Edwards, Rev. E., Charl.  
Evans, Rev. B., D.D., Scarborough.  
Foster, Michael, Esq., Huntingdon.

Goodall, A. B. Esq., Hackney.  
Gotch, Rev. F. W., LL.D., Bristol.  
Green, Rev. S. G., B.A., Bradford.  
Haycroft, Rev. N., M.A., Bristol.  
Heaton, W. Esq., London.  
Hobson, Rev. J., London.  
Jones, Rev. D., Folkestone.  
Katterns, Rev. D., Hackney.  
Landels, Rev. W., London.  
Leechman, Rev. J., LL.D., Hammersmith.  
Lewis, Rev. W. G., jun., London.  
Maclaren, Rev. A., B.A., Manchester.  
Makepeace, Rev. J., Luton.  
Manning, Rev. S. London.

Martin, Rev. J., B.A., Nottingham.  
 Middleditch, Rev. C. J., London.  
 Millard, Rev. J. H., B.A., London.  
 Mursell, Rev. J. P., Leicester.  
 Newman, Rev. T. F., Shortwood.  
 Page, Rev. T. C., Plymouth.  
 Patterson, Rev. J., D.D., Glasgow.  
 Pattison, S. R. Esq., London.  
 Prichard, Rev. J., D.D., Llangollen.  
 Robinson, Rev. W., Cambridge.

Smith, W. L. Esq., St. Albans.  
 Stanford, Rev. C., Camberwell.  
 Stock, Rev. J., Devonport.  
 Templeton, J. Esq., F.R.G.S., London.  
 Thomas, Rev. T., D.D., Pontypool.  
 Tresidder, J. E. Esq., London.  
 Tucker, Rev. F., B.A., London.  
 Vince, Rev. C., Birmingham.  
 Webb, Rev. J., Ipswich.  
 Wheeler, Rev. T. A., Norwich.

To the list of honorary members was added the name of our esteemed friend W. H. Watson, Esq.

The Annual Morning Sermon was preached by the Rev. Jonathan Watson, of Edinburgh, from 2 Samuel, chap. xxiii. ver. 1—7, on the last words of David. He very forcibly urged the duty of the Church giving the best of our sons and daughters to the work of the Lord. The discourse of the Rev. Wm. Brock, at the Metropolitan Tabernacle, in the evening of the same day, was founded on the Apostle's direction to Titus, chap. i, ver. 5. The value of a Native Ministry in Heathen Lands was the subject, its advantages over a purely European one, and the duty of Missionaries to foster and establish it. At the close the preacher very powerfully called upon his hearers to carry on the work which our fathers have left in our charge.

The Public Meeting on the 30th April, was held under the presidency of Joseph Tritton, Esq. Dr. Patterson, of Glasgow, opened the meeting with prayer. The speakers were the Chairman, the Rev. Jno. Sale, of Calcutta, the Rev. R. W. Dale, of Birmingham, the Rev. J. H. Millard, of London, and the Rev. J. Makepeace, of Luton. From the full report in "*The Freeman*" we take the following extracts:—

#### THE PRESENCE OF GOD WITH US.

It is an encouraging thought that the command upon which we rest our obligation to evangelise the world, and a direct assurance of the Divine presence even unto the end, are inseparably connected. What God has joined together, we may not and would not put asunder. During the threescore and ten years that have rolled on since its formation, this society has grown, matured and prospered, extending its borders on the right hand and the left, multiplying its friends at home and its converts abroad. The little one has become great, and the small one a strong nation; but we must ascribe it all, as we have already done in the prayer we have offered, to the vitality of that indwelling Presence amongst us in whose favour is life, and whose loving-kindness is better than life. If the present has its trials and difficulties, and through the mists of the future some dark forms seem to present themselves—shall we say in the shape perhaps of future national depression affecting our resources? or what to my mind is worse even than that, the deadening, disheartening influence of some other Gospel than that which we

have received, and tending rather to drive us to the secret places to weep than to the waste places to work?—we must ever seek the Divine presence. God is our refuge and our strength, the Lord of hosts is with us, the God of Jacob is our refuge—beneath our feet an unflinching rock, and above our heads an unsetting sun.

*Joseph Tritton, Esq.*

#### OUR WORK.

It is necessary that we should not swerve from those simple yet comprehensive means which God has owned and is owning still to the diffusion of His truth. We are not ashamed of the Gospel of Christ—let us not be ashamed of the methods of Christ. The sending forth of chosen men among the Gentiles to preach the unsearchable riches of Christ—the encouragement of converted and competent native agency to bear His blessed Gospel to kindred hearts and homes—the translation of God's most Holy Word—which may He preserve to us in all its integrity of Divine inspiration and all its fullness of eternal truth!—into the native tongues—the further instruction of the youth, childhood, and infancy of the

heathen in the principles of righteousness and the practice of the highest virtue—to those points let us endeavour as far as possible to direct our unceasing efforts. Motives from on high urge us, and voices from afar arouse us. There is a voice upon the waters louder than the sounding sea, saying, 'Zion, wake thy sons and daughters,—Heaven and earth are in the plea.'

*Joseph Tritton, Esq.*

#### POSITION OF THE SOCIETY.

I think, when you hear an abstract of the Report read, you will agree with me that, considering all things, we have reason to be grateful to God for the position of the society at this time. At the close of a year so eventful—and may we hope in some respects so exceptional?—it would not have been surprising if the vessel had stranded on the barren shore of a disastrous deficit. Happily, though she has touched the ground, a little kindly help will float her again. It is not such a case as that of the doomed and unhappy vessel of which we have all so recently read, which, making for one of the harbours in a distant land, took the bar to its own destruction, and amidst the raging of the elements, and the farewell cheers of her gallant crew, broke up for ever. Thank God, ours is but a mere touch, and one from which I hope we shall to-day set the vessel free. Our trust is in God, but I venture to believe that that stream of sacred benevolence which has rained its healthful influences on a mass of physical suffering and sorrow—physical suffering and sorrow so nobly borne—will not fail us here. Rather would I believe that, stirred by the breath of the Infinite Spirit, it will maintain, even extend, its tide of consecrated treasure for the higher and more spiritual objects, and prove itself to be one of the branches of that divine river, the streams of which make glad the city of our God.

*Joseph Tritton, Esq.*

#### A CHRISTIAN LITERATURE FOR INDIA.

We are especially called upon to give God thanks for the growth of a Christian literature in India. You know how deeply that was needed, and how important it is that that literature should still grow. Literature of all kinds is growing there. Mr. Long, of the Church Missionary Society, whose zeal in matters of this kind has unhappily, on one occasion, brought him into some difficulties, in the midst of which he had the sympathy of all his Christian brethren—whatever they

might have thought of the prudence of the particular step—showed before the Indigo Commission that there were 8,000 works in the vernacular published in 1826, 300,000 in 1853, and 600,000 in 1857. This growth of literature shows that there is a waking up of the mind of India which is not to be repressed. The leaders of thought in England are conscious that a Christian literature of the best kind should keep pace with the growth of literature, and should repress and purify that literature which, if it is not actually impure, tends in that direction; and is it not equally necessary in India? We have these noble translations of the Word of God; the best of all holy and truly beneficial literature; and of the New Testament, the germinator of all that is excellent in the literature of all times and all countries. Besides that, we have a glorious treasury of tracts, both at the depository of the Tract Society, and at the Baptist Mission Press. These we scatter broadcast over the country. We have learnt to know, as you are learning to know here, that a tract, though speaking of religion, need not be dull—that though speaking of piety it need not be sad—and that, though dealing with such gloomy things as sin and death, it may yet contain brightness of thought. I remember once, when distributing tracts in an interior district of India, meeting with a sharp peasant, who said, "Your tracts contain good words, good teaching; but there is no *rosh* in them." *Rosh* means juice, and therefore he was just saying it was dry. We are now putting some *rosh* into them, and that arises from many of the best native Christians being engaged in writing these tracts.

*Rev. John Sale.*

#### THE MISSIONARY'S WIFE.

The wife is said to be the better half in England—they are more than the better half in India—more than that with us at home, and still more in the villages amongst the poor women, and in the houses of the richer men in Calcutta, where they may often, if they are disposed, do much for the cause of God in ordinary intercourse. If you had been struck down with fever, and if the doctor was engaged in hunting wild boars and tigers, and could not be found, you would have found the preciousness of a wife, and admired the heroic spirit with which she bore up, with no Europeans near but the few passing travellers who called and gave her absurd and contradictory advice how to treat the disease.

*Rev. John Sale.*

## NEED OF FEMALE EDUCATION.

Another cheering sign is the desire which is manifested among the young men for the education of the women, thus ennobling them to some extent with their own views and feelings. To illustrate this, I will read some interesting verses by a lady who lived long at Serampore :—

“ The light of science is to her unknown,  
She smokes her hookah, and she chews her pawn ;  
No book, no pen, e'en music's self is mute,  
She lacks the knowledge how to touch the lute !  
Behold her now, low-seated on the ground,  
Her languid words addressed to slaves around ;  
Can they do ought to cheer her dreary day,  
Whilst beads she threads to while the time away ?  
How can these captive maidens light impart  
With minds untutored, ignorant, and dark ?  
No ray of light can ever pierce such gloom,  
Body and mind within a living tomb ;  
Nor can she aim at woman's high best,est,  
To train her child in all that's good and blest :  
In her no stores of knowledge can they find,  
No power hath she to mould the infant mind,  
Her passions uncontrolled, impure her heart,  
Quick to resent, and wound with anger's smart ;  
Sad model she for childhood's asking gaze.  
Alas ! no Missionary's foot ere falls  
Within the precincts of Zenana walls ;  
There, he can never take the Gospel plan,  
They may not look upon the face of man.  
Are all excluded from this prison ground ?  
No.—Woman's mission here is clearly found ;  
No rough repulse her gentle steps arrest,  
Her loving work is known, enjoyed, and blest.”

Here, then, is an independent witness—  
not a missionary or a missionary's wife—  
who, from her own knowledge, testifies to  
you at once the deep necessity for instruction  
and to the best instrumentality for  
carrying that instruction to their homes.

*Rev. John Sale.*

## NEED OF SOCIAL REFORM.

To the great masses of the poor is the Gospel preached, and to the poor the Gospel is consolation under their oppressions, and the sure means by which that oppression is to be broken down. The need of all this I must not pause here to illustrate. There we see them in their state of dependence upon the Zemindars, almost reduced to serfdom. We want to establish in Bengal a home something like what we have in England, when we boastingly say an Englishman's house is his castle. We want to have that home secured from the intrusion either of the officers of Government or the agents of the Zemindars, without some just cause is shown in a court of justice. We require that a man should have freedom to labour in what way he pleases, and to have a fair day's wages for that fair day's labour which he gives. We require that a man should be at liberty to cultivate his ground, to reap his crop, and keep it.

It seems simple enough, and yet there is tremendous difficulty in achieving that result. Oppression, on the one hand, and failure of justice on the other—the want of any efficient system of police and of any tolerable roads or means of communication—make it almost impossible for a man to cultivate his ground in peace, to take his crop to market when he has grown it, or to establish himself in any kind of freedom at home. You will readily perceive how greatly such a state of things must interfere with the progress of Christianity, and yet how deep is the need for Christian principle to moderate the tone of the oppressor, and to give strength and courage to the oppressed, as well as hope in that God who has said He will break the arm of the oppressor, and that he will deal mercifully with the captive.

*Rev. John Sale.*

## THE TRANSLATIONS OF THE SOCIETY.

The very emphatic recognition of the importance of multiplying able and faithful translations of the Holy Scriptures which the resolution contains, appears to me to be in the strictest harmony with the course which this society has pursued from the very commencement of its history. From the very first you have been conspicuous for the earnestness with which you have prosecuted those literary labours which are an indispensable part of our modern missionary agency. You have always had a wonderful faith in the printing-press. Your very first missionaries—one of whom, by the way, was a professional printer—as soon as they got to the land that they were sent to evangelise, saw very clearly that it was one of the first and most urgent duties to renew that great miracle that God worked out on the day of Pentecost, and so to enable the apostles and evangelists to tell unto the people of India, in their own tongue, the wonderful works of God. And ever since 1801, when Dr. Carey first published his translation of the New Testament into Bengali, you have most faithfully and diligently followed his great and authoritative maxim. Other societies have joined you in this great work, and according to a recent report of the British and Foreign Bible Society, it appears that there are translations of the Holy Bible, or of the New Testament, or of certain parts of Holy Scripture, in between thirty and forty of the various languages and dialects of India.

*Rev. R. W. Dale.*

## THE FUTURE OF THE BIBLE.

And besides accomplishing a great service on behalf of the people for whose especial benefit these translations have been made, it appears to me that they are destined to effect by-and-by new disclosures of the unsearchable riches of Divine revelation. The Bible having been brought into contact in India, and elsewhere, with races of men having a different history to our own, different intellectual attributes, and different moral and spiritual necessities, I cannot but anticipate that, as these people come to deal with God's revelation of His Word, there will be discovered in this book new wisdom, new and hitherto slumbering energies, new and hitherto undreamt-of glories. It is not from the labours of scholars and of critics that God's word receives its best and most precious illustrations, but rather from the life of man. The sorrows through which we are passing, our disappointments, our failures, our endeavours to do well, and the blessed triumph with which God sometimes crowns them,—all our external and internal life,—constitute a kind of instrument by means of which we arrive at the truest and wisest interpretation of God's Word. It appears to me there are passages in St. Paul's epistles which can never be understood by a man who has not been bowed down at some time or other under the tremendous pressure of great spiritual responsibility. Again, all of us have read many a time that marvellous passage, "Like as a father pitieth his children, so the Lord pitieth them who fear him." But if we have ever had to attend on the sick-bed of a darling child through a long and weary night, and heard the moanings of pain from those lips which used to discourse music so sweet, I think we have come to understand that there is a depth of meaning in that passage which we never suspected before. And just as those parts of the Bible which deal with the experimental aspects of human nature can only be elucidated by human experience, so I take it that those parts of God's word which are more directly intended to teach and to elucidate theological truth, can only be fully interpreted, and receive their ultimate development, when they have been brought into close and living contact with human intellect under every variety of form, and subjected to every variety of discipline. I suppose that but for the accumulated corruptions of the Church of Rome in the sixteenth century we should never have come to understand

all the meaning of Paul's Epistles to the Romans and Galatians; and but for those great falsehoods that Luther had to struggle against and overcome, St. Paul's theology would never have been so deeply meditated upon, or so fully comprehended; and so I believe there are parts of the writings of St. John that will never be understood aright by the church until some great and powerful spiritual community has to meet with, and to confront, a form of philosophy and theology similar to that ancient system of error which those writings were especially intended to overthrow. And hence I rejoice when I see God's Word taken into new regions of human thought.

*Rev. R. W. Dale.*

## GREATER GENEROSITY REQUIRED.

We ought to give with larger generosity. We ought to pray with intenser fervour. We ought to call out the very flower and chivalry of our Christian youth to engage personally in this illustrious service. If I might be permitted, though belonging to another denomination of the Christian Church, to utter my thought, I cannot help saying that I do not believe that the present revenue of your society adequately represents what the churches of the Baptist order might do for this great cause. I cannot see why the £14,000 a-year that you receive in regular contributions for general purposes might not be multiplied very easily three-fold; and let me say that this is not to be done, as I take it, by speeches, no matter how eloquent, in this hall; nor by sermons, no matter how impressively delivered, elsewhere. I suppose that there are many lay gentlemen in this hall this morning representing Baptist churches scattered all over the kingdom; and let me say to them that the work after all lies mainly in their hands. Do you, lay gentlemen, determine that the local organisations connected with the society shall be worked more vigorously and more regularly than ever—that missionary sermons shall be preached, and missionary collections shall be made with relentless punctuality and regularity, no matter in the midst of what local demand. And remember that the most emphatic appeal for money consists in a generous and high-minded example of giving; and a generous giver in every church does a vast deal towards making the whole church generous. If every lay gentleman in this hall determined to double his own contribution towards this society, the effect of that

simple act would be far greater upon the liberality of all your churches than any appeals from secretaries or from pulpit orators made from one year's end to the other.

*Rev. R. W. Dale.*

#### THE LANCASHIRE DISTRESS.

So far as the decrease in the society's income was caused by the Lancashire distress, I cannot say that we have great reason to deplore it. About £1,000, or scarcely that, is the amount of diminution in the society's income to be ascribed to that cause; and the Lancashire distress, like most of the visitations of our Heavenly Father in His providence, will, I doubt not, prove the parent of great and multiplied blessings. Has it not given birth to a spirit of philanthropy of a more mighty and sovereign power than was ever heard of before? Has it not awakened emotions of pity, of charity, and of brotherly love, which it was well worth any trial, and any amount of suffering, to have created in the heart of this nation? If the Baptist churches have failed, during the past year, to give so much by a thousand pounds to the Missionary Society, it is so far a cause of regret; but they have contributed six times that amount—nay, I think I shall not exaggerate if I say ten times that amount—to the alleviation of the distress of our suffering brethren in the North. And the fountains of Christian benevolence which have thus been opened will assuredly not be sealed again. We have learnt how much more blessed it is to give than to receive; and when the unhappy occasion for this charity shall have passed away, our gifts will continue to flow as liberally as before, although in other channels; and the Missionary Society, which for the time has suffered loss, will rejoice in a greatly augmented revenue.

*Rev. J. H. Millard.*

#### GOD HAS LED US.

Is not the hand of God wonderfully manifested in the first direction of this society as to the field it should occupy? It was not to India that our missionaries turned their steps in the first instance. They had thought of the South Sea Islands; but God led them in His providence to Indian soil; and led them, as I think, without their own knowledge, up to the very fortress and stronghold of Asiatic superstition, into the very heart of the Eastern world, the Italy of Asia, the asylum of Asiatic art, the home of

Asiatic ingenious manufactures, the birth-place and cradle of Asiatic philosophy and religion—that was the spot to which God directed the feet of our fathers in order that they might be the instrument in His hand to shake the power of heathenism in its strongest hold. And we have not laboured there without success. The handful of corn scattered on the top of the mountain has already brought forth a harvest. As you have heard, there are no fewer than 30,000 converts to be found in India alone; while in Jamaica still more cheering results have been witnessed, for 23,000 converts are there to be found in connection with the Baptist churches alone.

*Rev. J. H. Millard.*

#### WHO WILL CARRY ON THE WORK?

Carey did not abandon it; Marshman did not abandon it; the brave men who had taken up their position under the walls of the enemy felt they were to conquer or to die, and in the arms of victory many of them have fallen. Shall there not be a band of successors to follow in their steps? Are there not heroic and ardent hearts amongst the young men of England at the present day? Are there not those who emulate the spirit of our forefathers, those who may be said to have inhaled the spirit of our fathers departed—the spirit of a Carey, a Marshman, a Martyn, a Brainerd? Is their spirit quenched within us, their degenerate descendants? God forbid: let the youths of England devote themselves to this missionary work—let them come up to the help of the Lord against the mighty. And the Lord himself is preparing the way. Do we not see on all hands how He is opening pathways, if we are but prepared to take possession of the land? He is breaking up the fallow ground on every side; it is for us to go and scatter in the seed, which we have hitherto scattered with too sparing a hand. What mean these convulsions of the nations on every side? What mean these changes of dynasty—these shrieks from Poland—the moans of Russia—the groans that come across the Atlantic? What do these things mean. That God himself, with His own hand, is shaking the nations, preparing a highway for the triumphal chariot of His Son!

“Kings shall fall down before him;  
And gold and incense bring;  
All nations shall adore him;  
His praise all people sing.  
For he shall have dominion  
O'er river, sea, and shore;  
‘Far as the eagle’s pinion  
Or dove’s light wing can soar.”

*Rev. J. H. Millard.*

## ENGLISH EDUCATION IN INDIA.

Of course, many of you know that in presidential cities and great provincial towns, education is conveyed to the native mainly through the medium of the English language, which there is such a constant desire to acquire, and the study of which is pursued so eagerly, that it is becoming quite naturalised among the higher and upper classes of the people; and the demand for English books is proportionably great. From a comparative statement of sales of works within a period of four years, it appears that there were issued from certain depositories, in the Arabic tongue, 110 works, in Sanscrit there were 620, whilst the demand for English books in the same period amounted to 72,205 volumes. If you inspect the rolls of certain colleges, of which particulars are given, the same proportions will appear with reference to the studies of the pupils. There are 299 boys studying Sanscrit, 554 studying Arabic and Persian, while there are 4,241 seeking to attain proficiency in the English language. Then, besides these Government and missionary institutions, there are schools carried on by educated and enlightened natives, and these institutions are fashioned precisely on the model of the great missionary establishments in Calcutta and Madras; and it is very gratifying, not to say amusing, to stumble upon these schools, and see the boys deep in their studies, in the court-yard of some obscure house, or in the narrow, sequestered gully—all eagerly diving into the mysteries of that tongue on the acquirement of which so much of their after-life will depend.

*Rev. J. Makepeace.*

## GOVERNMENT EDUCATION IN INDIA.

There is the system patronised by Government, whose characteristic is that it confers education without religion, treating man as altogether a creature of time, or a piece of intellectual mechanism. It discards the Bible from its schools, so that, whilst those institutions afford the amplest means for the highest mental culture, yet, in respect of all moral influence, they present a dreary void—a blank, cheerless vacuity. The objections which the Government raise against the introduction of the Sacred Book into the seminaries, serve merely to show the groundlessness of its fears, and the undignified attitude it has been compelled to assume. In the first place, the serious apprehension is entertained by Govern-

ment that if it introduced the Bible as a class-book at the schools, parents would not send their children, and Government would be deprived of the opportunity of imparting the treasures of even secular knowledge! How baseless was the fear—how startling the assertion—is shown by the following remarkable statement of fact. A missionary institution was opened in Calcutta, and in little less than two hours 520 applications were registered, while during the following week the numbers on the list were 1,500. At Allahabad, the missionary institution occupies the place of one abandoned by Government, and although the Bible is now taught there, it contains double the number of pupils who used to attend when the sacred volume was excluded. At Azimghur there is similar success, and the natives have sent in applications for similar institutions to be founded in other parts of the district. At Bansberia there was a school opened in connexion with a native association, where similar evidences of the popularity of Scriptural instruction are observed. At Mysore the Rajah had contributed largely for the establishment of a school, to be called the Rajah's Free School, and fashioned after the model of the great missionary institutions at Madras; and at the examination which took place in the palace, in the presence of a large number of native gentry, the boys commenced not by giving answers in history or chronology, or any of the sciences, but by reading a portion of the New Testament in English, and translating it. What will you think when I tell you of the statement sent home, that when the Rajah's school came under the control of Government, Government excluded the Bible, which hitherto the Rajah had allowed to be taught? Anomalies are not rare, but certainly a greater anomaly can scarcely be found than this, that a native prince in his own school shall have the Scriptures taught, and yet so soon as the school comes under the supervision of the English Government, the Bible, forsooth, is excluded!

*Rev. J. Makepeace.*

## GOVERNMENT NEUTRALITY.

Then the second objection urged by the Government in defence of its policy with regard to the exclusion of the Bible, is that it is pledged on all religious matters to strict neutrality and non-interference. I say upon this matter our Government is charged with great and glaring inconsistency, for should not the principle of non-interference and strict neutrality be

preserved somewhat on this basis, that if there is to be a comparative abnegation of the true religion, there must be no authoritative recognition of the false? If that were the mode of carrying out the principle, there would be no Shasters or Korans where there are no Bibles; but the Shasters and the Korans are made class-books, while the Bible is not allowed a place in the schools. This one-sided recognition of a principle is of a piece with the conduct of a Government who, while professing to stand aloof impartially between two belligerents, supplies to the one all those vast stores necessary for the prosecution of its war, which it peremptorily denies to the other.

*Rev. J. Makepeace.*

#### INFIDELITY THE EFFECT OF GOVERNMENT EDUCATION.

Having battered to pieces the stronghold of their ancient faith, it turns out the wretched inmates, all shelterless and forlorn, on the bleak, barren mountains of downright atheism. This is the natural and necessary consequence of the Governmental system of training—to rear a race of highly cultivated infidels, a generation of accomplished sceptics. Young men trained in this institution lose all respect for their traditional creed, but acquire no respect for any other, and they are let loose upon society without having placed in their hands any sure guide of conscience. Their education is deficient in its most useful branch. There has been no moral training, and therefore the pupils have no moral influence to control the movements, or preserve the equilibrium of the mind. Let me just say, then, with regard to this matter—I will not stop to illustrate the point, for time will not allow—that, in the first place, the young men trained in these Government institutions are among the most embittered opponents of the Gospel, and, in the second place, that they are among the most disloyal and disaffected of the whole community. By imparting this unsanctified instruction within its walls, the Government has been nestling and nurturing a brood of vipers in its bosom; showing how little we can expect any allegiance to man from a system of tuition from which all thought of allegiance to God is systematically excluded.

*Rev. J. Makepeace.*

#### MISSIONARY SCHOOLS.

Through these institutions we reach and indoctrinate multitudes of native youth with Christian truth, who would other-

wise be wholly inaccessible to missionary effort. We get at the higher and the middle classes of the people, subduing hostilities, removing prejudices, and creating respect for Christianity far and wide. A mighty work of preparation is going on in India, for the final triumph of the Gospel. India is growing ready for her change, and our schools are wonderfully helping on this final triumph. Out of these schools there have gone forth thousands, and tens of thousand, of native youth, who have a most thorough acquaintance with the plan of salvation, who have been well indoctrinated into the principles and precepts of our holy religion, and who constitute a prepared people for the outpouring of the Spirit from on high. If that Spirit was to descend to-day or to-morrow, there would be thousands of ready-made intelligent Christians who, having life in themselves, would be capable, from their previous high mental culture, to go forth as your most intelligent ambassadors of the cross. Once more, these institutions furnish examples of the noblest Christian heroism in those pupils who have been converted to the faith. Certainly, we have some of the most noble instances of moral courage in connection with those institutions, in pupils who have been determined to be on the Lord's side. On many occasions, when youth who have been trained in those institutions have abandoned the faith of their forefathers, and have determined to avow their attachment to Jesus, a hue and cry has been raised against them, and various streams of persecution have descended upon the hapless neophytes, compelling them to fly for shelter or protection to the abodes of the missionaries. Thither their friends and relatives have repaired, endeavouring to win them back by entreaty, or tear them away by force. If foiled in that attempt, scenes have ensued which almost beggar description, and which might well melt with pity, or rend with grief the most callous heart. Maddened into fury at the calm protestations of their children against the soul-destroying errors of heathenism, they have turned savagely towards them, and with a brow darkening with indignation, and eyes flashing with the fierce glow of fanaticism, and lips quivering with implacable rage, they have poured forth upon them a volley of appalling execration, exhausting in their attack the whole vocabulary of curses, invectives, and threats. In the whole range of the English language, I know of nothing com-



parable to those imprecations, except it be the wild wail of the frantic Eve against the fratricide Cain, in those sublimely impassioned sentences—"May all the curses of life be on him, and his agonies drive him forth o'er the wilderness. May snakes spring up in his path; earth's fruits be ashes in his mouth; the leaves on which he lays his head to sleep be strewed with scorpions! May the cool rivers turn to blood as he stoops down to stain them with his raging lips! May every element shun or change to him! May he live in agonies! May the grass

wither from his feet, the woods deny him shelter, the earth a home, the dust a grave, and heaven his God!" And if after this exhaustive attack our pupils remain unmoved, recourse is had to the courts of law; but there, too, they have signally triumphed. Sir, our churches in England ought to be proud to mention the names of these pupils, for they stand high up upon the list of the holy martyrs of the church, and of those who through much tribulation have entered into the kingdom.

*Rev. J. Makepeace.*

### HOME PROCEEDINGS.

Numerous and important meetings have been held during the past month. Our excellent missionaries the Rev. J. Sale has visited Taunton, Wellington, Bridgwater, Crewkerne, Yeovil, Lyme, Chard, Montacute, Welliton and Watchet, in Somerset and Wilts; and the Rev. George Pearce has been the deputation to the North Northamptonshire Auxiliary, including Kettering, Clipstone, Thrapstone, &c., as well as Amersham, and places adjacent. The Rev. J. Sale has also paid a visit to Amersham Hall Grammar School, Caversham, near Reading, at the request of E. West, Esq., formerly of Amersham, the young gentlemen in his establishment having continued to manifest a deep interest in missions. The Rev. J. Makepeace, with other friends of whose names we have received no report, have visited Birmingham and Bristol, at which latter place we learn the Rev. G. W. Lewis and W. Landels advocated the claims of the Society, and, we hear, with encouraging results. In respect to the former, our esteemed Treasurer writes:—"The meetings at Birmingham were excellent. What the result may be financially remains to be seen. *My own impressions are, strongly, that unless we organize all these Auxiliaries, so as in some way to keep the thing constantly moving, and not to leave it merely to the effect of our annual meetings, we shall not be able to realize all we desire.*" We have put these few latter weighty words in italics in order to draw attention to them, for we are more than ever convinced that they indicate *the* way to augment the Society's income. And we are sure that the moral result would be good; for such thorough organization and effort, by exciting attention to this great object and end, will call forth more believing and continuous prayer.

In regard to the Bristol meetings, an event occurred the day after they closed, which will be heard with deep regret by all who knew the gentleman to whom the following extract from a letter, dated Bristol, May 21, refers:—"I am sure you will be grieved to hear of the sudden decease of our dear friend Mr. R. N. Leonard. The solemn event took place at half-past 12 o'clock to-day.

He had been in better health and spirits for the last few days than he had been for some time, attended several services of the Auxiliary here this week, and *last night* was on the platform at King-street Chapel. This morning whilst taking his breakfast, he suddenly fell back, was seized with convulsions, and died in about three hours. It is remarkable that he should have been present here at the formation of the Auxiliary in 1819, and from that time took the most lively interest in its success, and that the last public act of his life should have been his cooperation at its annual meeting, only a few hours before his departure."

Mainly instrumental in introducing the Rev. Thomas Winter to Bristol, whose death also took place recently, and by which event the society has long one of its warmest and most zealous and consistent advocate and supporter he has soon

followed his pastor and friend to the abode of the blessed. As another observes, when writing on the same subject:—"In the case of one prepared as we trust he was, such a transition at 75 years of age, does not seem to be deprecated." Mr. Leonard, we believe, had the unspeakable happiness of seeing for years prior to his decease, *all* his sons and daughters, and their wives and husbands, members of Christian churches. Such a fact is as delightful as it is remarkable.

At the meeting May 5, the Committee considered a letter from the Rev. J. Kobner, who has been in England for some time, collecting funds towards the erection of a chapel in his station in Germany, presenting the case of the Baptist Churches in that country as one of the utmost need, owing to the failure of supplies from America, on which the following resolution was passed:—

"That as an expression of esteem to the brethren in Germany, and of sympathy with them in their present time of need, a grant of £100 be made to the German Baptist Mission; the Committee regret that the state of the Society's finances prevents them from making a larger grant." We are sure that our friends generally throughout the country will approve of this step, and we hope the brethren in Germany will be encouraged in their time of trial and difficulty. We hear from the Rev. J. Oncken that this grant will help the mission over difficulties which they feared would prove insurmountable. They also hope to see some English brethren at their triennial conference at Hamburg in July.

THE PROPOSED SCHOOL IN CALCUTTA.

Mr. and Mrs. Sale have visited Birmingham and Liverpool during last month and at each of these places much interest was excited in regard to the work to which Mrs. Sale is devoting herself. A numerous party of ladies in each of these towns, have formed themselves into a Committee to obtain funds for the establishment of a girl's school in Calcutta, of which notice was given in our April number.

On the 22nd, by invitation of Lady Peto, a numerous meeting of ladies was convened at 12 Palace Gardens, Kensington, which Mrs. Sale addressed on the work in which she is engaged, and also in regard to the proposed school for the children of Hindoo gentlemen. Subscriptions and donations were handed in, and many ladies engaged to collect for the school among their friends. It is earnestly hoped that such efforts may be multiplied throughout the country. For some years there will be a considerable outlay, until the school be fairly established. Collecting papers and copies of the circular may be had or application at the mission house.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, 1863, to March 31st, 1863.

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

ANNUAL SUBSCRIPTIONS.			£ s. d.		£ s. d.				
	£	s. d.							
Alexander, J. W., Esq.	8	3 0	Heaton, W., Esq.	4	4 0	Iota	3	0 3	
Allen, J. S., Esq.	2	0 0	Irish, Mr. F.	0	10 6	Under 10s.	0	12 0	
B. B.	2	0 0	Middleditch, Rev. C. J.	1	1 0	For Rev. W. K. Rycroft's Chapels—			
Blackmore, Rev. S.	1	1 0	Phillips, Mr. J. R.	2	2 0	Bedfordshire.			
Bowser, W., Esq.	3	3 0	Do., Childrens' Box,			Bedford (by Rev. H. Killen)—			
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David, Mr. E.	0	10 6				Leach, Miss	0	10 0	
Gurney, Jos., Esq.	50	0 0				Stephens, Mr. E.	0	10 0	
			DONATIONS.				Risely, Colloc.	1	12 0
			Bible Translation Soc.,			Thurloigh, Collec.	1	0 0	
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£ s. d.		£ s. d.		£ s. d.	
Cambridgeshire.		Fisher, N., Esq.....	0 10 0	Do. by <i>F. M. M. A.</i>	
Cambridge—		Small sums.....	1 2 0	for <i>Mr. R. Smith</i> for	
"A Friend".....		Thrapstone—		education of <i>Mr.</i>	
Do. ....	1 0 0	Collection .....	2 15 0	<i>Johnson's N. P.'s Son</i> 5 0 0	
Do. ....	0 10 0	Wellingborough—		Marsh Gate Lane—	
Chater, Mrs. W. ....	0 10 0	Sharman, Ed., Esq. ....	0 10 0	Contribs. Sun. Sch. by	
Gotobed, H., Esq. ....	0 10 0	Under 10s. ....	0 15 0	<i>Y. M. M. A.</i> 0 18 0	
Johnson, W. H., Esq. ....	0 10 0			Metropolitan Tabernacle—	
Johnson, Mrs. E. ....	0 10 0			Contribs. for <i>Mrs. Allen's</i>	
Lilley, W. E., Esq. ....	1 0 0			Schools, <i>Ceylon</i> .... 45 0 0	
Lincolne, M. ....	1 0 0			Poplar, Cotton Street—	
Lincolne, H. N. ....	0 10 0			Contributions .....	
Nutter, J., Esq. ....	1 0 0			Regent's Park—	
Peto, Henry, Esq. ....	1 0 0			Contributions .....	
Watts, Mr. ....	0 10 0			Salter's Hall—	
Wetenhall, H. J., Esq. ....	0 10 0			Collection for <i>W. &amp; O.</i> 5 7 0	
Under 10s. ....	1 4 0			Contributions .....	
Chatteris—				12 13 0	
Coil at Zion Chap. ....	1 6 3			Shaftesbury Hall, Alders-	
Smith, James, Esq. ....	1 0 0			gate Street—	
Under 10s. ....	0 5 0			Sunday School .... 16 3 0	
Cottenham—				Shouldham Street—	
Ivatt, Mr. W. ....	0 10 0			Contributions .....	
Male, Mr. ....	0 10 0			Do., Sun. School .. 1 10 0	
Small sums .....	2 10 0				
Over—					
Collection .....	0 11 9			Spencer Place—	
Swasey—				Contribs. Sun. Sch. .. 6 8 10	
Collection .....	2 3 0			Do. for <i>N. P.</i> .....	
Willingham—				0 3 0	
Collec., 1st Church ..	1 16 3			6 11 10	
Do. 2nd do. ....	1 14 6			Less expenses .. 1 15 10	
Wisbeach—				4 18 0	
Dawbarn, R., Esq. ....	0 10 0			Tottenham—	
Wherry, R., Esq. ....	1 0 0			Contributions .....	
Under 10s. ....	0 19 0			30 15 9	
Hunts.				Westbourne Grova—	
Bluntisham—				Collection for <i>W. &amp; O.</i> 10 14 0	
Collection .....	1 14 5			Contributions .....	
Crofts, Rev. D. ....	1 0 0			Do. by <i>F. M. M. A.</i>	
Pentelow, Mr. ....	0 10 0			for <i>Mr. Saker's Afri-</i>	
Welford, Mr. J. ....	0 10 0			can Schools .....	
Under 10s. ....	0 19 6			34 1 3	
Bythorne—					
Collection .....	1 8 6			BEDFORDSHIRE.	
Caldecot—				Biggleswade—	
A Friend .....	0 10 0			Collection for <i>W. &amp; O.</i> 1 0 0	
Huntingdon—				Contributions .....	
Fitzgerald, J. P., Esq. ....	0 10 0			Do. for <i>N. P.</i> .....	
Foster, M., Esq. M. D. ....	0 10 0			0 10 0	
Phillips, Mr. J. R. ....	0 10 0			15 4 10	
Under 10s. ....	0 10 0			Less expenses .. 0 10 0	
Kimbolton—				14 14 10	
Baines, Mrs. ....	1 0 0			Blunham—	
Chettle, Mrs. ....	0 10 0			Collection for <i>W. &amp; O.</i> 0 3 0	
Gross, Mr. Wm. ....	0 10 0			Contributions .....	
St. Neots—				0 18 0	
A Friend .....	0 10 0			Cranfield, 2nd Baptist Ch.—	
Bedells, Mr. E. ....	0 10 0			Contributions .....	
Chapman, T., Esq. ....	0 10 0			0 8 3	
Jun. ....	0 10 0			Leighton Buzzard—	
Harris, Thos., Esq. ....	1 0 0			Contributions .....	
Maine, Mr. W. ....	0 10 0			Do. for Schools .... 8 10 0	
Paine, W., Esq. ....	0 10 0			28 12 6	
Under 10s. ....	2 0 0			Less expenses and	
Southoe—				<i>Heralds</i> .....	
Moorson, Rev. J. R. ....	1 0 0			28 9 5	
Under 10s. ....	0 5 0			Stevington—	
Northamptonshire.				Collection for <i>W. &amp; O.</i> 0 6 6	
Cilston—				Contributions .....	
Kirkman, Mr. W. ....	0 10 0			0 10 0	
Under 10s. ....	1 5 0				
Kettering—					
Goosey, Mrs. ....	0 10 0			BERKSHIRE.	
Hall, Miss .....	0 10 0			Blackwater—	
Hobson, J., Esq. ....	2 0 0			Contributions .....	
Rose, Mrs. ....	1 0 0			Do. Sun. School .. 1 8 0	
Under 10s. ....	3 7 6			Henley—	
Milton—				Contributions .....	
Dent, Mrs. ....	0 10 0			9 3 0	
				Newbury—	
				Contributions .....	
				36 6 6	

	£	s.	d.
Reading—			
Contributions .....	94	15	7
Do. for <i>China</i> .....	5	1	2
	99	16	9
Less exps. and amt. acknow. before ..	42	19	3
	56	17	6
Wokingham—			
Contributions....	52	8	8
Do. for <i>N. P.</i> .....	0	18	0
	53	6	8
Less expenses ..	1	2	0
	52	4	8

BUCKINGHAMSHIRE.

Amersham—			
Profits of Lecture by Mr. J. R. Phillips..	1	1	7
Chesham—			
Contributions .....	8	4	0
Profits of Lecture by Mr. J. R. Phillips..	1	3	6
Drayton Parslow—			
Contributions .....	1	0	0
Fenny Stratford—			
Collection for <i>W. &amp; O.</i>	0	7	3
Contribs. for <i>N. P.</i> ..	0	19	9
Great Marlow—			
Contributions .....	1	11	2
Profits of Lecture by Mr. J. R. Phillips.	0	10	0
High Wycombe—			
Contributions .....	22	0	10
Do. for <i>China</i> .....	1	10	0
Little Kingshill—			
Contributions .....	8	10	0
Less expenses ..	0	6	0
	8	4	0
Stoney Stratford—			
Contributions .....	5	18	8
Do. for <i>N. P.</i> .....	2	10	0
Waddesdon—			
Contribs. for <i>N.P.</i> ..	0	19	0
Weston Turville—			
Contributions .....	3	10	10

CAMBRIDGESHIRE.

Cambridge, St. Andrew's St.—			
Collection for <i>W. &amp; O.</i>	6	3	3
Contributions .....	163	8	11
Do. for <i>N. P.</i> .....	15	10	0
Do. for <i>Schs. at Barisal</i>	7	3	6
Do., Zion Chapel—			
Contributions .....	28	0	5
Do., Eden Chapel—			
Contributions .....	5	0	0
Caxton—			
Contributions .....	7	8	10
Chesterton—			
Sunday School.....	2	11	2
Cottenham—			
Contributions .....	25	14	7
Great Shelford—			
Collection for <i>W. &amp; O.</i>	0	12	6
Contributions .....	7	5	1
Do. for <i>China</i> .....	3	0	0
Harston—			
Contributions .....	2	4	0
Histon—			
Contributions .....	2	10	2
Do. for <i>N. P.</i> .....	1	6	6
Landbeach—			
Contributions .....	2	5	0

	£	s.	d.
Melbourne—			
Contributions.....	9	0	0
Swavesey—			
Collection for <i>W. &amp; O.</i>	0	15	0
Contributions .....	4	7	2
Do. for <i>N. P.</i> .....	0	13	0
Do. Sun. School ..	0	8	7
Waterbeach—			
Collection for <i>W. &amp; O.</i>	0	15	0
Contributions .....	3	2	5
Wilburton—			
Contributions .....	1	1	0
Willingham—			
Contributions .....	3	19	6
	304	12	1
Less expenses and amt. acknowledged before	219	15	8
	84	16	5

CHEESHIRE.

Birkenhead, Welsh Bap.—			
Contributions .....	11	2	7
Do. for <i>N. P.</i> .....	0	3	9

CORNWALL.

Falmouth—			
Collection for <i>W. &amp; O.</i>	1	0	0
Contributions .....	31	11	7
Grampond—			
Contributions .....	5	10	0
Redruth—			
Contributions .....	21	8	5
	62	10	0
Less exps. and amt. prev. acknow. ..	58	3	6
	4	6	6

PADSTOW.

Padstow—			
Contributions .....	2	17	0
Truro—			
Collection for <i>W. &amp; O.</i>	0	15	0
Contributions .....	16	16	8
Do. for <i>N. P.</i> .....	0	8	10

CUMBERLAND.

Carlisle—			
Contributions .....	1	15	0
Maryport—			
Contributions .....	7	0	6
	8	15	6
Less expenses ....	0	8	0
	8	7	6

Whitehaven—			
Contributions .....	6	11	8
Do. for Schools ...	5	12	0
	12	4	2
Less expenses ..	1	6	4
	10	17	10

DERRYSHIRE.

Riddings—			
Contribs. for <i>N. P.</i> ..	0	10	0

DEVONSHIRE.

Appledore—			
Collection for <i>W. &amp; O.</i>	0	11	10
Contribs. for <i>N. P.</i> ..	0	5	0
	0	16	10
Less Expenses ..	0	0	3
	0	16	7

	£	s.	d.
Brixham—			
Collection for <i>W. &amp; O.</i>	1	0	0
Contributions .....	0	17	2
Do. for <i>N.P.</i> .....	2	1	2
	12	18	4
Less expenses ..	0	9	6
	12	8	10

Devonport, Hope Chapel—			
Contributions .....	47	7	7
Do. by Sun. Schools	10	0	0
Do. for <i>Mr. Saker</i> ..	2	10	0
	59	17	7

King's Teignton Sun. S.	1	11	11
	61	9	6
Less amount prev. acknow.....	30	0	0
	31	9	6

Devonport, Morice Square—			
Collection for <i>W. &amp; O.</i>	2	0	0
Contributions .....	16	19	5
Do. for <i>China</i> ....	2	0	0
	20	19	5
Less amount prev. acknowledged ..	14	16	1
	6	3	4

Exmouth—			
Contribution .....	5	0	0

Kingsbridge—			
Collection for <i>W. &amp; O.</i>	2	15	0
Contributions .....	32	4	2
Do. Sun. School ..	3	13	9
	38	12	11
Less expenses ..	0	4	11
	38	8	0

Lifton, &c.—			
Contributions .....	2	19	0
North Devon Auxiliary—			
Donation, per J. Dur-			
racott, Esq. ....	30	0	0
Plymouth—			
Collection for <i>W. &amp; O.</i>	0	10	0
Contributions .....	52	3	0
Do. for <i>N.P.</i> .....	19	0	9
Do. for <i>T.</i> .....	1	11	0
	82	3	9

Tiverton—			
Contributions .....	22	9	6
Do. for <i>N.P. Dinage-</i>			
pore .....	14	0	0
	36	9	6
Less expenses ..	0	9	6
	36	0	0

Totness—			
Collection for <i>W. &amp; O.</i>	0	5	0
Contributions .....	1	9	0

DORSETSHIRE.

Dorchester—			
Contributions .....	3	8	2
Weymouth—			
Contributions .....	4	13	2

DURHAM.

Darlington—			
Contributions .....	23	0	0
Do. for Schools ....	10	0	0

	£	s.	d.		£	s.	d.		£	s.	d.		
Houghton-le-Spring—				Do. for School, Ceylon	8	0	0	Do. for N.P. ....	0	14	6		
Contributions .....	3	2	0										
Harlow—				Less expenses ..	23	12	3	Less expenses ..	16	6	10		
Contributions .....	0	10	0						1	8	2		
South Shields—					23	6	3				14	18	8
Contributions .....	13	17	3	Huntley—				Freshwater, I. of Wight—					
Do. Sun. School ..	0	9	1	Contribution .....	2	2	0	Contributions .....	3	0	5		
		14	6	Do. for China ....	1	1	0	Less expenses ..	0	5	0		
Less expenses ..	0	9	0	Kingstanley—					2	15	5		
		13	17	Profits of Lecture....	0	5	4	Lymington—					
Sunderland—				Tewkesbury—				Collection for W. & O.	1	1	0		
Contributions .....	3	2	0	Contributions .....	18	15	1	Contributions .....	4	6	2		
Do. Sun. School ..	1	0	0	Do. for China ....	3	4	10	Do. for N.P. ....	0	8	8		
Wilton Park—				Do. for N.P. ....	1	3	10	Newport, I. of Wight—					
Contributions .....	0	13	0	Less exps. and amt.				Contributions .....	1	13	7		
				prev. acknow. ..	20	15	6	Romsey—					
Essex.								Contributions .....	6	7	2		
Colchester, Eld Lane—				Westmancote—				Less expenses ..	0	10	0		
Contributions .....	11	9	6	Contributions .....	4	16	0						
Do., for T. ....	1	4	1	Less expenses ..	0	3	6	Shirley—					
		12	13					Contribution .....	0	20	0		
Less expenses ..	0	1	0					St. Cross—					
		12	12					Contributions .....	2	15	0		
Harlow—								Southampton—					
Contributions .....	30	15	3	EAST GLOUCESTERSHIRE.				Collection for W. & O.	1	1	0		
Do. for China ....	4	18	0	Arlington—				Contributions .....	10	10	10		
		35	13	Collection for W. & O.	1	4	4	Southsea—					
Less expenses ..	0	10	0	Contributions .....	6	4	5	Contributions .....	2	16	11		
		35	3	Do. Sun. School ..	0	11	3	Whitchurch—					
Iford—				Ascott—				Contributions .....	6	16	6		
Contributions .....	1	0	8	Contributions .....	1	16	6	Less expenses ..	0	16	0		
Do. for China ....	2	4	4	Blockley—					6	0	6		
Do. Sun. School ..	1	1	0	Contributions .....	11	4	3	Yarmouth, I. of Wight—					
Loughton—				Do. Sun. School ...	3	18	10	Contributions .....	3	10	0		
Contributions .....	20	9	1	Do. S.S., Draycott	0	8	8						
Do., for N.P. ....	3	2	3	Bourton-on-the-Water—				HEREFORDSHIRE.					
Do. Sun. School ..	0	6	7	Contributions .....	10	15	1	Contributions .....	8	12	6		
Saffron Walden—				Burford—				Contributions .....					
Collection for W. & O.	2	0	0	Contributions .....	2	3	9	HERTFORDSHIRE.					
Contributions .....	25	12	9	Campden—				Boxmoor—					
Do. Sun. School ..	1	0	0	Contributions .....	2	11	2	Collection for W. & O.	1	0	0		
		28	12	Do. Sun. School ..	0	7	0	Contributions .....	5	0	7		
Less expenses ..	1	10	0	Cutsdean—				Do. Sun. School ..	0	10	0		
		27	2	Contributions .....	6	4	3	Do. for N.P. ....	0	14	11		
GLUCESTERSHIRE.				Maiseyhampton—				Milton—					
Cheltenham, Cambray Chapel—				Contributions .....	3	2	6	Collection for W. & O.	0	14	8		
Contributions .....	27	13	6	Contributions .....	8	13	1	Contributions .....	8	13	1		
Cheltenham, "Salem"—				Naunton—				Hatfield—					
Contributions .....	28	15	8	Collection for W. & O.	0	14	6	Collection for W. & O.	0	10	0		
Do. for China ....	1	1	0	Contribution .....	4	16	5	Contributions .....	5	10	0		
Do. Sun. School ..	5	15	3	Do. for N.P. ....	0	10	11	Royston—					
		35	11	Do. for Africa ....	3	14	11	Contributions .....	5	10	0		
Less expenses ....	0	18	8	Stow-on-the-Wold—				St. Albans—					
		34	13	Collection for W. & O.	1	1	0	Collection for W. & O.	5	12	4		
Fairford—				Contributions .....	5	7	10	Contributions .....	36	16	11		
Collection for W. & O.	0	14	0	Do. for N.P. ....	0	3	0	Do. for Schts., Africa	3	3	0		
Contributions .....	5	6	0	Do. Sun. School ..	0	4	2		45	12	3		
Gloucester—				Winchcomb—				Less exps. and amt.					
Collection for W. & O.	2	0	0	Contributions .....	4	12	1	prev. acknow. ...	20	8	3		
Contribution .....	9	1	8	Total from E. Glouc-							25	4	0
Ditto for Rev. G. H.				estershire ...	81	13	1						
Henderson's School	0	14	0	Less exps. and amt.				Tring—					
Sun. School for do. ..	1	10	0	prev. acknow. ..	34	1	4	Collection for W. & O.	1	10	0		
Do. for N.P. ....	2	6	7					Contributions .....	29	14	5		
				HAMPSHIRE.							81	4	5
				Andover—				Less expenses ..	0	10	0		
				Collection for W. & O.	1	0	0		30	14	5		
				Contributions .....	5	12	4						

		£ s. d.			£ s. d.			£ s. d.					
Ware—			Sabden—			Do. for W. & O. ....	15	0	0				
Contribution .....	1	0	Contribution .....	10	0	Mociety of Unit. Prny.							
Watford—			Do. for N. P. ....	10	0	Meetings' Collec. ..	30	0	1				
Collection for W. & O.	3	7	Totlebank—			Worstead—							
Contributions .....	44	8	Contributions .....	1	16	Contributions .....	10	11	0				
Do. Sun. School....	1	18											
	49	14	North Lancashire Auxiliary:						240	19	3		
Amt. prev. acknow.	25	0	Acerrington—			Less expns. and							
	24	14	Contributions ....	41	0	amt. prev. ackn.	205	13	8				
			Burnley—										
KENT.			Contributions ....	5	0								
Bexley Heath—			Briercliffe—										
Contribs. Sun. School	1	5	Contributions ....	3	17								
Canterbury, Juv. Aux.—			Cloughfold..			NORFOLK.							
Contributions .....	15	10	Contributions .....	14	13	Lynn—							
Crayford—			Darwen—			Collection for W. & O.	1	10	0				
Contributions .....	0	2	Collection for W. & O.	1	0	Contributions .....	17	12	0				
Do. for N. P. ....	2	1	Do. for N. P. ....	2	12	Swaffham—							
			Haslingden, Bury Rd.—			Collection for W. & O.	1	6	4				
Eytborne—			Collection for W. & O.	1	0	Do. S. S. for N. P.	0	12	0				
Collection for W. & O.	1	0	Contributions .....	23	14	Contributions .....	10	3	4				
Contributions .....	11	16	Do. Pleasant St.—			Do. Castlereare ....	0	11	0				
	12	16	Contributions .....	15	16	Do. do. for N.P.	0	8	6				
Less expenses ..	0	6	Padham—			Do. Penting .....	1	0	0				
	12	10	Collection for W. & O.	1	2	Do. Tittleshall ....	1	1	5				
Faversham—			Contributions .....	5	17								
Contributions .....	3	6	Do. for N. P. ....	0	10	Less expenses ..	15	4	1				
			Do. Sun. School... 2	18	8		0	10	2				
Lee—			Ramsbottom—										
Contributions .....	32	6	Contributions ....	2	0								
Do. for India.....	2	2	Sabden—			Yarmouth, Corn Hall—							
Do. for Jamaica ..	1	0	Collection for W. & O.	1	10	Contributions .....	5	3	8				
Do. for Italy Sch.	0	10	Contributions .....	16	11								
Do. for Calabar Col.	0	10	Do. for N. P. ....	2	2	NORTHUMBERLAND.							
	36	8	Total for N. Lanca.	144	13	Bedlington—							
Less expenses ..	0	9	Less exps. and amt.	110	4	Contributions for N.P.	0	8					
	35	19	prev. acknow. ...	25	9	Newcastle-on-Tyne—							
Lewisham Road—						Collection for W. & O.	3	11	0				
Contributions .....	17	16	LEICESTERSHIRE.						Contributions .....	11	3	2	
Maldstone—			Loughborough—							Do. for T. ....	1	0	0
Collection for W. & O.	3	0	Contribution .....	1	1								
Contributions .....	13	7	Sutton-in-the-Elms—										
Do. for T. ....	5	0	Contributions .....	1	0								
			Do. for N. P. ....	1	10								
Margate—													
Collection for W. & O.	2	11	Less expenses ..	2	10								
Contributions .....	31	14		0	2								
Do. for N. P. ....	3	9	LINCOLNSHIRE.										
Do. for Orphans in			Grantham—										
Mr. Hobbs' School,			Contributions .....	1	9								
Jessore .....	5	0	Less expenses ..	0	0								
	42	15		1	8								
Less expenses ..	1	11	NORFOLK AUXILIARY.										
	41	4	Aylsham—										
Ramsgate—			Contributions .....	1	10								
Contributions .....	24	8	Buxton—										
Do. Sun. School ..	1	11	Contributions .....	5	11								
	26	0	Dis—										
Less expenses ..	1	5	Contributions .....	17	13								
	24	14	Do. Sun. School ...	1	7								
Staplehurst—			Ingham—										
Contributions .....	5	0	Contributions .....	38	7								
LANCASHIRE.			Kenninghall—										
Blackpool—			Contributions .....	9	18								
Contributions .....	5	15	Neatishead—										
Liverpool, Gt. Cross Hall			Contributions .....	1	0								
St. Welsh Bapt. Ch.—			Norwich, St. Clement's—										
Contributions ....	33	18	Collection for W. & O.	4	3								
			Contributions .....	27	9								
			Do. St. Mary's—										
			Contributions .....	71	16								

Do. Sun. School ..	£	s.	d.
Hook Norton—	0	17	6
Contributions .....	5	16	6
Do. Sun. School ..	0	17	9
Oxford—			
Collection for W. & O.	2	12	6
Contributions .....	27	6	8
Do. for N. P. ....	1	9	6
Do. Sun. School ..	0	16	9
	32	5	0
Less County exps.	4	3	6
	28	1	6

RUTLANDSHIRE.

Belton—			
Contributions .....	0	7	0

SARUMSHIRE.

Dawley Bank—			
Collection for W. & O.	1	2	2
Contributions .....	5	2	4
Maesbrook—			
Contributions .....	1	13	11
Oswestry—			
Contributions .....	14	0	8
Do. for N. P. ....	0	4	10
Do. Sun. School ..	3	1	8
	17	7	2
Less expenses ..	0	15	0
	16	12	2

Shrewsbury—			
Contributions .....	4	16	6
Wellington—			
Contributions .....	4	6	8

SOMERSETSHIRE.

Bath, Somerset Street—			
Contributions .....	57	15	3
Less exps. and amt. prev. acknow. ..	21	1	6
	36	13	9
Do., Kensington Chapel—			
Contributions .....	37	12	8
Chew Magna—			
Contributions .....	0	2	8
Sidcot—			
Contributions .....	6	0	0
Teanton—			
Contributions .....	0	1	2
Profits of Lecture by Mr. J. R. Phillips..	0	7	1
Watchet—			
Contribs. for N. P. ..	0	0	0
Wellington—			
Contributions .....	26	12	6
Less exps. and amt. prev. acknow. ..	7	16	0
	18	16	6

STAFFORDSHIRE.

Bilston—			
Contributions .....	3	6	9
Do. for N.P. ....	0	15	8
Do. Sun. School ..	0	6	0
	4	8	5
Less expensa ..	0	1	6
	4	6	11
Brettell Lane—			
Contributions .....	3	6	6

Coseley Darkhouse Ch.—	£	s.	d.
Contributions .....	14	13	8
Do. Providence Ch.—			
Contributions .....	7	1	6
Netherton—			
Contributions .....	4	10	10
Tipton—			
Contributions .....	6	13	4
Wednesbury—			
Contributions .....	3	8	3
West Bromwich—			
Contributions .....	2	15	0
	42	9	1
Amt. prev. acknow.	20	0	0
	22	9	1

Walsall—			
Contributions .....	0	10	0

SUFFOLK.

Bildeston—			
Collection for W. & O.	0	8	6
Contributions .....	3	0	0
Do. for N. P. ....	1	19	0

SURREY.

Kingston—			
Contributions .....	25	19	1
Less expenses ..	0	8	6
	25	19	7
Limpsfield—			
Contributions .....	0	8	0
Norwood—			
Contributions .....	32	10	6

SUSSEX.

Brighton—			
Contributions .....	5	12	6
Do. Queen Square—			
Contributions .....	12	4	7
Do. for N. P. ....	1	1	4
Do. Sun. School ..	4	4	0
Forest Row—			
Contribs. for N. P. ..	0	19	2
Hastings—			
Contributions .....	11	17	7
Do. Sun. School ..	2	7	7
	14	5	2
Less expenses ..	0	8	6
	13	16	8

WARWICKSHIRE.

Leamington, Warwick St.—			
Contributions .....	10	5	4
Do. Beck's Rooms—			
Collection for W. & O.	1	17	6
Contributions .....	17	6	8
Collec. Public Meet.	2	19	3
	32	8	9
Less expenses ..	1	14	0
	30	14	9
Rugby—			
Collection for W. & O.	1	5	3
Contributions .....	13	6	3
	14	11	6
Less expenses ..	0	17	6
	13	14	0

Warwick—			
Collection for W. & O.	1	10	2

Contributions .....	£	s.	d.
	13	9	10
Less exps. and amt. prev. acknow. ..	15	0	0
	12	9	9

WESTMORELAND.

Kendal—			
Contributions .....	6	10	0
Less expenses ..	0	10	0
	6	0	0

WILTSHIRE.

Salisbury, Brown Street—			
Collection for W. & O.	2	0	0
Shrewton—			
Contribs. Sun. School	3	4	6
Winterslow—			
Contributions .....	1	4	6

YORKSHIRE.

Barnsley—			
Contributions .....	11	3	5
Less exps. and amt. prev. acknow. ..	7	9	9
	3	13	8

Beverley—			
Contributions .....	21	0	6
Less expenses ..	0	17	6
	20	3	0

Bishop Burton—			
Collection for W. & O.	0	11	6
Contributions .....	5	3	8
Do. for N. P. ....	1	7	6

Bradford Auxiliary.			
Contributions .....	39	8	0
Bradford, 2nd Church—			
Collection for W. & O.	6	18	0
Contributions .....	46	1	1
Do. for Thaker Dass, Agra .....	12	0	0
Bradford, 3rd Church—			
Contributions .....	19	7	6
Gildersome—			
Collection for W. & O.	0	15	0
Contributions .....	3	10	0

Idle—			
Collection for W. & O.	0	9	0
Contributions .....	2	3	0
Shipley—			
Collection for W. & O.	2	0	0

	132	11	7
Less expenses ..	2	5	0
	130	6	7

Hull, Salthouse Lane—			
Contributions .....	16	1	2
Do. George Street—			
Contributions .....	38	10	2
Do. for W. & O. ....	2	0	0
Do. Sun. School ..	8	7	2
Do. Baker Street—			
Contributions .....	8	5	6
Do. South Street—			
Contributions .....	14	14	1

	87	18	1
Less expenses ..	8	4	0
	79	14	1

		£ s. d.	CARNARVONSHIRE.		£ s. d.			£ s. d.	
Huddersfield—	Contributions	10 3 0	Bangor—	Contributions	12 10 6	Gefal-y-Rhyd and Llan-	haiadr—	Contributions	2 15 0
Salendine Nook—	Contributions	1 0 0		Do., for Translations	2 0 0			Less for Local Home	Mission and exps.
	Less expenses	11 3 0		Less amount for Local Home Mission and expenses	4 19 0				2 5 2
		9 13 3			10 0 0			Glyncoeriog—	Contributions
Lockwood—	Contributions	25 1 0	Capel-y-Beirdd—	Collec. two-thirds of	1 3 8			Llanddoguet—	Contributions
Mirfield—	Contributions	2 6 7						Llanfair—	Collection
	Do. for N. P.	0 15 0	Garn Dolbenmaen—	Contributions	2 9 10				Less for Local Home
	Do. for China	0 10 0		Less for Local Home Mission	0 16 8				Mission
Rawden—	Contributions	4 9 0							0 6 10
Selly—	Contributions	1 11 0							0 13 8
	Scarborough & Malton.								
Scarborough—	Contributions	44 12 8	Gilfach—	Contributions	1 7 8			Llanellidan—	Contributions
	Do. for N. P.	2 4 7		Less expenses	0 5 4				Less for Local Home
	Do. Sun. School	0 16 0							Mission
Malton—	Contributions	9 17 4			1 2 4				2 19 6
	Do. for China	0 19 7	Llanberis Sardis—	Contributions	1 2 6			Llangerniw—	Collection
	Do. Sun. School	1 3 6		Less expenses	0 0 4				Less for Local Home
	Less expenses	59 13 8			1 2 2				Mission
		12 6 0	Llandudno—	Contributions	13 0 0				0 5 0
		47 7 8		Less for Local Home Mission	3 0 0				Less for Local Home
Sheffield—	Collection for W. & O.	4 0 0			10 0 0			Llangollen, English Chur.—	Contributions
	Contributions	44 15 1	Llanllyfni—	Collec. two-thirds of	2 7 8				Do., Welch Church—
	Do. Sun. School	0 16 10							Contributions
	Less exps. and amt. prev. acknow.	49 11 11	Pontllyfni—	Contributions	2 14 3				Less for Local Home
		30 12 6		Less for Local Home Mission and exps.	0 18 4				Mission and exps.
		18 19 5			1 15 11				4 10 10
<b>NORTH WALES.</b>									5 19 2
<b>ANGLESEA.</b>									
Bodedern—	Collection	1 6 3	Pwllheli—	Contributions	27 10 1			Moelfre—	Contributions
Bontrypoint—	Collection	1 16 4	Tyddynion—	Contributions	3 14 6				Less for Local Home
Caergeiliog—	Collection	1 10 0	Waunvawr—	Contributions	0 15 1				Mission
Capelgwyn—	Contributions	2 0 0		Less for Local Home Mission and exps.	0 4 7				2 4 0
Hebron—	Collections	0 8 3							4 9 4
Holyhead—	Contributions	15 15 8			0 10 6			<b>FLINTSHIRE.</b>	
	Do., New Park Street—	2 18 8	<b>DENBIGHSHIRE.</b>					Peny Fron—	Collection
Llanddeusant—	Collection	1 0 0	Cen Bychan—	Contributions	3 1 6				Rhuddlan—
Llanfachreth—	Collection	2 0 6		Less for Local Home Mission and exps.	1 1 6				Contributions
Llangefni—	Collection	3 17 0			2 0 0				2 2 6
Rhydwyn—	Collection	1 13 1	Cefnawr—	Contributions	6 3 6				2 12 6
Shiloh—	Collections	0 8 7		Less for Local Home Mission	2 10 0				Less for Local Home
Zoar—	Collections	0 13 1			3 13 6				Mission and exps.
	Less amount for Local Home Mission and expenses	14 4 9	Denbigh—	Contributions	13 6 0				0 19 8
		21 2 8		Less for Local Home Mission and Trans. Society	4 0 0				1 12 10
					9 6 0			<b>MERTONETHSHIRE.</b>	
								Bala—	Contributions
									0 6 0
								Cefn Cymern, Salem—	Contributions
									Less for Local Home
									Mission and exps.
									0 10 7
									1 7 0

N.B.—For want of space the acknowledgement of South Wales Contributions is postponed until next month.



# THE MISSIONARY HERALD.

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## THE EVANGELICAL SOCIETY OF GRANDE LIGNE.

For three years past the Committee of the Baptist Missionary Society have aided the important work among the French settlers of Lower Canada with a grant of £150. As the annual report of this mission did not reach us in time for our annual services, we here give some particulars of the labours of the past year.

It is now twenty-five years since some six Canadian converts, including the two missionaries, united together as a church of Christ, and with the purpose of attempting to spread the gospel among their countrymen. There was darkness everywhere, and the priests were united in their efforts to repress the growth of divine truth, and to rouse the angry passions of their followers against the innovators. By degrees the Word of God spread from house to house, and from parish to parish. About five hundred families have been delivered from the yoke of popery; about one thousand persons have made a profession of faith in Christ; and nearly one hundred and fifty have gone to their eternal home. Many others are scattered over portions of Canada and the United States, and hundreds of young persons have been taught in the schools of the mission.

Owing to the decrease of funds during the recent years of difficulty and trial, the number of labourers has decreased. Only eighteen persons have been engaged this last year on the funds of the mission; but they have been materially assisted by several of the pupils of the two Institutes. These are situated at Grand Ligne and Longueuil, and contain seventy pupils. Fifteen stations are occupied by the missionaries, but their labours are extended to the parishes surrounding those where they reside. More than thirty persons have been baptized in the year, and at nearly all the stations there is a considerable number of inquirers and candidates for baptism.

The following incidents will convey an idea of the results of the work, and of the difficulties it has to encounter. One of the converts at St. Marie is the mother of a family, both intelligent and amiable, whose attention was first called to the Gospel about twelve years ago, when its truths produced a deep impression upon her heart. "We then had hoped to see her follow on in the way of truth joyfully: but alas! the honour of the world, and the unbelief so natural to the heart of man, regained their dominion, and she again repelled all light and avoided all intercourse with Protestants. She seemed to have but one aim, and that was, to become again firmly grounded in her faith in the superstitious of Rome, in order to pursue with less fear the world's enjoyments. Her husband, however, began to love the truth: but this only aroused all the opposition of her

heart. She drove out of her house the missionary who would occasionally visit him, and, on one occasion, she struck him several times with a stick. She trembled, for fear of passing for a Protestant. However, in the midst of her opposition to the truth, she was unhappy; the sting of conscience was felt in her heart, and she could not but hear at times its reproachful voice. The Lord was following her to subdue the enmity of her heart. Gradually, by sickness that brought her to the border of the grave, and by appeals to her conscience, she was made willing to listen to her Saviour's voice. She began reading with renewed attention, that Word which changes the lost sinner into a disciple of Jesus; and her opposition, love of the world, and deep-seated errors, yielded to the living power of the Word. Despoiled of earthly joys, she felt the misery of her condition, and cast herself into the arms of her Saviour; and now, at the feet of Jesus, she enjoys peace and happiness and the favor of her God. Both husband and wife are of one heart and one mind to serve the Lord."

In the Romish church of St. Pic, protracted meetings have been held in order to hold up Protestantism to ridicule and abhorrence. One of the holy fathers said there were eighty-two religions among protestants, each with its separate god and distinct faith. The net proceeds of the traffic in beads, rosaries, images and souls in purgatory, was very considerable. One man asked the proof from Scripture for the dogmas preached. He was dismissed abruptly, to his own great disgust and the surprise of the crowd who witnessed the holy father's reluctance to touch the Bible.

Of the superstitions prevalent among the people the following is an instance:—"A report was spread abroad, that one of our Protestants had had a conflict in a certain unfrequented place with a *loup-garou*.\* This was so firmly believed by some, that one poor Romanist, having to pass that way, was so frightened out of his wits, that, not knowing what else to do to get out of the reach of the hobgoblin, he armed himself with a stake, and got off his sleigh astride of his horse. Being asked by one of the Protestants what he would have done had the *loup-garou* got on to his sleigh and taken the reins, the poor fellow turned quite pale at the thought."

The following narrative is given by M. L. Pasche of St. Réni:—"Among those who have been baptized are two brothers, men of intelligence and good character, fathers of large families. Twenty-five years ago a copy of the New Testament was given to one of them by an English family, which was much read, and with great benefit. Being a person of an independent mind, he soon was convinced of the immense difference which exists between the teachings of the Word of God and the priests; but, as yet, he could not think of leaving the Church of Rome. However, as he continued reading the Scriptures, he felt more and more the need of something better and purer than the teaching of the priest; but as yet, he knew not that the living streams of the water of life, which alone could satisfy his soul, flowed outside of the walls of Babylon. Aspiring after something better, without seeking it in Jesus, he remained for several years in a state of anxiety and doubt, an unhappy man. In this state, he was found by one of our colporteurs, who opened up before his eyes the plan of salvation, which his mind eagerly grasped; but his wife, whom he tenderly loved,

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\* A wolf, possessed with the Devil. The poor people were led to believe, that Catholics who changed their religion would be changed into *loup-garous*.

and all his children, manifested an opposition to the Gospel which he had not the courage to breast, and which lasted until the day of her death. During this period, our brother relapsed into a state of religious apathy, which exceedingly grieved the hearts of his Christian friends; but the Word of God touched anew his soul, and finally triumphed over the opposition of his heart and his family, and led him and all his children, with the exception of the eldest, into the way of salvation."

In addition to the agencies already mentioned, the Grande Ligne mission supports one colporteur, while several young men have also aided in efforts of evangelization. The missionaries thus conclude their report :

"In the midst of trials and difficulties, there has been progress. Our educational establishments have been blessed to the conversion of souls, and proved a blessing to many. Our primary schools have been kept up and sustained with alacrity by the parents of the children themselves. The Word of God has proved a blessing to a goodly number; prodigal sons have returned; the wavering have been established; new families have forsaken Rome, to embrace the truth as it is in Jesus, and, we have reason to hope, that from forty to fifty persons have been converted to the Lord; a large portion of whom have made public profession of faith in baptism, while others seem to be turning their faces Zionward. Surely we have every reason to renew our courage and devotion in a cause which the Saviour continues to bless, and thus fulfil the great commission to preach the Gospel to every creature. God has acknowledged and crowned our labors with His benediction, and blessed be His holy name. It is ours to pray and to toil: it is His to give the reward; and as the work is His, IT SHALL BE GIVEN."

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### THE NATIVE PASTORS OF JAMAICA.

During the past year three brethren have accomplished their term of study at the Calabar Institution, and have entered on pastoral labours in the island. About one half the churches are now supplied with ministers trained in the Institution, and in due time we may anticipate that the work of the ministry will almost entirely devolve on these who are thus fitted for its exercise. While the Deputation were in the island an arrangement was made for the President to spend a portion of the college vacation among those brethren who had gone out from it. His presence would give them encouragement, while he could give words of counsel both to ministers and churches of great practical value. A portion of the last vacation was thus spent by our esteemed friend the Rev. D. J. East, and we are sure that our readers will peruse with gratification the following extracts from a letter in which he details some particulars of his visits:—

At the close of the session, I took a journey, accompanied by my dear wife, to leeward, visiting Waldensia, Montego Bay, Mount Carey, and Lucea, at all which places I had the pleasure of conducting public services for our European brethren at these stations, and was pleasingly impressed with the good work going on at each of them. But one principal object I had in this journey was to visit the church at Shortwood. Brother Hewett went up with me.

On return from leeward we took up our abode for a few weeks at Bethany, through the kindness of our beloved brother Clark, of Brown's Town. This I made a centre for other visits. Among them I had the gratification of attending the ordination of Mr. Webb, at Stewart Town. His settlement there has been to

me a source of peculiar satisfaction. The church, you remember, was under my temporary oversight. And at one time, from some cause or other, there was a strong prejudice against having a native pastor. However, the church invited Mr. Webb to spend a probationary period with them. He was there for nine months; and during this time he had so won upon the affections of the people, that they gave him a most cordial invitation to become their pastor with the most perfect unanimity. This was so much beyond my expectations, that it took me by the most agreeable surprise. Our young brother is working hard, cheered by evident tokens of the Divine presence and blessing.

Another visit was to the station of Mr. Johnson, at Clarksonville. There I had the pleasure of spending a Lord's day. The chapel was crowded in the morning and numerous attended in the afternoon. You will remember the building, high up on the side of a lofty hill, near the base of which is the Queen's-road. I had not seen it for two or three years, during which it had been completely finished. And a beautiful house of prayer it is, erected at the cost of the congregation worshipping in it, and under the immediate superintendence of their pastor, who did a good deal of the work with his own hands. The Sunday schools were large, one of the sons and two of the pastor's daughters, taking a principal share in the labour of teaching.

The Sunday school at Bloomsbury could not have made a better appropriation of their funds than they have by their recent vote to the Sunday school at Clarksonville, while our brother is not a little cheered by this expression of sympathy with him in his work. The morning service was concluded with a missionary collection; the afternoon was of a social character for familiar talk with the people about best interests of themselves and their children. Their beloved pastor is being abundantly blessed of God in His service. May his life be yet spared for many years to follow up the labours which now for more than fifteen he has had grace to prosecute! He is, I believe, the oldest of the ministers sent forth from our Institution.

Another day was given to the congregation at Gibraltar, of which Mr. Webb has charge in connection with Stewart Town. My ride from Bethany of about 12 miles was through a wild and desolate tract of mountain land. Everywhere the country betokened neglect of cultivation, except where the people were redeeming it on either rented or freehold patches planted with provisions. It was quite sickening to pass through so much low stunted bush, which told you the property had at no very distant period been thrown up, or that the owner was too poor or too indolent to keep it clean. Riding along with the good man who was acting as my guide, and pointing to the thrown-up estates, I quoted the words of Solomon, "Say ye not the former times were better than these: ye do not argue wisely concerning this;" and I asked him what he thought of them. Which times were the best, those in which these estates were all at work, and he and others were earning money upon them? when he promptly confirmed the sentiment of Solomon, shewing me that they could make a good deal more by growing their own products, on their own settlements, than ever they had been able to get out of the estates when they were most flourishing. Another confirmation to the position of your Book, that whatever the results of emancipation may have been to the large proprietors it has been a mine of wealth to the peasantry. On reaching Gibraltar, a goodly congregation was already gathered. We had a stirring meeting on topics of social interest, such as might be talked on the week-day, but could not so suitably be spoken of at Sabbath religious services. The heartiness with which our people enter into such subjects, and the zest with which they make their responses, and occasionally fill up a hiatus which the speaker may purposely leave, are very pleasing, sometimes amusing. Go into questions of labour, of land, of coffee and pimento, and sugar and gum, and you are sure to have ears erect. And get their sympathies in these, and they will tolerate much plainness of speech on other matters not so palatable. The congregation here is growing fast. A few months ago the roof of the chapel was re-shingled: now the enlargement of the chapel itself is needed. The day-school is well attended, and is self-supporting.

One other day I had the pleasure of giving to our good brother Bennett. A short time before I had been to his new station at Grateful Hill. There I found the united congregations of Dry Harbour and Content, meeting under a spacious booth, which they well filled. But they sadly require a chapel. A commencement has been made. A week or two after my visit, the people turned out and burnt a large lime-kiln, which will supply them with a sufficiency of lime for the undertaking. A merchant of known liberality has promised £50 towards the object on £100 being raised to add it to. The land has been already given by an extensive proprietor in England, and the church is likely to bestir itself to complete the effort. The other station visited you well recollect—Salem. The congregation was not large, but the spirit was good, and the service promised to be useful.

Preparation for the annual meeting of the Union occupied almost every spare moment left from travelling engagements, so that you will see that my holidays were well nigh as busy as the weeks of the college session. But work is life.

For the still more thorough training of the native brethren, the committee of Calabar have arranged that the last year of the course should be spent with a settled pastor, with whom the neophyte may learn how to govern a church, and obtain practical insight into the work of the ministry.

## MISSION TOUR BETWEEN DELHI AND ROHTUCK.

BY THE REV. D. P. BROADWAY.

*(Concluded from our April Number.)*

February 6th.—We got up as early as possible this morning, and had worship. On rising from our knees we were surprised to find that six or seven of the villagers had unfastened the lower ties of the tent, crept in quietly, and actually united with us. When we came out, we found the people assembled in groups about the tent, and the Zamindar waiting with a large pot of milk and another of sugar cane juice. I was not inclined for anything of the kind, having had some coffee, however in order to please the donor, I was obliged to take a cup of the milk, and my brethren and servants soon finished the whole. I gave them an address, and urged them to try and retain and improve what we had told them, that it would be a savour of life unto life to them should they do so.

As soon as our tent was struck and everything carted, we went on to Syadpore, and stopped at a Gosain's Muth (the residence of a devotee). The people were working at the sugar mills, and seemed reluctant to leave them. I told the Zamindar, who had come to enquire whether I required his services, that I wished to speak to the people on religion, if he would call them together for a short time. He began to shout "Come brethren, come to the Sahib, we have not the pleasure of having such a visitor every day," and soon the enclosure round the Muth, which was not very small, was filled with men, women and children. The Gosain behaved exceedingly well, he provided a large quantity of tobacco, and the Zamindar had hookahs (Indian pipes) brought; they said that as long as the people had something to smoke, they would keep together, and so it was. When they were all seated, and order restored, we commenced operations, and continued reading and speaking to them till midday. The Gosain questioned us sometimes on those sentences which he thought obscure. It was a good morning's work. The message of love was delivered to a large number of people, without anything occurring to mar its effects, for which we were thankful to God.

We now directed our steps to Gopalpore. On reaching it we quietly pitched our tent in a little garden, and after taking some food and a little rest, we

walked into the village. Subha Chund was known here, and as we went along the people cried out "O, here is Subha Chund, and he has a Sahib with him." Several men ran up and asked him where we were going to, and who I was. He told them that we had come to them, that I was their friend, and had brought good tidings for them, to come on to the choupar, and ere we reached it, we had a crowd of people following us. Subha Chund, who is ever foremost in the good work, jumped upon an elevation or breastwork of the platform of the choupar, opened his New Testament, and with a loud voice read and expounded the 1st John, 1st chapter; he was relieved by Sewburn Tiwari, who spoke on the love of God manifested in our blessed Lord. After these two brethren had exhausted themselves, I gave them a full statement of Christianity. Some very happy remarks were made by several people on the free offer of salvation, which seemed to grieve the uprahit of the place sorely, and he began to cut up the subject, but a very old man, some relation of the Zamindar, went up to him and said, "Friend, hold your argument: no one here can say that the Sahib and his men have said anything inconsistent or unreasonable. We need salvation, and there must be a way of obtaining it, and perhaps the way these people have just pointed out to us, might be the right one: let us therefore be fair and ponder over it." He then turned round and said the night was far advanced, consequently the assembly ought to break up. We took his advice.

February 7th.—We made for the village of Rona. This is our dear and indefatigable brother Subha Chund's birthplace, and he is also one of its proprietors. We remained here nearly three days. Some of Subha Chund's relations appeared hostile to us. One of his uncles, who is the leading man in the village, came up to me, and in an angry tone said I had ruined his nephew, and rendered him useless to his family, and walked away before I could make a reply. By and by another old man of the family came, and said I had taken away one child from them, and wished to know whether I had come with the intention of taking away more. I told him that there was no compulsion in the matter, that it was altogether one of choice, that whatever my intention might be, it could not affect any one unless, like Subha Chund, they were called by the Lord to be his disciples; and those who would come to me under such circumstances, I would certainly take, and admit them into the flock of Christ. The person who came to me first prohibited the people from supplying me with provender for my cattle, and when I applied to him for some he became abusive, and threatened to use his tomahawk on us.

February 9th.—We had clouds and occasional showers of small rain again to-day, still we went through the village preaching in different places.

In the afternoon I visited Subha Chund's wife. She was glad to see me, and said "I am yours—you are my father." And then pointing to her husband, who was standing behind me, said, "Look at him, you have done him good by showing him the way of life, but see that you never forsake him; he is a sufferer and will always need your assistance." She is a believer in the Lord, but has not yet been admitted into the church.

The showers became more frequent and heavier towards evening, consequently we were obliged to keep to the tent. Several people came for books, with whom we conversed on religion, so that after all we had a very busy pleasant evening. When it became dark, Lajjya Ram, one of Subha Chund's cousins, and some others, came in, and we spent several hours in reading, explaining, singing hymns, and praying. These men are believers in the Lord, but, like Nicodemus of old, were afraid to visit us too often publicly, lest the people might expel them from their community, before they were properly prepared for such a change, therefore they came at night. I find Mr. John Christian's hymns are highly prized by the villagers, and by the blessing of God likely to do much good among them.

February 10th.—About 12 o'clock we started for Moorkhari, and reached it about four in the evening. Sewburn Tiwari attended to the tent and other

necessary matters, and Subha Chund and I went at once into the village. I addressed the people for a length of time, and then Subha Chund stood up, but he was interrupted much by a Brahmin, who called out every now and then, "This man has become bhrusht and ashudh (polluted and unclean) himself, and is now going about the country trying to make others so too, in order to keep him company—he has found a new father," and so forth. Subha Chund begged him to let him conclude his discourse, and then to say whatever he liked, but all to no purpose, he would not be quiet. I was therefore obliged to attack him. I asked him who and what he was? He said, he was a Brahmin Padri like myself. "Very well," said I, "then you ought to know something about God. Who do you think he is, and what relation does he bear to you?" He replied, that God was a great spiritual being, and that he and I, in fact all living creatures on the face of the earth, were parts of him. "Do you think horses and dogs," I asked, "are also parts of him?" "Certainly," he replied. "Can you tell me," I asked again, "according to your own argument, what relation those animals bear to you?" He said he could not answer that question, and was silent. The people laughed heartily at him, and one man stood up and said, "Maharaj, you should clear up that point for the sake of those assembled here, otherwise they might consider your views, and the doctrines you inculcate, to be erroneous." This was more than he could bear—it seemed to offend his dignity much, and he left the place, telling the people to go and be bhrusht also if they liked, that it would be nothing to him. They laughed at him the more for that, saying, "Very well, very well, Maharaj, we will go and be bhrusht." The Jats appear to have very little respect for Brahmins. Subha Chund then stood up again and concluded his discourse.

February 11th.—We moved on to Kusraindi. The people came together as usual in the choupar. Several of the number, especially the chiefs, greeted Subha Chund with loud salams, and were extremely kind and respectful to him. They said he was a good man though he had become an Ungraze (Englishman), that he took great interest in their future welfare, and frequently visited them, and spoke to them about God, and the way of salvation. Subha Chund did not seem to like the praise they lavished on him, it was too much for his humble mind, and he did his utmost to change the subject, by asking them whether there was any sickness in the place, how their crops were getting on, and so forth. We read tracts to them and spoke alternately about the "one thing needful," we trust with good effect, for more than two hours without interruption. Fresh milk was set before us as usual, which we were obliged to take to please them.

In the evening about 8 o'clock, our little tent was crammed with people. We had a long conversation with them on the fall and restoration of man. The leading Brahmin of the place seemed very uneasy the whole time. He sat shaking his head, and making it appear as though he was acquainted with all we had to say. At last turning to the people he insinuated that Isa (Jesus) was also the name of Mahadeo, that Isa, Ram, and Khrishna, were different incarnations of the same being, and that religion under different forms was the same everywhere. Sewburn Tiwari took him up and rendered his argument ridiculous, and then told the people that he had been a Brahmin himself, and was acquainted with all their trickeries, that it was true they were a clever reasoning class, nevertheless they were indolent to extreme, and liked to live upon the earnings of their countrymen, whom they had taken care to put into classes beneath themselves, through which, and the prejudices they assiduously inculcate, they maintained their position, and that if they would only take the trouble to look into affairs, they would find that in every instance, the Brahmins had taken care to make the most handsome provisions for themselves, and then added that such was not the case with the Christian Padris. They, he said, were disinterested respecting worldly matters, and sought the eternal welfare of their fellow-creatures, and entreated them not to lose sight of what they had heard from us. The poor man sat grinning all the time the Tiwari was exposing the class, evidently sorry for having spoken at all. The night being far advanced, I broke up the meeting, had worship, and retired.

## PROPOSED SCHOOL FOR THE DAUGHTERS OF HINDOO CHRISTIAN GENTLEMEN IN CALCUTTA.

The funds for this school are being raised in different parts of the country, but as the expenditure for the first few years must in greater part be met by the contributions of English christians, the attention of those friends who have not considered the subject is respectfully but earnestly solicited. It has sometimes been said, Why should not Hindoo christian gentlemen establish such a school for themselves if they wish for it? Simply because they are not in a position to do so. When a Hindoo gentleman becomes a Christian he generally has to give up all for Christ. A missionary of sixteen years' standing remarked recently, that he only knew one instance of a father allowing a son, who had become a Christian, a share of his property. One of the difficult questions our missionaries have to deal with, is, how to find employment for a native gentleman when he becomes a Christian, so that he may secure a livelihood. He has not been brought up to a profession, nor learned a trade; and owing to the custom of all the branches of a family residing together—the sons on their marriage bringing their wives home to their father's house,—a son, whatever his age, is at his father's mercy. Many, perhaps most, of the converts in this rank of life would not have the means of paying much for the education of their daughters. Still, the tide of opinion in India is setting in, even among the heathen, in favour of female education, so that if such a school could be established, there is no doubt but that in a few years it would be self-supporting. At first it must be an enterprise of christian benevolence. £300 may seem a large annual expenditure, but exact calculations have been made, and it appears that this is the lowest estimate that can be made. Within the last few years house rent, and the price of provisions, &c., have doubled, in some cases more than doubled—a fact by the way which is now telling most painfully on our missionaries with their limited salaries. The unavoidable expenses of rent, servant's wages, teacher's salary, must, it will be remembered, be met, however few the number of pupils at the commencement. Those parents whose means were crippled by their profession of Christianity, would, of course, be unable to pay for more than quite a plain education, while the few who, by obtaining government employment, or in any other way, were in a position to give their daughters the higher branches of education and accomplishments would do so.

When the school is established and its reputation is known, the more advanced among the heathen gentlemen would, it is not doubted, seek to avail themselves of the advantages it offers for their daughters, notwithstanding it is a known christian school.

Several subscriptions and donations have been already received or promised. Mrs. Sale will (D.V.) leave for India the first week in August, and friends are respectfully requested to remit their collections by the 20th of July, to Rev. F. Trestrail, at the Mission House.

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### MISSIONARY MOVEMENTS.

**NARAINGUNGE.**—The great difficulty of obtaining a house in Dacca has induced Mr. Supper to settle at this large native town, about fourteen miles south of Dacca. It is very conveniently situated for itinerant labour, and is opposite to our small station of Munshigunge. On the way from Calcutta, Mr. Supper frequently preached in the villages on the banks of the rivers, and also to hundreds of pilgrims on the way to worship Kali, at Calcutta, it being, in their estimation, a very favourable year in which to obtain her smile, seeing that an eclipse of the sun had been visible in Calcutta.

**SEWRY.**—Notwithstanding his growing infirmities, Mr. Williamson continues to preach in the bazaar and neighbouring villages. He speaks of the native converts as improving in character and conduct, as well as in worldly circumstances.



**MONGHYR.**—Mr. Edwards, writing after two months' residence, says that the station is one of great interest. His time is partly occupied with the schools and English preaching. He hopes to form the most promising of the lads into a Bible class.

**GYA.**—Mr. Greiff has spent the cold season in preaching tours, and when in Gya he visits the resorts of the pilgrims, who throng the city to perform funeral rites. Many among these listen with great attention to the Word. He mentions a man of some position, who privately assured him that in heart he was a Christian, and regarded Hinduism as foolishness and the trick of the Gurus. He has also other inquirers. He sustains three schools, with upwards of a hundred children receiving instruction.

**BENARES.**—The congregation at the chapel continues very good. Three or four soldiers profess to have received the truth in love. The native work in the city presents many interesting incidents. A fourth native preacher has been added to the band, so that now two native brethren are often preaching in the city, at stated places, without a European with them. The translation of the Scriptures has reached the Epistle to the Hebrews, and a volume of religious anecdotes in Hindi has been translated and published by Mr. Parsons, at the expense of Dr. Lazarus. A considerable excitement exists among the Pundits of the city at the anticipated baptism of one of their number.

**DELHI.**—From a letter dated Calcutta, March 31, we learn that our missionary brother, the Rev. T. Evans, with his family, was to sail for Liverpool on the 1st April, in the ship "Cicero." During his absence, or till the arrival of the Rev. Jas. Smith, Mr. Etherington will unite with Mr. Broadway in superintending the affairs of the mission. The city is visited daily by the missionaries and native preachers, and with much encouragement.

**MEERUT.**—The work here is carried on by a Eurasian and three native brethren. Two dwell in Meerut, and two in a village twenty miles off. Mr. Etherington has baptized two natives since his arrival, converts through the instrumentality of the native preachers. The villages to the north evince a strong desire for the gospel, some persons walking twenty miles or more to see the missionary. A large number of soldiers are also very attentive to the Word.

**COLOMBO.**—The church in "The Pettah" has kindly arranged to assist Mr. Pigott, by sending some of their number as deputations to the stations in the Jungle. The attendance at the new chapel at Matakooly continues good. Mr. Pigott has, however, visited most of the stations, and particularly examined the schools. He preaches twice at the Pettah chapel on Lord's Days.

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### HOME PROCEEDINGS.

We have not been made aware of the holding of many meetings during the past month. The Secretaries have been engaged at Cross-street, Islington, and Hackney, Rev. Geo. Pearce being also present at the former place. He has also finished his Northamptonshire tour, and has also formed one of a deputation to Cambridgeshire, with the Rev. D. Katterns, taking Markyate-street on his return. The Rev. J. Makepeace has been associated with him in part of these engagements.

It is with deep regret that we have to advise our friends of intelligence received from Calcutta by the last mail, of the return of the Rev. G. H. Rouse, who went out about two years ago. The medical gentlemen in that city who have been consulted, advise this step, as they are of opinion that the treatment necessary, could be more advantageously carried on in England than there. This is a most severe trial and disappointment to Mr. and Mrs. Rouse, as it is to the Committee, and will be to the friends of the Society who knew them. Mr. Rouse had joined Mr. Wenger, and was beginning to assist in the important work of translations, for which his attainments eminently qualified him; and just as he was entering

on so congenial a work, he is obliged to leave. It has been a hard thing for him to do, but he submits to the divine will, and desires to acquiesce in it. He and Mrs. Rouse will have the sympathy and prayers of all our friends.

We have just heard of the safe arrival of Mr. and Mrs. Laughton at Cheefoo, where they were cordially received by Mr. Kloekers, who resides with them in the house formerly occupied by Mr. and Mrs. Hall, and which happily has been retained for the use of our friends. Mr. Laughton at once directed his attention to the language, and was expecting to find a suitable instructor. Mr. and Mrs. McMechan will sail, in all probability, the first week in July for the same field of labour.

The Rev. W. R. Rycroft sailed for Liverpool on the 24th for the missionary stations in the Bahamas.

DESIGNATION SERVICE OF A MISSIONARY TO CHINA,

A meeting, in connection with Mr. McMechan's departure to labour in China, was held on the 23rd inst., at King Street Chapel, Bristol. The Rev. W. P. McMasters commenced the service by reading the Scriptures and prayer; after which the Rev. N. Haycroft gave a graphic and striking account of the social, political, and religious condition of China. The Rev. F. Trestrail, Secretary of the Society, proposed some questions, which elicited from Mr. McMechan a brief statement of the circumstances which led him to devote himself to Missionary work, and to choose China as a field of labour, and of the manner in which he proposed to discharge the duties about to devolve upon him. He was then specially commended to God in prayer by the Rev. F. Bosworth; and Dr. Gotch offered some very striking cautions, counsels, and encouragements, founded on 2 Cor. ii., 14—17, and closed the service in prayer.

The spacious chapel was completely filled, and the service was one of unusual interest. We gather, from the large attendance, that the Missionary spirit is alive and active in the Bristol churches, and that the Society enjoys their confidence and sympathy. It was a most animated and encouraging meeting, and one which will be remembered for years to come.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from March 21st, 1863, to March 31st, 1863.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations.  
 N.B.—In the acknowledgments of Contributions in the June Herald, under Herefordshire, £s. 12s. 6d., should have been from Peterchurch, and not from Hereford as printed.

	£	s.	d.		£	s.	d.		£	s.	d.
<b>NORTH WALES.</b>											
<b>MERIONETHSHIRE.</b>											
<i>(Continued from June "Herald.")</i>											
Dolgelley—				Caerws—				Do. for N. P.*.....	0	10	6
Contributions .....	5	2	6	Contributions .....	3	3	1	Rhydfelin—			
Less for Local Home				Cwmbelan—				Contributions .....	2	6	6
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Society .....	2	0	0	Llanfair—				Contributions .....	3	2	4
				Contributions .....	3	15	1	Do. for N. P. ....	0	11	0
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Pandyr Capel—				New Chapel—							
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Less for Local Home				Newtown—							
Mission and exps.				Contributions .....	23	1	4				
				Do. for China.....							
				Do. for Mrs. Allen's							
				School, Ceylon.....	5	0	0				
				Rhydwen Sion—							
				Contributions .....	1	18	10				
<b>MONTGOMERYSHIRE.</b>											
Beulah—								<b>SOUTH WALES.</b>			
Contributions .....	4	14	4					<b>BRECKNOCKSHIRE.</b>			
								<b>Beaufort Welch Church—</b>			
								Contributions .....	0	16	8

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<b>DEYNMWR Tabor—</b>		<b>Do., Greenfield Chapel—</b>		<b>Dowlais Caersalem..</b>	
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Do. Sun. School ..	0 10 8	Contributions .....	10 8 1	Do. for <i>China</i> .....	0 17 7
	<hr/>	<b>Do., Zion—</b>		<b>Do. Moriah—</b>	
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<b>Aberystwith—</b>		Collection .....		Contributions .....	
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<b>Cadigan—</b>		<b>Rlydargaeau—</b>		<b>Lantwit Vardre—</b>	
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<b>Moriah—</b>				Do. for <i>N. P.</i> .....	
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<b>Penyparc—</b>		0 3 6		0 11 6	
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<b>Saint Dogmaels—</b>		0 0 6		Collection .....	
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<b>Verwick Siloam—</b>		<b>Shymra—</b>		<b>Do. Ebenezer—</b>	
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<b>CARMARTHENSHIRE.</b>		<b>Waucllyndaf—</b>		<b>Do. Zion—</b>	
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<b>Cayo Bethel—</b>		2 10 2		Do. Mt. Pleasant and	
Contributions .....	1 4 10	<b>Aberavon—</b>		Harod Sun. Schls.	
Do. Salem—		Contributions .....		Do. York Pl. Chpl.	
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Collection for <i>W. &amp; O.</i> ..	2 14 6	Contributions .....		Contributions .....	
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<b>Cwmdn—</b>		29 2 5			
Contributions .....	1 10 9	<b>Do., Tredegar Ville—</b>			
<b>Llandilo—</b>		Contributions .....			
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		1 12 9			
<b>Do. Greenfield Chapel—</b>		<b>Dimas Noddfa—</b>			
Collection for <i>W. &amp; O.</i> ..	2 14 6	Contributions .....			
Contributions .....	10 8 1	3 0 0			
	<hr/>				
	3 3 2				
<b>Do. Zion—</b>					
Contributions .....	1 3 2				
Less expenses ....	0 0 8				
	<hr/>				
	1 2 0				
<b>Do. Ebenezer—</b>					
Contributions .....	3 3 0				
Less expenses ....	0 0 6				
	<hr/>				
	3 2 6				
<b>Cwmdn—</b>					
Contributions .....	1 10 9				
<b>Llandilo—</b>					
Contributions .....	0 4 0				
<b>Llanlyssid—</b>					
Collection .....	0 12 0				
<b>Llanelly Bethel—</b>					
Contributions .....	3 8 8				

MONMOUTHSHIRE.		£ s. d.
Bassaleg—		
Contributions .....	2 19 6	
Do. Sun. School ..	0 19 3	
	3 18 9	
Less expenses ..	0 0 7	
	3 18 2	
Bethesda—		
Contributions .....	2 4 0	
Do. Sun. School ..	1 3 10	
Blaenavon Ebenezer—		
Contributions .....	2 10 0	
Do. Horeb—		
Contributions .....	3 15 9	
Less expenses ..	0 0 7	
	3 15 2	
Brynhyfryd—		
Contributions .....	2 2 6	
Caerwent—		
Collection .....	1 2 4	
Chepstow—		
Collection for W. & O.	0 15 6	
Contributions .....	8 2 2	
	8 17 8	
Less expenses ..	0 6 6	
	8 11 2	
Darenefelin—		
Contributions .....	0 18 0	
Ebbw Vale-Nebo—		
Collection .....	4 7 7	
Contribs. for N. P. ..	1 16 10	
	6 4 5	
Less expenses ..	0 1 2	
	6 3 3	
Do. Prov. Eng. Church—		
Contributions .....	0 16 3	
Llanwenarth—		
Contributions .....	4 8 6	
Less expenses ..	0 0 6	
	4 8 0	
Michaelstoerwedw Tirzah—		
Contributions .....	4 3 10	
Do. Sun. School ..	1 0 6	
Nantyglo Hermon—		
Contributions .....	4 12 9	
Do. for China .....	1 0 0	
Newbridge Beulah—		
Contributions .....	4 5 6	
Do. Beulah English Ch.		
Contributions .....	3 4 8	
Newport, Charles St.—		
Contributions .....	6 0 0	
Do. Temple—		
Contribs. (balance) ..	11 15 5	
Pontaterbargoed—		
Contributions .....	2 4 8	
Rhymney Jerusalem—		
Contributions .....	1 6 6	
Do. Pennel—		
Contributions .....	5 14 7	
Less expenses ..	0 9 7	
	5 14 0	
Risea Moria—		
Contributions .....	6 0 2	
Saint Mellons—		
Contributions .....	3 5 10	

Do. for N. P. ....		£ s. d.
		0 17 10
Sirhowy Carmel—		
Contributions .....	2 9 4	
Do. for N. P. ....	0 10 9	
	3 0 1	
Less expenses ..	0 0 6	
	2 19 7	
Tredegar Siloh—		
Contributions .....	12 14 8	
Do. for China .....	1 0 0	
Do. Sun. School ..	1 3 4	
	14 18 2	
Pembrokeshire.		
Bethabara—		
Contributions .....	4 6 9	
Do. Sun. School ..	2 6 6	
Bethlehem—		
Collection .....	1 1 0	
Blaencomin—		
Contributions .....	5 10 10	
Do. Sun. School ..	2 17 8	
Do. Gelly—		
Contributions .....	1 12 1	
Caersalem—		
Collection for W. & O.	0 8 0	
Contributions .....	3 9 7	
Carmel—		
Contributions .....	4 3 10	
Ffynnon—		
Contributions .....	12 0 0	
Fishguard—		
Contributions .....	8 18 6	
Do. Skiehy .....	0 17 6	
Groesgoch—		
Contributions .....	8 19 6	
Do. Sun. School ..	0 8 0	
Haverfordwest—		
Contributions .....	139 2 6	
Do. Juv. Fund ..	2 5 6	
Do. Hill Park Chapel—		
Contributions .....	5 8 6	
Jabez—		
Collection for W. & O.	0 10 0	
Contributions .....	5 5 6	
Llangloffan—		
Contributions .....	5 4 2	
Letterston—		
Contributions .....	2 10 9	
Middlemill and Branches—		
Middlemill—		
Contributions .....	12 5 11	
Saint Davids—		
Contributions .....	4 15 0	
Newport—		
Contributions .....	5 9 2	
Penuel Rock—		
Contributions .....	1 0 0	
Salem—		
Collection .....	1 0 0	
	241 15 9	
Less expenses ..	2 17 11	
	238 17 10	
Radnorshire.		
Bethany—		
Contributions .....	1 9 7	
Less expenses ..	0 1 4	
	1 8 3	
Bwlchysanan—		
Collection .....	1 6 0	
Less expenses ..	0 0 3	
	1 5 9	

Cefnpawl—		£ s. d.
Contributions .....	2 2 0	
Franks Bridge—		
Contributions .....	0 15 0	
Less expenses ..	0 0 3	
	0 14 9	
Nantygwellan—		
Collection .....	0 10 4	
Nant Gwyn—		
Contributions .....	7 0 0	
Newbridge—		
Contributions .....	8 12 0	
Pisgal—		
Contributions .....	2 2 6	
Presteign—		
Contribs. (balance) ..	0 3 6	
Rock—		
Collection .....	0 13 9	
SCOTLAND.		
Aberdeen ..		
Contributions .....	30 16 4	
Do. for N. P. ....	11 4 8	
Brandenburg—		
Collection .....	0 10 6	
Cupar—		
Contributions .....	10 9 2	
Dundee—		
Contribution .....	0 5 0	
Elgin—		
Contributions .....	13 6 0	
Forres—		
Collection .....	1 0 0	
Glasgow—		
Contributions .....	45 11 10	
Do. for China .....	3 0 0	
Do. Ladies' Auxil. for support of Daming-yai, Yentai, China	10 14 3	
Do. Hope Street—		
Contributions .....	20 0 0	
Greenock—		
Collec., West Burn St.	5 12 6	
Do. do. W. & O. ....	1 10 0	
Do. Nelson Street	4 0 0	
Contributions .....	8 1 6	
Do. S. S. West Burn St. for N. P. ....	2 10 0	
Do. do. Nelson St. for N. P. ....	2 0 6	
Grantown—		
Collection .....	3 17 3	
Huntley—		
Contributions .....	3 13 8	
Irvine—		
Contribution .....	1 0 0	
Montrose—		
Contributions .....	11 2 6	
Perth, South Street—		
Collection (additional)	5 0 0	
Contrib. for China ..	5 0 0	
St. Andrews—		
Contributions .....	0 14 8	
	207 0 4	
Less amt. acknow. before and exps.	08 9 0	
	138 10 10	
FOREIGN.		
CHANNEL ISLANDS.		
Jersey—		
Contribs. by Mr. Edmund F. Carrel ..	2 10 6	
Less expenses ..	0 0 6	
	2 10 0	

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from April 1st, 1863, to June 20th, 1863.

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

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ing Sermon . . . . .	20 14 0	Meerut, by Rev. J.	1 0 0	Under 10s. . . . .	1 3 0
Metropolitan Taberna-		Parsons . . . . .		Southampton—	
cle, Evening Sermon . .	42 0 0	Cox, Thos., Esq., for Tent		Beaven, Mr. Samuel . .	1 0 0
Exeter Hall, Public Meet-		Awning for Rev. R.		Elliston, Mr. W. . . . .	0 10 0
ing . . . . .	58 0 2	Smith, Cannerooms . .	1 0 0	Pegler, Mr. A. . . . .	0 10 0
		Farran, Major . . . . .	1 0 0	Randall, Mr. H. W. . .	0 10 0
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		“T. S.” . . . . .	5 0 0	Collections . . . . .	
		Weare, Mr. . . . .	0 10 0	S 16 0	
		Welch, Mrs. Kemp, Down-		<b>Camden Town—</b>	
		ton . . . . .	2 10 0	Collections . . . . .	
		Whitchurch, Miss, Down-		Less expenses . . . . .	
		ton . . . . .	2 10 0	34 1 6	
		Whitmarsh, Ann, collec-		<b>Camberwell, Charles St.—</b>	
		ted by . . . . .	3 3 0	Contribs. Sun. Sch. for	
		Young Men at Messrs.		Bygonville Sch., Ceylon,	
		Hitchcock's, St. Paul's		by Y. M. A. . . . .	
		Churchyard . . . . .	5 0 0	3 18 6	
		Under 10s. . . . .	0 10 0	Do. Denmark Pl.—	
				Contributions . . . . .	
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		Tufnell, Mr. . . . .	0 10 0	Do. Sun. School . . . .	
		Morgan, Mr. and Mrs. . .	1 1 0	2 13 0	
		Under 10s. . . . .	1 1 0	<b>Drayton, West—</b>	
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		Under 10s. . . . .	1 6 0	Edmonton, Lower—	
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		Collection . . . . .	3 12 8	by . . . . .	
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		Welsh, Dr. . . . .	1 0 0	Collec. at Salter's Hall	
		Hampstead—		1 1 6	
		Collections . . . . .	13 11 6	<b>Hackney, Mare Street—</b>	
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		Collections . . . . .	2 14 0	40 10 3	
				Do. Providence Chpl.—	
				Collections . . . . .	
				11 15 3	
<b>DONATIONS.</b>					
“A Friend,” by Rev. E.		“A Friend” . . . . .		“A Friend” . . . . .	
Edwards Chard . . . . .	100 0 0	“A Friend” . . . . .	1 0 0	“A Friend” . . . . .	1 0 0
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	£	s.	d.
<b>NORTHAMPTONSHIRE.</b>			
Aldwinckle—			
Contributions .....	2	15	1
Do. Sun. School ..	0	11	4
Rythorne—			
Collection .....	1	12	6
Burton Latimer—			
Contributions .....	4	12	0
Middleton Cheney—			
Contributions .....	2	0	8
Ringstead—			
Contributions .....	11	0	7
Do. Sun. School ..	0	10	2
Rushden Old Baptist Meet.—			
Collections .....	5	1	10
Thrapstone—			
Contributions .....	16	17	6
Do. Sun. School ..	1	14	6
Woodford—			
Collection .....	0	16	0
	47	18	8
Less Baptist Irish <i>Soc. and expenses</i>	3	10	0
	44	8	8
<b>NOTTINGHAMSHIRE.</b>			
Southwell—			
Contribution .....	0	5	0
<b>SOMERSETSHIRE.</b>			
Bath—			
Contributions .....	2	1	0
Beckington—			
Contributions .....	7	6	0
Bristol Auxiliary—			
Contribs. on acc. ..	436	18	2
Do. for <i>W. &amp; O., Wes-</i> <i>ton-super-Mare</i> ..	1	10	0
Do. for <i>China</i> .....	0	16	6
Do. for <i>India</i> .....	0	10	0
Do. for <i>Serampore</i> <i>College</i> .....	1	1	0
Do. for <i>Rev. W. Mor-</i> <i>gan's Native Soh.,</i> <i>Howrah</i> .....	6	0	0
Do. for <i>Rev. C. Lewis,</i> <i>N. P., Calcutta</i> ..	8	10	0
Do. for <i>N. P., Delhi</i> <i>Do. for Rev. F. T.</i> <i>Read, Barisal, for</i> <i>two N. P.'s</i> .....	18	0	0
20	0	0	
Bridgewater—			
Contributions .....	18	10	0
Borton—			
Contributions .....	3	5	5
Charl—			
Contributions .....	25	16	0
Clevedon—			
Contribution .....	2	0	0
Frome Auxiliary—			
Contributions .....	68	12	2
Hatch—			
Contributions .....	2	0	2
Isle Abbots—			
Contributions .....	0	15	3
Minehead—			
Contributions .....	5	15	0
Montacute—			
Contributions .....	22	0	0
North Curry—			
Contributions .....	1	5	9
Stogumber—			
Contributions .....	8	10	0
Yeovil—			
Contributions .....	10	18	0
Wellington—			
Contribs. on acc. ....	10	0	0

	£	s.	d.
<b>Wincanton—</b>			
Contributions .....	11	4	0
	689	4	5
Less expenses ..	5	1	11
	684	2	6
<b>STAFFORDSHIRE.</b>			
Burton-on-Trent—			
Profits of Lecture by <i>Mr. J. R. Phillips</i> ..	0	8	11
<b>SURREY.</b>			
Norwood, Upper—			
Contributions .....	17	10	10
<b>SUSSEX.</b>			
Battle, Zion Chapel—			
Collection for <i>W. &amp; O.</i>	0	10	0
Contribs. Juv. for <i>N.P.</i>	0	12	8
Midhurst—			
Collection for <i>W. &amp; O.</i>	0	7	0
Contributions .....	1	7	10
<b>WARWICKSHIRE.</b>			
Birmingham Auxiliary—			
Contribs. on acc. ....	83	8	6
Henley-in-Arden—			
Collection .....	4	12	0
Kenilworth—			
Collection .....	0	18	0
Rugby—			
Profits of Lecture by <i>Mr. J. R. Phillips</i> ..	1	1	8
Stratford-on-Avon—			
Contributions .....	6	1	10
Less expenses ..	0	11	4
	5	10	6
<b>WILTSHIRE.</b>			
Calne—			
Collection for <i>W. &amp; O.</i>	0	10	0
Contributions .....	4	14	7
	5	4	7
Less expenses ..	0	17	3
	4	7	4
Chilphenham—			
Contributions .....	8	2	7
Less expenses ..	0	4	1
	7	18	6
Corton—			
Contributions .....	3	7	6
Crockerton—			
Contributions .....	3	2	7
Devizes—			
Contributions .....	46	5	8
Less expenses of <i>Deputation, &amp;c.</i>	1	11	0
	44	14	8
Downton—			
Contribs. for <i>Mr. Ry-</i> <i>croft's Chapels</i> .....	2	18	0
Melksham—			
Contributions .....	20	19	0
Less expenses ....	0	7	0
	20	5	0
Penknapp—			
Contributions .....	3	7	9
Do. Sun. School ..	1	6	1

	£	s.	d.
<b>Warminster—</b>			
Contributions .....	10	10	2
Do. Sun. School ..	2	1	3
	12	11	5
Less expenses ....	0	12	6
	11	13	11
<b>Westbury Leigh—</b>			
Contributions .....	9	8	5
Do. Sun. School ..	5	16	7
Do. Westbury ....	3	11	0
	18	16	0
Less expenses ....	0	4	0
	18	11	0
<b>WORCESTERSHIRE.</b>			
Bewdley—			
Collection (moiety) ..	2	0	11
Catshill—			
Contributions .....	1	0	0
Do. Sun. School ..	0	7	9
Pershore Old Baptist Ch.—			
Donation .....	10	0	0
Shipston-on-Stour—			
Collection for <i>W. &amp; O.</i>	0	14	1
Contributions .....	2	3	1
Do. for <i>N. P.</i> .....	0	17	0
Worcester—			
Contributions for <i>N.P.</i>	0	5	6
<b>YORKSHIRE.</b>			
Gildersome—			
Juv. Society for <i>N. P.</i> <i>Ward Scarlett</i> .....	10	0	0
<b>NORTH WALES.</b>			
<b>CARNARVONSHIRE.</b>			
Cerrigyprydid—			
Contributions .....	1	1	0
<b>DENBIGHSHIRE.</b>			
Fron and Garth—			
Contribs., Fron ....	1	15	10
Do. Garth .....	1	12	8
	3	8	6
Less for Local Home <i>Mission and exps.</i>	1	3	2
	2	5	4
Penycae—			
Contributions .....	1	10	0
Less for Local Home <i>Mission</i> .....	0	10	0
	1	0	0
Rhos—			
Contributions .....	1	14	10
Less for Local Home <i>Mission and exps.</i>	0	11	8
	1	3	2
<b>SOUTH WALES.</b>			
<b>CARMARTHENSHIRE.</b>			
Cydwell—			
Contributions .....	0	17	9
Less expenses ....	0	0	3
	0	17	6
Elim Park—			
Collection .....	0	7	1
Less expenses ....	0	1	0
	0	6	1
Felinfoel—			
Contributions ....	6	10	0

	£ s. d.		£ s. d.		£ s. d.
Ferryside—		Saint Brides—		SCOTLAND.	
Collection .....	0 10 0	Contribs. for N. P. ..	2 5 5	Dundee—	
Logyn—		PEMBROKESHIRE.		Contribution .....	8 0 0
Contributions .....	2 7 3	Blaenffor—		Dunfermline—	
Less expenses ....	0 0 8	Contributions .....	3 5 8	Contributions .....	2 11 6
	2 6 7	Do. Sun. School ..	5 5 4	Less expenses ....	0 0 6
MONMOUTHSHIRE.		Penybryn—		Greenock, Nelson Street—	2 11 0
Abercarn—		Contributions .....	0 13 2	Collection for W. & O.	1 0 0
Contributions .....	2 2 0	Less expenses ....	0 0 4		
Argoed—			0 12 10	FOREIGN.	
Contributions .....	7 6 7	Saint Dogmells—		AUSTRALIA, SOUTH.	
Lanhiddel—		Collections .....	4 2 0	Macgill, near Adelaide—	
Collection .....	1 0 0	RADNORSHIRE.		Sun. School Children,	
Less expenses ....	0 0 3	Gravel—		by Rev. W. Barnes,	
	0 19 9	Contributions .....	0 19 0	Trowbridge .....	5 0 0
Llanthewi—		Less expenses ....	0 0 3	JAMAICA.	
Collection .....	3 16 6		0 18 9	Mount Hermon—	
Redwick—				Contribs. by Rev. Jas.	
Collection .....	1 4 0			Huac .....	12 10 0

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- To the Working Party, Southsea, for a box of clothing for the Rev. W. K. Rycroft, Bahamas.  
 To Messrs. Winks and Son, Leicester, one paper parcel, books " " "  
 To Mr. H. Rowe, Salisbury, box clothing, value £16, " " "  
 To the Borough Road School, box school materials, value £6, " " "  
 To the Religious Tract Society, two parcels of books, " " "  
 To Mr. Piper, Hoxton, two parcel of books, " " "  
 To Mrs. Snowden, Devonport, parcel Magazines, " " "  
 To E. S. O., parcel Magazines and books, " " "  
 To ———, per Pickford's, for one parcel Magazines, " " "  
 To Mrs. Whittemore, Bucks, parcel Magazines and books, " " "  
 To Mrs. Norton, Sutton, parcel tracts, " " "  
 To the Dublin Tract Depository, parcel tracts, " " "  
 To R. W. O., Devonport, parcel of books, " " "  
 To ———, Jersey, for a bonnet box of ———, " " "  
 To Rev. W. Kitchen, Ringstead, for two boxes clothing, value £30 12s., " " "  
 To Missionary Working Party, Metropolitan Tabernacle, for a parcel of clothing for Rev. J. Diboll.  
 To Young Men's Christian Association, Aldersgate Street, for a parcel of Baptist Magazines.  
 To Friends at Maze Pond Chapel, for a box of clothing for Rev. R. Smith, Cameroons.  
 To Mr. James Mills, Caledonian Road, for a box of clothing for Rev. E. J. Peacock, Cameroons.  
 To Mrs. Cook for a parcel of one year's Magazines.  
 To the Sunday School Union, for a parcel of books, value £2, for the Rev. F. Pinnock, West Africa.  
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 To the Borough Road School, for one case of school materials for Rev. J. Diboll, West Africa.  
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 To the Working Class, Regent Street, Lambeth, one box of clothing for Rev. R. Smith, Africa.  
 To Friends at Maze Pond Chapel, by Mrs. Harrison, one box clothing, &c., for Rev. R. Smith, Africa.  
 To ditto, for one iron bedstead and set of tea-trays for Rev. R. Smith, Africa.  
 To Mrs. Swinscow, Streatham Place, one case of Magazines for Rev. W. Dendy, Jamaica.  
 To Mr. E. Hookway, Cevendon, for one box of Magazines.  
 To J. Gurney, Esq., Abingdon Street, one parcel of Magazines (one year's.)  
 To Miss Alger and Friends at George Street, Plymouth, for a box of clothing for Rev. A. Saker, Africa.  
 To the Borough Road School, for a box of school materials for Rev. E. Fray, Jamaica.  
 To ditto, ditto, for Rev. W. Webb, Jamaica.  
 To Mr. Callender, Manchester, two parcels of Magazines and News of the Churches.  
 To Mr. Jones, Liverpool, a case of clothing for Mrs. Sale.  
 To Mr. Frederick Hepburn, Southwark, for a parcel of Magazines.  
 To Miss Brock, for a case of clothing for Mrs. Allen, of Ceylon.  
 To Miss S. Parkinson, Lewisham, for a case of clothing, value £14, for Rev. J. C. Page, of Barisal.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., 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.

## CHINA, A FIELD OF MISSIONS.

AN ADDRESS DELIVERED BY THE REV. N. HAYCROFT, A.M., IN KING STREET CHAPEL, BRISTOL, JUNE 23RD, 1863, AT THE DESIGNATION OF THE REV. W. H. MACMECHAN AS MISSIONARY TO CHINA.

THE attention of the religious world has, in recent years, been directed to China, as a field of missionary labour presenting unusual claims. The extent of the country, the vastness of its population, the peculiarity of its civilization, our comparative ignorance of its laws, literature, domestic and social economy, and the intense jealousy which, for ages, kept China sacred from the intrusion of foreigners, had long united to awaken an interest in its welfare. For sixty years the Gospel has been hovering on its outskirts, unable to penetrate the interior. Agents of the London, and other Missionary societies, have been labouring to gain access to the people; and if success was denied them, they have at least accumulated the materials for future conflict with its errors, and laid the foundation of future triumphs. In more recent years, our country's wars with China have combined, with the iniquities of the opium traffic, to deepen the solicitude of British Christians respecting it, and Divine Providence has removed the last barrier to their zeal, by the imperial consent, guaranteed by treaty, for the free movement of Europeans, and the toleration of Christian teaching, in all parts of the empire. All religious denominations seem to have regarded this event as a Divine admonition to organize a mission in that country if, as in our case, they had none, or if China had already occupied their attention, to augment the number of their agents. The opening of China to the western nations, has seemed to the religious world a voice from the Holy One, distinct and authoritative as a thunder-clap from Sinai,—“Arise ye, go up, and possess the land.”

Although the late Dr. Marshman, who played so prominent a part in India in the heroic age of Missionary enterprise, had longed for years to commence a mission in China, and spent eleven years of the best portion of his life in translating the Scriptures into its language, it is only of yesterday that the Baptist Missionary Society entered on the field to which his eager foresight had been silently, but urgently pointing their regard. Four years only have elapsed since Mr. Kloekers and Mr. Hall were accepted as our representatives in China, the latter of whom has, in the mystery of Divine providence, been since removed by death. Last year Mr. Laughton was despatched to the same sphere of labour, and now our beloved friend, Mr. MacMechan, is going to strengthen our little band in their herculean enterprise; soon, we trust, to be followed by others,

and yet others, as Christian liberality shall increase, till our society shall have many labourers in China,—“Messengers of the churches, and the glory of Christ.”

China proper has a length of 2000 miles, a breadth of 1300 miles, and a superficial area of 1,300,000 square miles. The Chinese empire includes a much larger territory, having a length of 3500 miles, with an area of 5,300,000 square miles. It is forty-four times as large as Great Britain and Ireland, and larger by one-fourth than the whole of Europe. It includes a great variety of country. In some parts there are ranges of mountains of great extent and elevation, stretching up to the limits of perpetual snow; in another part is an extensive plain 700 miles long by 400 broad. The excessive population has been fatal to reptiles and wild beasts, and the alligators have perished through the traffic on the rivers. The valleys are rich and fertile. The cultivator of the soil is enriched with the productions of the tropics, as well as of the temperate and frigid climes. The rivers are among the largest on the globe, and the whole country is intersected by canals. The people are possessed of a vast internal commerce, with manufactures, arts, science, and all the elements of a peculiar and complex civilization.

The population of China is shown, by the annual census for the purpose of taxation, to exceed 400 millions, an enormous mass of people, thirteen times the population of Great Britain and Ireland, though the average to the square mile is less than in England. China has one-third more inhabitants than the whole of Europe; the latter having only 270 millions, the former 400 millions. Nearly a quarter of a million persons die in China every week, and twelve millions every year. It is computed, that nearly one-third of the world's population, and at least two-fifths of the heathen world, have their domicile in China.

The traditions of the Chinese carry them back to a fabulous antiquity, whose claims to credibility disappear under the scalpel of modern inquiry. The period of Confucius, B.C. 550, must be regarded as the commencement of authentic history; all beyond that, up to B.C. 2100, is full of the marvellous, and everything antecedent to the latter period is purely mythological. The first historical character in Chinese annals cannot be placed earlier than B.C. 2204, or 104 years after the deluge, about the age of Peleg, when the linguistic separation of mankind occurred. Nearly all investigators admit the Chinese to be the most ancient nation now existing. While Britain was inhabited by painted savages; before Rome was founded, or Greece had emerged from barbarism; before Herodotus wrote, or Homer sang, or Troy was taken; anterior to Nineveh, whose vanished magnificence is now receiving a resurrection; coeval with, if not anterior to, the rise of old Egypt, whose strange hieroglyphics are fast becoming a history, whose temples and pyramids remain, the colossal monuments of an extinct civilization,—a civilization as different from ours as the geological epoch when the saurian monsters swarmed, whose fossil relics enrich our museums, was different from the present condition of our planet;—back amid the hoar antiquity of patriarchal times, the era of China's origin must be dated. And when we remember the unchangeableness of oriental character and habits, it is not extravagant to imagine that the peculiarities of its domestic and social economy have descended but slightly changed from the period of the patriarchs, and that in the lat-

guage, customs, genius, and spirit of the people, we have a fossilized specimen of primeval civilization.

The government is, through all grades, literally a paternal despotism. The power of the emperor is absolute, and every device is employed to preserve the impression of awe. The highest minister of state can, in a moment, be degraded and beheaded. According to the Chinese proverb, "it is safer to sleep in a tiger's den, than to bask in the sunshine of Imperial favour." As the emperor is father of his country, so the viceroy is father of his province, the mandarin is father of his city, and each parent is the father of his household. The same despotic rule pervades the whole structure of Chinese society; the same punishment is inflicted for offences against a parent as for crimes against the sovereign, and the period of mourning is the same for both. The country is divided into eighteen provinces, each province into ten departments, or counties, and each department into ten districts, or hundreds. The general government is conducted by tribunals, or boards, which divide amongst them the labour of administration, and whose mutual adjustment presents an elaborate and complex system.

Advancement to power and dignity is in China dependent solely on educational merit, and is decided by competitive examination. There is no nation which holds education in such honour; it is the sole pathway to distinction. Wealth and connexion have no influence on promotion, which is awarded only to literary attainments.

The educational system is elaborate, extending over many years. At periodic examinations honours are conferred on the successful candidates, who pass from one literary grade to another, until the more distinguished have attained the highest rank. All Chinese who have taken the second literary degree become thereby ennobled. From among such as have won the third degree, equivalent in importance to our English L.L.D., the district magistrates are chosen; and there is not a magistrate in the empire who has not gained these three literary honours. The matured scholars who have reached the fourth, or highest degree, are eligible to the highest offices of state, become the directors of public affairs, and are the guardians of the national literature. Among all classes who can meet the necessary expense, education is general, and eagerly sought as the sure road to eminence and wealth; but the larger portion of the people are unable to avail themselves to any extent of the national colleges, from their inability to maintain their children through the long period which successful study would require. At present, in Canton, not one in ten persons can read, in Hongkong, not one in twelve, and in the country districts, there it reason to believe, not one in twenty or twenty-five.

Christianity has not in China to combat the obstacles presented in India by caste. The only caste in China is that produced by education; but this is free from religious prejudices, and instead of being exclusive, is open to the attainment of all. The highest offices of state, and the highest grades of nobility, are within the reach of the humblest citizens; they can be acquired only by superiority in literary attainments. The Chinese know nothing of the caste of hereditary aristocracy. Not having the wisdom of western nations, they are unaware that when merit has raised a man to eminence, his posterity to the latest generation are thereby qualified to become legislators to the empire. Honours are amongst them

never transmitted to descendants; every man must hew out his own niche, chisel his own statue, and win his own patent of nobility. Whilst thus ignoring the deserts of posterity, they have rushed to the opposite extreme; on the principle that a man's progenitors have in some measure combined to produce in him the qualities which have raised him to distinction, his virtues being a crystalization from theirs, his honour justly belongs to them. When a Chinese, therefore, attains nobility, all his ancestors are ennobled.

The language of China differs from western tongues by being purely monosyllabic, and destitute of inflexions. Its written characters consisted originally of hieroglyphics, or symbols, each character picturing a distinct object or act. A circle with a dot represented the sun, a crescent the moon. The character for "sun" also denoted "day," that for "moon," "month;" the "sun" placed above a horizontal line represented "morning;" a modification of the character for "moon" denoted "evening;" and the two characters "sun" and "moon" combined, expressed "brightness," "clearness," and then "intelligence." About 2000 characters were thus formed. The same character represented many different meanings, which are distinguished from one another by diversity in the tone of pronunciation, or accent. While the written language is one over the whole empire, the spoken dialects are so distinct that the natives of one province are unintelligible to those of another. This apparent anomaly is best explained by considering the Chinese characters as occupying to the spoken language the same relation as our common numerals to the languages of Europe: as the figures 1, 2, 3, &c., present the same meaning to every European, although they are known in every language by a different designation, so the Chinese characters, as for "man," "house," "tree," "sun," represent to the eye of every reader the same object, and are thus everywhere intelligible, although the people of different provinces may not attach to any one character the same oral sound. To master the written language, has been commonly considered a gigantic enterprise; but closer acquaintance with the principles of its construction has shown that the difficulty has been greatly exaggerated. A complete knowledge of the Chinese characters is, for all practical purposes, within the range of ordinary intelligence and industry, while the spoken dialects are so simple in their structure, that they can be acquired more easily than any European language.

The existence of this one written language throughout the empire, furnishes a valuable means of promoting the Gospel among the educated classes, by the circulation of the Bible, and Christian literature. But, as the mass of the people cannot thus be reached, it is contemplated to print, in the Roman character, versions of the Scriptures in the different provincial dialects, and to employ the Roman Character in teaching, as a far speedier and surer method of widely diffusing a Christian literature among the people than to employ the unwieldy hieroglyphics, which are so esteemed by the educated. There is happily, in China, a growing desire to become acquainted with European literature, and such is the enterprise of the people, that translations of English works may ere long be published by the Chinese themselves as commercial speculations. Printing by wooden blocks is in China so inexpensive, that a work of 1500 leaves can be sold for half-a-crown; a translation of "Dick's Natural Philosophy" has been

brought out for a few pence; and, ere long, even the Chinese New Testament may, as Gutzlaff hoped, be printed and sold by native booksellers as a matter of trade, and at a much lower price than it can be by Europeans.

The Chinese have long possessed many arts which are of recent discovery among the western nations. Agriculture is in such high repute, that from the earliest ages the emperor has set an example of industry to his people by personally, in public, holding the plough once a year, while the empress does the same with the loom. The magnetic compass is of great antiquity; in a Chinese dictionary of A.D. 121, the definition of a loadstone is, a "stone with which a direction can be given to the needle," and a notice of its use has been traced in a work written B.C. 1120. They have made little progress in astronomy, geography, or mathematics. Their paintings are often beautiful, usually exquisite in colour, but nearly always destitute of perspective. Their porcelain and silk manufactures are very ancient. The use of gunpowder, and the invention of printing, were well known in China long anterior to their discovery in Europe.

The Chinese may be divided, as to religion, into three classes, the sect of Confucius, the Rationalists, and the Buddhists. There is in China no state-endowed religion for the nation; all religions are supported from their own lands, or by the voluntary principle. There are a few state ceremonies of religion, which are performed at stated times by the emperor or his representatives, and which are prescribed and arranged by the Board of Rites, but no priesthood or religious worship is imposed on the people at the public expense.

The Religion of Confucius may, in a limited measure, be considered the orthodox or state religion of China, since both the emperor and most of the educated classes belong to it. This system is more a philosophy than a religion. Confucius taught his disciples political and domestic economy. He places the foundation of all government in self-discipline. The five cardinal virtues are benevolence, righteousness, politeness, wisdom, and truth. He inculcates reverence for parents while living, and their worship when deceased. Filial piety is the basis of social virtue. Ancestors of remote antiquity ought to be honoured. Neither he, nor his followers, appear to believe in a personal God, but they believe in presiding powers of nature, in fate as the arbiter of events, and in a principle of order which is termed the "soul of the world." His followers pay to Confucius divine honours. There are, in China, 1560 temples dedicated to him, in which, at spring and autumn, sacrifices are offered to him at the expense of the government. The learned, in China, believe in spirits and demons, who rank next below ancient sages and heroes. The maxim of Confucius is the key to the religious spirit of his followers; "Respect the gods," (*i.e.*, pay them due honour,) "but have as little to do with them as possible." They appear ignorant of a future life, and regard the rewards of virtue and vice as confined to the present state, and not so much affecting the individual as his children and descendants.

The Taou, or Rationalists, are a sect founded by a contemporary of Confucius. Its originator is said to have existed from eternity, and to have more than once become incarnate, and to him is ascribed the creation of the world. The members of this sect seek to promote virtue by abstraction from the world, and the repression of all natural desires. Perfect virtue consists, with them, in the absence of all sensation and

emotion, an incapacity to be affected by external objects. Some of them retire to the mountains, and renounce human intercourse. They affect to despise wealth, fame, and posterity, urging that since at death all distinctions terminate, the time spent on them is wasted. Some of them study alchemy, and seek after the philosopher's stone, and the elixir of immortality. They profess to have intercourse with demons. The principal of this sect is supposed, like the Lama of Thibet, to be immortal. He appoints and removes the deities of the various districts just as the emperor appoints and removes his officers, and no tutelary deity can be worshipped, or is supposed capable of protecting his votaries, till the warrant has gone forth, under the hand and seal of this demon-ruler, authorizing the god to exercise his functions in a given region. They believe in amulets and charms, have ceremonies of purifying houses after a death, and of purging districts from disease by sacrifices. They worship a variety of idols, some of which are imaginary incarnations of the eternal reason, others are rulers of the invisible world, or presiding deities of districts, and among the rest are the three pure ones, who are first in dignity,—the "pearly emperor," or "supreme ruler," "most honourable in heaven," the god of earth, and the god of fire,—with lares and penates, genii and inferi, or divinities without number.

The religion of the majority of the people is Buddhism, which for eighteen centuries has exerted a commanding influence. According to its teaching, the chief good consists in absorption into Buddha, the unconscious universal and impersonal deity; in other words, the hope of the perfect is annihilation. The nearest approach to perfection here is to be attained by the abstraction of the mind from material objects, the gradual obliteration of all sense and feeling, and a total indifference to objects of human interest,—an existence, if possible, without looking, speaking, hearing, feeling, smelling, eating, or breathing,—and by the practice of virtue. The truly meritorious attain the chief good immediately after death; but those whose merit is imperfect will have to pass through a series of transmigrations, till their defilement has been removed. Their chief virtue is compassion to animals, many of which are rescued from the slaughterhouse, and preserved in temples. Buddhism has obtained such influence over the Chinese, that the empire is full of its temples, and swarms with its priests. These renounce family connexions, have taken the vow of celibacy, shave their heads, live together in monasteries, abstain from animal food, and are supported by the voluntary contributions of the people. The Buddhists, in general, worship the three Buddhs—the past, the present, and the future,—Kwantzin, the god of mercy, the goddess of the small-pox, the patroness of barren women, the god of wealth, and other kindred divinities. They have no sacrifices, but offer prayers and adorations. They observe the full and the new moon, keep 162 fast-days every year, and have morning and evening prayers.

As the precepts of Confucius enjoin annual sacrifices to deceased parents, and it is supposed that the deceased are regaled with the flavour of the viands presented in their honour, the Buddhist priests have availed themselves of the national customs to increase their own influence. Their aid is called in at funerals, that the souls of the departed may be released from purgatory, and be enabled to avail himself of the offered viands. It is not uncommon for the priests to get up public services for departed

spirits who are supposed to be in "tribulation," and to solicit subscriptions for this purpose as a benevolence.

The nearest western approach to the Buddhistic system is the Roman Catholic Church; indeed, the resemblance of Romanism to Buddhism is in many features so extraordinary, that it is impossible to doubt that ancient Roman paganism, from which the usages of the Romish Church were derived, was, in many points, closely allied to Buddhism. Among the priests of Buddhism the tonsure, professed poverty, celibacy of the clergy, monastic institutions, secluded habits, and peculiar dress of the priesthood, the use, in their worship, of the rosary, candles, incense, holy water, bells, images, and relics, a belief in purgatory, with the possibility of praying the human soul out of its fires, the offering up of prayers in a strange tongue, with incessant repetition of prayers, the pretension to work miracles, the character of their altar-pieces, the titles of their intercessors,—such as the "goddess of mercy," the "holy mother," the "queen of heaven,"—with the image of a virgin having a child in her arms, are so many striking coincidences, that the early Romish missionaries to China were greatly troubled at the resemblance between Chinese worship and their own, and some of them gravely reported that the author of evil had induced these pagans to imitate the customs and constitutions of the holy mother Church in order to expose her ceremonies to shame.

The Chinese, as a whole, acknowledge no personal deity, yet they have "gods many and lords many" belonging to every sect, and it is as easy, in China, to find a god as a man. They discover gods in everything, and, consequently, gods are to be met with everywhere. Their temples, houses, streets, roads, hills, rivers, even their carriages and shops, are full of idols; every room, niche, corner, door, and window, is plastered with charms and amulets, the emblems of idolatry, so that while the people acknowledge no God, they are literally overrun with gods, as Egypt with the plague of flies, and find it their greatest burden to support and worship their numerous pantheon.

The great virtue of China is reverence for parents. This is a national characteristic: their greatest mark of respect to a stranger is to address him as "old and venerable father." Their national vanity is extraordinary; they designate their country "the flowery land," "the region of eternal summer," the "land of sages," the "celestial empire," while foreigners are styled swine, monsters, and devils. There is an artificial politeness sedulously cultivated among all classes, particularly the educated. The ceremonious usages for every class of society are carefully drawn up and superintended by the Board of Rites. The peculiarities of their social intercourse would appear grotesque to Europeans. Their taste in dress, their notions of personal beauty, and their laws of etiquette, are so opposed to all our western usages, that the attempt to describe them would awaken sentiments not appropriate to the present solemnity.

As might have been expected, a false religion has left the people the victims of a false morality, and the existence of a refined civilization has in no way lessened the profound ignorance of God, or the need of Christian evangelization. The character of the people is as false, fraudulent, cruel, revengeful, and licentious, as is usual among orientals. Concubinage is common. Divorce is inflicted for trivial causes. Female infanticide is prevalent. The drowning of a daughter is deemed a less atrocious offence

than treading on a piece of printed paper. It is alleged that ten or twelve infants are picked up every morning in Pekin alone, and that the foundling hospitals are usually filled with female children. The habits of the people are unfavourable to domestic morality; in one room twenty feet square, a dozen or more persons will eat, drink, work, trade, and sleep, while everywhere the population is dense, food scarce, and wages low,—in the south only fourpence a day.

We need not further allude to the vices of the Chinese, for many of them are not peculiar to oriental nations; they exist, or others equally degrading, to an appalling extent in our own country. If we lament the opium-smoking of China, we should deplore yet more the dram-drinking of England, for there is reason to fear that where opium has "slain its thousands," dram-drinking has "slain its ten thousands."

In this brief sketch of the country and people of China, we have omitted the rebellious provinces, partly from the space a reference to them would require, and partly because our brother's sphere of labour will be at a distance from them, while those districts present just now no promising openings for missionary labour.

The willingness of the Chinese to receive books and tracts is a matter of great thankfulness. By these silent messengers, Christian principles can be unobtrusively diffused, and will penetrate to districts and circles otherwise beyond the reach of the evangelist.

Now that the whole country has been opened by Divine Providence to the philanthropy of British Christians, it remains for us to shew that we appreciate our responsibilities by "sending forth more labourers into the harvest." Long had the English Churches desired access to the heart of the empire, professedly to carry to its myriads the word of salvation; now that the avenue is open are they prepared to enter it? Christian brethren are offering themselves for the work; are the Churches willing to send them? or are they to be refused for lack of funds? In this sanctuary at this moment is an educated man, fully equipped for the work, and accepted by our Society for the East, who must be detained from his chosen sphere for twelve months because there are no resources yet provided from which the expense of sending him can be defrayed; and the Committee are placed in the painful difficulty, either of incurring an inevitable deficiency,—which they deprecate as a wrongdoing, and which always creates discontent among their supporters,—or to refuse men eminently qualified who offer themselves for service, and thus, perhaps, incur the displeasure of their Lord. Solemn is our responsibility as Christian Churches, that there are men willing to become the ministers of Christ unto the Gentiles, but their noble impatience must be checked, their apostolic ardour curbed, their faithful utterance gagged, and the heathen, meanwhile, perish in ignorance of the Gospel, because of our parsimony or indifference. But this must not be. No! Blessed Saviour, this will not be. Loving hearts, devoted to Thee, will not be chilled in their holy fire by the selfishness or coldness of thy purchased people. The "silver and the gold" is thine, and, under the inspiration of thy love, thy people will lay it on thine altar, a grateful offering to thy glory.

We need not allude to those inferior considerations which should not be without some weight with us as British Christians when we think of China. It should not be forgotten, how many of the comforts of domestic



life we derive from the East, and what an amount of wealth and commerce China has yielded to the sons of Britain. It should have some influence with us that Englishmen, called Christians alike by the Chinese and by themselves, have long conducted with China, and forced upon its reluctant government, for gain, the iniquitous opium traffic; that again and again has China, for different reasons, been made to feel the superior power of British arms; that the influence of this country with China is great, and our commerce with it rapidly increasing; that British sailors and tradesmen have often presented to the Chinese melancholy illustrations of the religion they profess,—and the way of the missionary has been blocked by obstacles raised among the people through the conduct of Englishmen; that there is in China one third of the world's inhabitants, all ignorant of God, without the knowledge of salvation, without sabbaths, sanctuaries, Bibles, without hope of everlasting life; and that now, for the first time in its history, it opens its arms to the Christian teacher, and bids him traverse the land to its innermost recesses, and its uttermost extremities. These are considerations which ought to affect us as British Christians; in return for the benefits we have received from China, and the evil our countrymen have inflicted on it, we should pour upon its moral deserts the river of life, and increasing its volume, and accelerating its current, till the whole land shall be covered with its renovating waters. But high above all these considerations, rise imperious in their influence on our hearts, the command of Christ, the remembrance of his love, the knowledge of man's necessity, the magnitude of our own privileges, and our responsibility at the supreme tribunal. Yielding ourselves to the mighty spell of Christian duty, and the love of Jesus, we call on you to bear China in the arms of your earnest faith and prayer to the throne of the heavenly mercy, and to augment the number of your representatives on its soil. The Gospel which has accomplished such triumphs elsewhere, is destined, in this yet larger sphere, to demonstrate its Divine character and origin, and, eventually, the Church of Christ shall be able to raise, over the myriads of China, just as over the coral reefs of the Pacific, the pæan which an apostle sang of the early times, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

While we do not for a moment counsel the diminution of efforts in other lands, for, alas! there is everywhere need of missionary labour, we cannot but press the claim of China as of greater magnitude and urgency than has yet been allowed. As British Christians, we have neglected our duty to God with regard to China, and the time has come for us to show sincere repentance by a larger spirit of self-sacrifice, and by more fervent supplication. Brethren, pray for China; send forth more labourers to China. Let your heart's deepest sympathy and brotherly regard accompany our young friend to his distant sphere. Let him be cheered amid his toils by the assurance of your prayers, and your promise soon to send others who shall participate his labours. If he perish there, we will say of him, that it was a noble thing to have it in his heart to go. If he be spared to labour there, he must look to God and to your prayers for success. Should we see him again in the flesh, may it be to hear from his lips the story of many years' toil, and the marvellous triumphs of Divine mercy by his means. If we see him not again, may his course be one of fidelity and

zeal, which shall endear his memory to thousands of his adopted people, and leave his name fragrant and bright in the annals of the missionary enterprise. And when we meet him in the skies, and together recount our earthly labours and sufferings, may it be with the blessed conviction, as to ourselves, that we did all that our resources enabled us to assist him and his brethren in their high enterprise,—that if China with her myriads do not become a province of Messiah's empire, the failure is not due to our selfishness or neglect,—and as to him, may we find that the magnificent imagery of the Hebrew seer has been in his case completely verified,—“They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

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## NOTES OF A TOUR IN HOOGHLY, BENGAL.

BY THE REV. W. SAMPSON, OF SERAMPORE.

It may not be uninteresting to some of the readers of the *HERALD* if I put down a few notes of a tour I was enabled to take, in company with three of our native preachers, during the last cold season, through portions of the Hooghly district. I have been for a long time since desirous of making some such trip as this, but circumstances have hitherto prevented.

### THE PREPARATION.

We purchased for the work a couple of second-hand tents, one for myself, and one for the preachers. They were somewhat out of condition, but when put into repair, answered our purpose as well as though they were new, and will last us for many years for the same kind of work. Three hackeries, the common country cart, a very primitive structure, consisting of a strong frame of bamboos laid upon an axle-tree that connects two wheels that approximate more or less to roundness, but are never, even by accident, quite round, were needed to carry our things—one took the tents, another my boxes, &c., and the books, and the third the preachers' things. Anyone unaccustomed to that style of travelling would have laughed had he seen the gipsy-like appearance the whole turn out assumed. We might purchase rice and a few vegetables in the different villages we visited; but, with that exception, we were obliged to take all necessaries with us. Packed in, therefore, with our boxes, you might see a camp-chair and table, tea-kettle, saucepan, frying-pan, &c., &c.

Preliminaries, then, being thus settled, we started on Wednesday morning, Dec. 3rd. There accompanied me the three native preachers that are now regularly employed in Serampore and its neighbourhood, Puddo Lochan, Haran, and Bhugwan. The first day we reached Singhur, a village about seven miles from Baidyabutty, a village on the banks of the Hooghly, about two miles above Serampore. As we had outwalked the hackeries, which could not get on, under the most favourable circumstances, at more than two miles an hour, we had to wait till they came up. When they arrived we at once set to work, got the tents up, and made ourselves as comfortable as circumstances would admit of. Numbers of the people, attracted by the unusual sight of the tents, came and stood around, and made eager inquiries as to the object of our visit. We told them our wish was to go as far through the district as we could—to visit any schools we might meet with—to distribute tracts on subjects connected with the Christian religion—to sell copies of the gospels, and to preach to the people everywhere salvation through the Lord Jesus Christ. I was not a little surprised to find that the people, so far from expressing anything like disapprobation of our visit, seemed to welcome us, and that gladly. Before we had been there a couple of hours, we were invited to visit schools in the neighbourhood; and as

it was partly our object to see as much as we could, what was actually being done in education as well as in other matters, we promised to go. The English schools in that neighbourhood had been but very recently established—one, in fact, had only been opened three days, and the other but six months. The school-room of the latter was built on a plan not unusual for this country, but perhaps the most inconvenient for a school that could well be conceived. It consisted simply of a verandah round a square-built house. The house was inhabited, the verandah all around it was enclosed with small split bamboos, and in it the school was held. As it was very narrow, it was impossible to bring all the boys together, or for any one in one part of the school to see what was going on in another part. I sat down with the senior class, heard them read, and asked them a few questions in English and arithmetic. Then we spent some time in talking with them about Christ: we told them the narrative of his life, the purpose of his death, &c.; and while I and one of the preachers were thus engaged with the first classes, another preacher was in another part of the verandah similarly engaged with another class, and the third was outside preaching to some twenty or thirty that the news of our visit had attracted to the spot. It would have been impossible to have got more attentive audiences, and we spent the greater part of the morning as thus described.

#### SCHOOLS.

I may perhaps just say at once here all that I have to say about the schools I saw. Our halting places on the first tour were Singhur, Hurrepal, Tarkessur and Nalukol. On the second tour we halted at Chanditollah, Mussahot, Durupi, Chapalanga and Sealikhollah. Education seems to have spread very much more in the latter district than in the first. The schools in the former district, with the single exception referred to above (and there the teachers had notice of our coming, so that they were prepared for our visit), seemed as schools utterly valueless. There were a few pathshalas (answering very much to a mere dames' school in England), and a few English schools. We only met with one purely vernacular school that aimed at being at all above the most ordinary pathshala. Most of the English schools seemed to be conducted by men who had picked up the merest smattering of the language, and who had not the slightest notion of conducting a school efficiently. We found ten, a dozen, or twenty boys, for instance, assembled in schools that professed to have 60, 70, or 100 on the list. The people told us that we saw the schools in their every-day condition; and one master, on our remarking on the very few present, compared with the number on the register, very naively told us,—“Oh, sir, we expected you yesterday, and then all the boys were present; but they did not think you would be here to day, and so they have not come.” In the district visited on the second tour, however, we found two or three very good schools, one of them, indeed, that at Jonge, being quite a superior one. Throughout the whole of the districts there seems a great thirst for education. Schools might with great advantage be established in many places that are now totally destitute, and if Christian teachers could be procured, and a mission society were to make that its work to establish schools throughout the whole district, it would be one of the most efficient means of bringing the population under Christian influence. It is a matter of question whether purely vernacular schools would answer. The desire for learning English is so strong, the advantages of it are so apparent, that if schools were established with anything like efficiency, large numbers would flock to them; and I have no doubt, from what the scholars are in the habit of paying for the wretched schools now provided, at least one half of the expenses might be expected from school fees.

#### METHOD OF WORKING.

And now as to preaching. Our plan was, immediately on pitching our tents, to make inquiries as to the days on which the haunts were held in the neighbour-

hood. These haunts are exactly the same as our markets in England. We always made a point of attending these haunts, and we could always get congregations there, varying from 200 to 500 persons. Perhaps two out of every three afternoons were thus spent. Our mornings were occupied in going about through the villages preaching to congregations if we could get them, or to a single family or half a dozen persons, if no more could be got together. We never had any difficulty in procuring listeners: we were not only tolerated, but welcomed everywhere.

One afternoon, when we had no intelligence of any haunt being held, we went out, scarcely knowing in what direction to wend our way. We thought we would go to a village a mile or two distant, but ere we had left our tent for more than a quarter of a mile or so, we passed by a house. The door of the compound, or enclosure round the house, was open, and sitting down there, we saw a venerable old man talking with a couple of others. The preachers said, "Let us go in and talk to them." I feared that the old man would feel that we were intruders, but we went in, and at once he welcomed us—sent into the house to bring out a chair, perhaps the only one the house could boast, for me to sit on, and a mat for the preachers; and when our brethren told him we had come for the purpose of talking to him about the religion of Christ, he at once said "Lagon," and listened with the most marked attention. The door-places and windows of the house were besieged by the females, who remained the whole time, and as one after another passing by entered the compound to hear what was going on, we continued talking, both preaching and answering the questions that were put, long after the sun was set. Sometimes in the mornings, or on those afternoons when no haunt was held near, as we got into some farm-house, where the labourers were engaged in stacking the sheaves of rice or in thrashing them out, and calling the farmer and the labourers around us, we sat down on the grass or on mats they spread for us, and talked to them for an hour or so on the love of God in Christ. Sometimes we stopped in the fields, as the men were ploughing or weeding potatoes, or watering the ground, and spoke to them for a longer or shorter time words as appropriate as we could make them to their condition, or sometimes on the village green we sat, numbers flocking round to hear the word of life.

*(To be continued.)*

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### MISSIONARY MOVEMENTS.

**CALCUTTA.**—Mr. Kerry reports the decease of Golab, a native preacher, who was employed by him at Howrah, since which he has continued to labour with Mr. Morgan. He was a good man, and died stedfastly and calmly looking to Jesus, as his only Saviour. Mrs. Kerry has now ten children in her school at Ittally, but is hindered for want of funds. She is assisted by a native teacher, brought up by Mrs. Sale.

**KHOOLNEAH.**—Mr. Anderson has taken charge of this station, to enable Mr. Johnson to visit the Sunderbunds, and to settle for a time among the native churches there. He will reside at Cheela: three schools have been established in these remote and dark jungles, and the work is proceeding favourably.

**ALLAHABAD.**—Mr. Joseph G. Gregson has removed to this station to take charge of the newly formed church, for whom a chapel is about immediately to be built. Some very handsome donations have already been contributed towards it by the friends at Allahabad, Monghyr, and Dinapore, one being the sum of £500. While at Dinapore, Mr. Gregson suffered from an attack of illness, but is now recovered.

**BRITANNY.**—Mr. Boulton reports that much attention has been drawn to the gospel in Guingamp by addresses at three funerals, and that a very hostile inhabitant of the town has since solicitously sought instruction in the gospel. A priest has taken occasion to preach against the truth both in Morlaix and Guingamp.

MORLAIX.—Mr. Jenkins writes very cheerfully of the progress of the work. A tradesman of the town appears to be a sincere convert, and there are other persons inquiring the way to God. At Guingamp Mr. Bouhon meets with so much encouragement, that it is probable some steps will be taken for permanently occupying it.

NORWAY.—Mr. Hubert writes to say that he has safely arrived at his destination and commenced preaching to his countrymen. He visits the sick daily, sells the scriptures, and preaches twice in the week, besides three times on the Lord's Day. He meets with much opposition, but struggles onward trusting in the Lord.

CHEFOO, CHINA.—We are happy to learn that Mr. and Mrs. Laughton have safely arrived at this interesting station. He has commenced the study of the language, and has viewed with the deepest sorrow the dark and perishing condition of the people. Mr. Bruce still discourages the settlement of Protestant missionaries in Pekin.

HOWRAH.—Mr. Morgan writes that he has recovered strength, and by the blessing of God has been able to renew his labours in the mission chapel.

CUTWA.—Mr. Reed has engaged the services of two native christian widows to visit persons of their own sex. They have been well received, and entreated by both Hindu and Mussulman women to come to them at their own homes. The bazaar preaching is well attended; some young inquirer frequently visits the mission house.

KANDY.—Mr. Waldock was most warmly welcomed by all classes, the native pastors immediately gathering to receive him. At the earnest request of many persons he has consented to have an English service on the evening of Sunday. The attendance is very encouraging. A new school has been commenced at Golahawatte, near Matelle, chiefly at the request of the headman of the village, a member of Matelle church.

BAHAMAS, NASSAU.—Mr. Davey has availed himself of an opportunity to visit the United States in order to recruit his strength. He hopes the native brother who will partly supply his pulpit during his absence, will eventually be found suitable to become his assistant.

HAYTI.—In the early part of the year, Mr. Webley and Mr. Baumann made a journey of about 700 miles to visit the northern part of the country, where exists a number of small Baptist communities. Since their return Mr. Baumann has left Jacmel to commence a new station in the capital, Port au Prince. When we last heard from him he was in Jamaica, on his way to his destination.

TRINIDAD.—We regret to learn that by accident the chapel at Mountserrat has been burnt down. The people show every disposition to rebuild it immediately, but will require some assistance from sympathizing friends. The chapel in San Fernando was approaching completion, Mr. Gamble had spent the dry season in frequent visits to the stations in the interior.

JAMAICA, MOUNT PETO.—It is with pleasure that we report the acceptance of the pastorate of the churches at Mount Peto and Gurney's Mount, by the Rev. C. E. Randall. The chapel at Mount Peto is only half finished and funds are greatly needed for the purposes of completing it.

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### HOME PROCEEDINGS.

In the notice of the Northamptonshire meetings, in the last number of the Herald, it should have been stated, had we known it in time, that, as the Rev. G. Pearce was unable, in consequence of other engagements, to be present at all the meetings, the Revs. T. Hands of Luton, and D. Katterns of Hackney, kindly gave their valuable aid in advocating the claims of the Society.

During the past month, the Rev. George Pearce has visited New Mill, Tring; and the Rev. T. Hands, Tewkesbury and Westmacote. The Rev. F. Trestrail has, with Revs. J. Allen, of Ceylon, and W. G. Lewis, of Bayswater, taken the Stroud and Nailsworth district. The former has also been present at the Triennial Con-

ference of the pastors and delegates of the German churches, held in Hamburg, where he met the Rev. W. Walters and Mr. H. Angus, who had been deputed to attend the conference by the Northern Baptist Association, and by the church meeting in Berwick-street, Newcastle-on-Tyne. In our next number we intend to furnish a brief notice of this conference, which was deeply interesting. Some of the statistics which were read at one of the sittings, showed how rapidly these churches are spreading, in spite of the fierce opposition with which some of them have to contend. They are fast becoming a great spiritual power in Germany; and it is mainly owing to their activity and zeal that there is any religious movement or life at all.

By the first mail steamer in July from India, Rev. G. Rouse arrived in this country. The voyage had proved most beneficial to his health, and we are happy to have to state that the treatment which his medical advisers in Calcutta deemed necessary, and which they thought he would sustain better after the voyage, than in India, has not been adopted, at least for the present, in the hope that change and rest may render it unnecessary. Mrs. Rouse, who could not leave with him, will follow shortly, and judging from the favorable accounts received from her, may even now be on her way. The necessity for their return has been a sore trial to them both, and a great disappointment to the Calcutta brethren and to the Committee. Mr. Rouse was entering on his labours in connection with Mr. Wenger with great interest, and with prospects of enlarged usefulness. This event is one of those in the course of Providence which challenges our faith, and to which we must all bring a devout spirit of resignation. But we feel assured that whilst our friends will sympathize with the Committee in this severe disappointment to warmly cherished hopes, they will not fail to sympathize also with Mr. and Mrs. Rouse, to whom it is by far the severer trial.

We regret to state that the receipts which have come to hand since the commencement of the financial year have not been equal to those of the corresponding period of the past year, while the expenditure has gone on steadily increasing. Nor could this be helped unless the Society's operations were curtailed, and all offers of missionary service declined. In this respect the aspect of our affairs is becoming somewhat serious and critical. We must again reiterate the Committee's appeal for renewed exertions, and we trust that the pastors will do what they can to stir up the churches to a more prayerful regard to their responsibilities.

At the quarterly meeting of Committee, the application of the Rev. J. Edwards on behalf of the Grande Ligne Mission, for a continuance of the grant of £150, which, on the representation of Pasteur Le Fleur when in England, was voted for three years; the request for aid from the Rev. Messrs. Graves and Schilling of Canton, whose supplies had been almost wholly cut off by the war in America; and a request signed by Rev. T. Lomas and other friends in Leicester for assistance to Rev. Mr. Phillips of Lagos, west coast of Africa, whose orphan school was reduced to great straits from the same cause; were declined on account of the state of the Society's funds. Thus through want of means, not only are cases deserving of sympathy and help set aside, but even our own operations are seriously affected. We trust that our readers will seriously ponder these facts.

We have to announce that the Rev. and Mrs. McMechan sailed for China in the ship "Polmaise," on the 21st ult. May their passage be pleasant and safe! They will have the comfort and advantage of the society of other missionaries during the voyage.

We are also glad to be able to announce the safe arrival of the Rev. A. Saker in far better health than was expected, considering how severely he had suffered. The Rev. R. and Mrs. Smith landed at Cameroons, after a rapid but most pleasant passage, on the 29th of May, the day before Mr. Saker's departure.

#### DESIGNATION AND VALEDICTORY SERVICE.

A public service in connection with the departure of the Revs. J. Sale, and I. Allen for India, is intended to be held at Bloomsbury Chapel, on the 3rd instant, when Mr. Underhill will speak of India as a field of Mission labour, Dr. Steane will commend the brethren to the Divine blessing and care, and the Rev. N. Haycroft, A.M., of Bristol, will give an address. Other ministers are expected to be present and take part in the service, which will commence at 7 o'clock.

PROPOSED CALCUTTA SCHOOL.

The amounts already received in donations and subscriptions for Mrs. Sale's school have encouraged her and those with whom she is acting, to engage the services of Miss Wheeler, of Aylesbury, and late of the Stockwell Training Institution; and she will accompany Mr. and Mrs. Sale, who will sail about the 10th August. Mrs. Aldis has sent up £11 4s 6d from Reading; Friends at Camden Road Chapel have contributed £47 15s 4d; Mrs. Hopkins on behalf of the ladies in Birmingham, has handed in £19 19s, being an instalment of various sums collected, amounting to £50 3s 5d; Mrs. Underhill and Mrs. Trestrail have received, including what was contributed by those present at Lady Peto's, £63 14s, making £173 13s 10d. We understand that £107 3s. 10d. have been collected in Liverpool, and there have been sent £15 from Devizes; £5, Camberwell; £4 16s by Mrs. Green; and £5 15s additional by Mrs. Underhill; while many other donations and subscriptions may be expected from friends to whom circulars have been sent. The Society for promoting Female Education in the East will render effective aid, and it is expected that this important undertaking will not, in any way, be a charge upon the ordinary funds of the Mission. When the arrangements are completed as to the contributions, we will endeavour to find room for the particulars of them.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21st, 1863, to July 20th, 1863.

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

£ s. d.		£ s. d.		£ s. d.	
<b>ANNUAL SUBSCRIPTIONS.</b>		Shacklewell—		Waterbeach—	
Chandler, J., Esq. ....	2 10 0	Contributions .....	10 10 3	Contributions .....	3 15 6
<b>DONATIONS.</b>		Shepherds Bush, Oaklands—		Willingham—	
<i>Special Donations in liquidation of Debt.</i>		Contributions .....		Collection .....	
Gurney, Joseph, Esq. ...	50 0 0	5 11 0		5 9 4	
<b>DONATION.</b>		Tottenham—		141 12 0	
W. R. ....	100 0 0	Collection .....	10 13 1	Less Deputation ex-	
<b>LEGACY.</b>		Less expenses ....		penses, Printing &c.	
Adams, the late Mrs., of		5 0 0		7 8 10	
Stoke Devon, by Caleb		Trinity Chapel, Southwark—		134 3 2	
Trotter, Esq., and other		Contributions .....		CORNWALL.	
Excutors .....	100 0 0	5 0 0		Helston—	
<b>LONDON AND MIDDLESEX.</b>		CAMBRIDGESHIRE.		Contribution .....	
Alfred Place—		Cambridge, St. Andrew's St.—		1 0 0	
Collection .....	1 13 8	Contribs. on acct. ....		DEVONSHIRE.	
Bloomsbury—		55 7 0		Torquay—	
Contribs. S. Schools,		Do. Zion Chapel—		Contribs. for Meerut ..	
for Schools at Am-		Contribs. ....		0 10 0	
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Camden Road—		5 7 6		Contributions .....	
Contribs. on account		Caxton—		Do. Sun. School ....	
Do. Sun. School ....	2 4 11	Contributions .....		8 15 9	
Chelsea, Paradise Chapel—		5 19 0		Less expenses ..	
Collection .....	3 10 0	Chesterton—		8 11 9	
Do. for W. & O. ....	0 10 0	Contribs. S. School ..		Rickmansworth—	
Hackney Road, Provi-		Chittering—		Contributions .....	
dence Chapel—		Sunday School .....		6 8 6	
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		3 2 0		Contrib. for Rev. J.	
		Laudbeach—		C. Page, Barisul ..	
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		Melbourn—			
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		1 1 0			
		Shelford—			
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LANCASHIRE.		£	s	d.	Weston by Weedon—		£	s	d.	SUSSEX.		£	s	d.
Liverpool—					Contributions .....	12	11	2		Lamberhurst—				
Contribs. for Rev. W. K. Rycroft's Chapels .....	41	13	6		Less expenses ..	4	15	0		Contribution .....	1	0	0	
Less expenses ..	0	10	0											
	41	3	6											
NORTHAMPTONSHIRE.					OXFORDSHIRE.					WARWICKSHIRE.				
Blisworth—					Kettering—					Birmingham—				
Contributions .....	8	17	7		Contributions .....	27	10	0		Contributions on acc.	5	3	0	
Do. for China.....	0	10	0		Walgrave—					WILTSHIRE.				
Brayfield on the Green—					Contributions .....	2	13	1		Wootton Bassett—				
Contributions .....	1	14	8							Contributions .....				
Brixton—					SHROPSHIRE.					SOUTH WALES.				
Contributions .....	6	0	0		Bicester—					Abergavenny—				
Bugbrook—					Contributions .....	0	10	6		Contribs. for N. P. ..				
Contributions .....	10	13	6		SOMERSETSHIRE.					Less expenses ..				
Guilshoro—					Pontesbury—					Contribs. for N. P. ..				
Contribs. on account	3	15	0		Contributions .....	0	12	6		Less expenses ..				
Hackleton—										Do. for China.....				
Contributions .....	15	0	0		FOREIGN.					0				
Harpole—					Bristol—					CANADA.				
Contributions.....	6	16	0		Contribs. on acc. ..	73	17	0		Montreal—				
Hartwell—					Do. Special Donations					Wenhau, Joseph Esq.				
Contributions .....	6	0	0		in liquidation of debt	76	3	0		Do. for China.....				
Kislingbury—										2				
Contributions .....	5	12	6		Frome—					0				
Long Buckby—					Contribs. Whitburne	1	16	3		Donations and Subscriptions for				
Contributions .....	9	13	4		Less expenses ..	0	0	3		Mrs. Sale's School for Daughters				
Milton—										of Hindoo Gentlemen in Calcutta.				
Contributions .....	23	8	6							Birmingham—				
Northampton, College Street—										Contribs. on account				
Contributions .....	68	4	7		Watchett & Williton—					by Mrs. Hopkiss ..				
Do., Sun. School ..	2	8	3		Contribs. Watchett ..	3	17	2		19				
Patchill—					Do. Sun. School....	0	2	2		Camberwell—				
Do., Do. for China ..	0	11	0		Contribs. Williton ..	3	4	4		A few Friends at Den-				
Do., Nelson St. School	1	14	3		Do., Sun. School ..	0	14	8		mark Place Chapel				
Contributions .....	8	10	0							5				
Ravensthorpe—										Camden Road Chapel—				
Contributions .....	11	0	0							Subscriptions and Do-				
Road—					Less expenses ..	7	18	4		nations.....				
Contributions .....	8	15	3			0	10	7		47				
Spratton—										15				
Contributions .....	1	10	6							0				
Towstler—										0				
Contributions .....	17	13	3							0				
West Haddon—					STAFFORDSHIRE.					Donations and Subscrip-				
Contributions .....	3	1	0		Stafford—					tions by Mrs. Underhill				
					Contribs. for N. P. ..	10	0			5				

ACKNOWLEDGMENTS.

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

- Ladies Working Party, Camden Road Chapel, for a Box of Work, for Rev. W. K. Rycroft, by Mrs. Underhill.
- Ditto, for a Box of Work, for Mrs. Sale, Calcutta, by Mrs. Underhill.
- Miss Green, Saffron Walden, a Box of Clothing for Mrs. Sale, Calcutta.
- Miss Phipson, Birmingham, " " for Miss Mullens, Mission School at Bhowampore.
- Miss Webb, Home Colonial School, for Case of Clothing, for Rev. J. Sale, Calcutta.
- " " for Ditto, Ditto.
- Baptist Sunday School, Tottenham, a Parcel of Clothing for Rev. R. Smith, Cameroons.
- Rev. W. Emery Henel, Hempstead, a Box of Clothing for Rev. A. Saker, W. Africa.
- Mr. S. Blackmore, Cardisland, a Box of Books for Calabar Institution.
- Mr. Risdon, Pershore, for Parcels of Books for Messrs. Sale, Allen, Mc Mechan, and Wenger.
- Religious Tract Society, a Parcel of Books for Rev. J. Gregson, Agra.
- Mrs. Cozens, Upper Clapton, a Parcel of Magazines.
- Mrs. Saunders, Reigate, ditto.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underbill, 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 JUBILEE OF THE BAPTIST MISSION IN JAMAICA.

THE revolution of years has brought the Jamaica Mission to its Jubilee year, and the brethren and churches have very wisely resolved to commemorate its advent, to review with gratitude the past, and to lay the foundations of wider usefulness in the years to come. Before giving the address they have issued, which contains a brief summary of what God has wrought in Jamaica by the instrumentality of the Missionaries of our Society, it may be interesting to recall the state of things at the commencement of their labours. As stated below, the Rev. John Rowe landed from the ship *Jamaica*, at Montego Bay, on the 23rd February, 1814. The same newspaper that announced his arrival contains advertisements of the sale of slaves, and a list of runaway slaves caught and lodged in the parochial workhouses to the number of 117. It states that 49 had brand-marks on their persons, generally on one shoulder, but sometimes on both. A reward of one pistole is offered for the apprehension of other runaways. "One," says the paper, "has absconded this day, which he has done without any manner of provocation. It is conjectured that he is gone to work somewhere for himself; the subscriber considers him as dangerous to the community, and for that reason proposes to bring him to a public trial." Thus we have a glimpse at the state of things just at the time when the Missionary put his foot on shore.

Mr. Rowe was greatly dismayed at the excessive cost of house rent and of every necessary of life; and in his first letters to Mr. Fuller hesitates to commit himself to any special work, lest the Society should refuse the price. Mr. Fuller, in his reply, says, "The expenses of making a trial are heavy, but we have confidence in you that you will contract them as much as you can. We are of opinion that you should be supported till you have at least made a fair trial; and that you should not give it up while there is a prospect of a favourable issue." Previous to Mr. Rowe's arrival, a coloured man, of the name of Moses Baker, had endeavoured, in his feeble way, to lead his oppressed countrymen to the Saviour. A large number of slaves had attached themselves to his teaching in the neighbourhood of Montego Bay, and it was mainly owing to his urgent appeals that the Society had resolved to attempt a Mission in Jamaica. The people were very ignorant; they combined many superstitious practices with their belief in Christ, and were in a deplorable state of misery and degradation. Two years after his arrival, Mr. Rowe still thought the appearance of success most unpromising, and that there was little prospect of religion making way among the slaves or the other inhabitants of the island.

Mr. Rowe thus describes the position of affairs in a letter dated May 1, 1816: "Every lurking prejudice against Missionaries has, for more than a year past, been newly roused by the Registry Bill. Every public paper has long been, and is now, the vehicle of unfounded and invidious declamations against Missionaries. They are branded with the terms visionary, fanatic, enthusiast, &c., and are represented as the most injurious pests of society. I have had some conversation with Mr. Stewart, the Custos of Trelawny. He asked me, and requested me to declare openly, whether any part of my mission was for the purpose of examining the state of the island, or returning an account of its civil and political affairs, which I was able positively and candidly to answer in the negative. He mentioned his having received, about twelve months ago, many anonymous letters written against me; one stating that I had gone about secretly by night, on the surrounding estates, instructing and seducing the negroes; another that a letter of mine was opened, and found to contain information entirely political, observations on the state of the slave, &c. He also said that a letter was written to the Mayor of Kingston, as a well attested document, stating that I actually had communications with Mr. Wilberforce on the same subject."

Owing to these suspicions, Mr. Rowe had not even begun to preach publicly; still he had gathered round him some two hundred poor negroes, with whom to hold communion. His faith grasped somewhat of the triumphs of the future, for in the same letter he says: "Yet I really believe that ere long religion will be more prevalent here than it has been at all, and that the slaves will be instructed."

How great the change which God has wrought! Now the slave is free; he is acquiring the taste for, and the habits of civilized life. The island is covered with Christian sanctuaries, and the people flock to them by tens of thousands. The old superstitions have almost entirely faded away. Although there are great imperfections apparent in the negro character, and defects in the piety of the multitudes of professors which the very numerous churches contain, yet is Jamaica become a Christian land; the foundations are deeply laid of a social state, free from the abominations of servile bondage, and broadly influenced by Christian truth.

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## JUBILEE ADDRESS TO THE JAMAICA BAPTIST CHURCHES.

"Dear Friends,—On the 23rd of February, 1814, the Rev. John Rowe landed at Montego Bay, and commenced the Jamaica Baptist Mission. 1864, therefore, will be the fiftieth year of the mission,—its year of jubilee; and surely few words will be needed to show to the churches the solemn duty of reviewing the mercies of the Lord to this mission,—of heartily praising Him for His goodness,—and of making special efforts to promote the spiritual prosperity of the mission, and to strengthen and extend it! If we look at the Lord's dealings with this mission, we shall see that He has laid us under the deepest obligations to bless and praise Him.

### "REASONS FOR THANKFULNESS.

"First,—We are bound as a people to bless our God for *the men* whom He raised up and sent to this land to commence and carry on the mission.

"We are no hero-worshippers; but in reviewing the history of the mission, and remembering that it has numbered among its agents such men as Rowe and

Mann, Coultart and Tinson, Kitching and Nichols, Baylis, Burton and Gardner, Burchell and Knibb, *we glorify God in them*. These all have finished their labors, and gone to their reward; but their names should be had in lasting remembrance amongst us, as those of men who were eminent for piety, and abundant in labors and sufferings in the cause of God and of the people of Jamaica.

"Secondly,—We are bound to bless our God for the great success which has attended and followed the efforts of His servants.

"It cannot be denied that the last fifty years have witnessed a revolution in this island which has scarcely been equalled in so short a period in the history of the world. Any one acquainted with the state of Jamaica—politically, socially, morally, and religiously—in 1814, and looking at it now, may well exclaim, 'What hath God wrought!' THEN slavery existed, with all its attendant evils. The great bulk of the people were held as chattels, and bought and sold and whipped as if they had been brutes. The power of the law was exerted to keep them in ignorance, and to punish any who sought to instruct them. The free black and coloured people laboured under great disabilities, and were the victims of prejudice and wrong. Superstition and irreligion were rampant in the island; and the Lord's day was to the slaves a day of toil or of merchandise, and to others of sport and dissipation. Now we see slavery abolished.—civil disabilities removed,—caste distinctions abrogated,—equal rights, liberties, and privileges enjoyed by all,—education unfettered,—the Sabbath a day of rest and of worship! What a mighty revolution is this! And it has been brought about by God's blessing on the self-denying, self-sacrificing, persevering, patient toils and sufferings of the missionaries of the Cross, in which none shared more largely than the missionaries of the Society whose jubilee we are called to celebrate.

"The following facts are given in illustration of the statement just made:—

"The Baptist Mission has established itself in every parish in the island.

"There are 74 regularly organised churches, having a membership amounting to about 30,000; and there are several churches in the island which have sprung from the operations of the mission, though not now in connection with it. These churches are, and have for many years been, supported entirely without foreign aid. They are presided over by 22 Europeans and 19 native pastors, or 41 in all.

"The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost of £300 to the churches, for board and residence of students.\*

"It has also its own missionary society, and raises, for home and foreign missions, from £1,000 to £1,300 per annum.

"Its day-schools number about 90, and it has in operation about 70 Sunday-schools, with upwards of 1,100 teachers and 13,000 scholars, and a large proportion of these scholars are able to read the Holy Scriptures.

"Let the year 1864, then, be a year of special thanksgiving to God for all the goodness and mercy He has shown towards the Baptist Mission in this island. Let it also be a year of earnest and united effort to promote the spiritual, educational, and material prosperity of the Baptist churches in the land.

"In order that the year of jubilee may be profitably spent and turned, to practical account, we offer the following

#### " PRACTICAL SUGGESTIONS.

"1. We urge on the pastors and deacons of the churches the importance of making the present year one, not of *anticipation* merely, but of careful *preparation* for the jubilee. Let the subject of the approaching festival be fully and freely brought before the people, and their minds be familiarised with it and interested in it.

"2. We affectionately request the superintendents of the Sunday-schools to bring the subject before the teachers, with a view of enlisting their sympathy

\* The President is supported by the Baptist Missionary Society, who also vote annually £150 towards the expenses of the normal school department.

and securing their co-operation, that the scholars may be well prepared for the approaching year of jubilee.

"3. Then let the jubilee year be ushered in with solemn prayer to God for His divine blessing on the services and proceedings of the jubilee. To this object let the first week in February be devoted. And let each church form a plan for a series of devotional services through the year, with a view to deepen the piety of its members, and to urge upon the undecided, and especially the young connected with the congregation, the solemn duty of at once giving themselves to the Lord.

"4. Let special services for the Sunday-schools be held. Let the children have their jubilee meeting, and be addressed with a view of impressing upon them a sense of the beauty and advantages of youthful piety, and the sin and danger of delaying to yield themselves to the Lord Jesus Christ.

"5. In connection with each church, or group, or association of churches, let one day be set apart as *the* day of jubilee,—*the* day of solemn convocation in the house of God, when with united heart and voice the Lord's name may be magnified.

"But whilst we thank the Lord for His mercies, let us not be unmindful of our own obligations. Let a spirit of liberality attest the genuineness of our gratitude, and embody and give life to it. There is much to be done in the mission itself, which must not be neglected; whilst the claims of Africa upon the emancipated people of Jamaica are strong and urgent. We propose, therefore, during the year of jubilee, to create a

#### "JUBILEE FUND,

and we urge upon every member the duty and importance of giving a thank-offering to the Lord on the day of jubilee. 'Bring an offering, and come into His courts' on that day; and let the offering be made from a liberal heart, and bear some proportion to the number and magnitude of the mercies and blessings enjoyed. In 1842, on occasion of the jubilee of the parent society, the churches in Jamaica contributed about £2,700 to the jubilee fund; and now, if only the churches take up the matter heartily, and go about it with a will, we can surely raise three or four thousand pounds for our own jubilee fund. Members of churches, inquirers, Sabbath-schools, each and all resolve to raise a fund worthy of the jubilee of the Jamaica Baptist mission. And whilst you do your share, give to the planters and merchants, and others who are friendly to the mission, an opportunity of contributing to the fund.

#### THE OBJECTS

to which such a fund may be devoted are numerous. The following are among the more important:—

"1. *The African Mission.*—This mission owes its origin to the churches of Jamaica. It ought to be extended and made more efficient than it is at present; and a liberal grant from our jubilee fund would tend to this, whilst it would be greatly encouraging to the friends of missions who, in former times, did so much for Jamaica.

"2. *Day-schools.*—The year of jubilee ought not to be allowed to pass away without a most earnest effort to increase the number and improve the character of the day-schools, and greatly to enlarge the attendance of children. The missionaries of this society were the first to open schools for the children of the peasantry in Jamaica, and we must not relax in our efforts to provide the means of educating the children of our congregations. To build and repair schoolrooms, and to supply them with needful furniture and apparatus, requires at once a considerable sum,—certainly not less than £2,000.

"3. *Mission Premises.*—It is a matter for great joy that most of the property connected with mission is free of debt. But much of it is sadly out of repair, and far gone towards decay. Our places of worship do not generally present that appearance of neatness and order which they should. Let the jubilee year

witness the removal of this reproach, and let £2,000 at least be devoted out of the jubilee fund to the completion and restoration of mission property.

"4. The last object we shall name is, the formation of a *jubilee mission* in the island. There are parts of this island which are not evangelised,—outlying districts beyond the reach of any settled pastor. Such districts should be visited by the home missionary, and stations selected for the preaching of the Gospel to those who are in ignorance of it.

"Thus, dear friends, we see that there is work to be done; and we entreat you, as you desire to record your gratitude to God for His great and unnumbered mercies to you,—as you would honor the memories of those whole-hearted, undaunted, uncompromising men, to whose labors and sufferings you are so greatly indebted,—as you would see your denomination improved and extended,—and, finally, as you desire the glory of your King and Head, arise and do it!"

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### THE KAYSTH CONVERT.

BY THE REV. JOHN GREGSON, OF AGRA.

In reference to native work I have little to add. Our native congregation continues much as for sometime past—no worse, if anything better; I think a little improvement is perceptible in the spirit and conduct of some of our native christians, and we have recently had two natives baptized. One was a case of some interest. He is a man in the prime of life—of very good education and intelligent. He was a Hindoo of the Kaysth or writer class. Some six years ago he had a New Testament given him by a missionary. He read, and was led to reflection. The providence of God threw him in the way of two or three native christians. One especially, a government servant, in rather high employment. This man instructed and warned him, and he became deeply concerned. He wished to embrace christianity. But no missionary was near. He made enquiries, and the only missionary he could hear of was at Mirzapore, 300 or 400 miles away. He wrote to this missionary, and in reply was requested to visit Mirzapore. This he could not do, and he remained as he was, still studying the scriptures. So he continued some time—but his conscience was uneasy, and at last he resolved to set off in search of a missionary. This he did, he came to Muttra. Here he met with our catechists. They wrote to me about him. I immediately replied, requesting him to come at once to Agra. He did so. At first we were a little suspicious of him. His views of the gospel were so clear and correct, his knowledge of the New Testament so extensive, that we were afraid he might be a disgraced and run-away christian from some other mission. I, therefore, interrogated him again and again, but there was so much harmony and consistency in his answers, that suspicion was disarmed, and observing him sit down in chapel without taking his hat off, I felt sure he had not lived among christians. He told us he had Hindoo relations in Agra, and Bernard went with him to see them. All the man's statements were corroborated. We felt therefore, that we could not refuse water that he should be baptized, and Bernard baptized him, after he had appeared before the native church. He then wished to go home to bring his wife. We sent another native christian with him. His friends who are respectable, and even rich, abused him with the foulest language, refused to give his wife up, and were mad with rage. His wife however slipped away from her cage (they had locked her up in a room, and a boy of the family came and let her out,) and joined her husband, taking with her one child. An elder boy abused his father with foulest language, and said he would never go with him among the christians. The poor old mother wrung her hands and pulled her hair, and frantically weeping kept crying out that her son was dead. Hindoos regard their relatives as dead when they embrace Christianity. At length the husband, wife, and child were allowed to depart. But the wife was robbed of her jewels, and the husband deprived of money to which he was justly entitled. The spirit he has manifested so far is admirable, and I trust God may keep and bless him.

## NOTES OF A TOUR IN HOOGHLEY, BENGAL.

BY THE REV. W. SAMPSON.

*(Continued from last Number.)*

Just two or three descriptions must suffice as illustrations of the kind of work we have engaged in, and the manner of our doing it. We go to one of these haunts: we are well supplied with tracts and gospels, for we know the demand for them will be very great, especially for the former. As we near the place, the noisy hum of voices becomes more and more distinct. Following the sound, we soon reach the place. Let us first go quietly through, and see what is going on. Through lanes of sheds so fragile in appearance that it would seem as though the slightest puff of wind would level them to the ground we go. Lots of things are exposed for sale. Cloth, paper, books, fish, fishhooks, rice, spices, thread, bracelets, armlets, anklets, nose-rings, potatoes, radishes (many of them eighteen inches long, and six inches in circumference), nearly all kinds of Indian vegetables that are in season, shoes, dresses, &c., &c. As we pass through, "There's a sahib." "Who is he?" "What does he want?" "Is he the magistrate?" "No, he is a padre," meets our ears. We look around—perhaps say a word or two to one and another, and finding out a convenient place, a little removed from the extreme noise of the buyers and sellers, begin. One of us reads a portion of a tract, or of the Bible. By that time a number of people have gathered round us, and we begin to preach. As the preacher goes on, interest is evidently excited. One and another endeavour to interpose a question, but they are invariably stopped with a "Wait awhile, my friends; listen now, and when I have done you shall speak." Generally this suffices, but sometimes the questioner is so pertinacious, and keeps reiterating his question so frequently, that the better plan is to stop and let him ask it and answer it. The four of us, one after the other, speak, and generally, when we have done, we ask if any one wishes to speak, or to ask any question. Of course if anyone does, we try to answer as far as we can. When we have done speaking, we give away the tracts and try to sell the gospels. The rush to receive the tracts was invariably so great, that the work of distribution was accompanied with no little danger. The preachers generally shrank from it, feeling that if I kept the tracts in my hands and gave them away myself, there would be a little more of order preserved. We made it a rule to give only to those who could read, and if very few were round us, we always made every inquirer for a tract read a few words before we gave him one.

At one village, a very large number was collected—so many, in fact, flocked to hear us, that the haat was literally forsaken. There was no tree or wall near for me to lean against, so I was surrounded by a surging mob, each anxious to get a tract. As I was, however, pretty equally pressed on all sides, I was able to keep my ground somewhat firmly. Some twenty or thirty tracts had been given away. I held up one to a man who had kept on the outside of the crowd; several hands grasped it at once. I kept a firm hold of it, notwithstanding, and unlike what was usually the case, they did not relax their grasp, when suddenly one of them wrenched it and tore it in two, leaving the one half in my hand. I saw at once I might turn it to good account; and, taking the torn half, I held it up high above my head, and raising my voice to its highest pitch, exclaimed "Men of Gopalpoor, what is this?" At once every voice was hushed, all buying and selling in the haat ceased, every eye was fixed on me. You might have heard a pin drop. Seeing the advantage I had gained, I went on—"What kind of people shall we be obliged to think the inhabitants of Gopalpoor to be? Have you no sense of shame? Here have we come to tell you of God and of Christ, and to give you these books, that speak about the religion of Christ. We have not asked you for a single pice; we don't want any money from you. Simply for your good we have come, and this is how you act. Now, I shall keep this tract as a memento of Gopalpoor." And folding it up very carefully, I put it in my pocket. There was no disorder after that, and they all looked exces-

sively sorry for what had taken place. We had taken with us, in addition to 2,000 tracts, 1,000 fly-sheets. These latter, admirable things lately issued by the Tract Society, we found very useful to give away, especially to the young. There was a little bit of a fellow, a bright-eyed intelligent little chap, of about ten years of age—he was very eager to get one. The preacher who was distributing them asked him, “are you able to read?” “No, I am not; but I *will* be,” was the reply.” “Ah, then,” said the preacher, “I can’t give one.” But I could not stand the disappointed face of the little suitor, and so I said, “Oh, give him one: he says he will learn to read.” At once the boy’s face was lighted with joy, and much did he seem to value the coveted prize. Altogether we gave away about 3,000 tracts, and we might with more ease have given away 30,000—the difficulty lies not in giving, but in not giving. We sold 140 copies of the Gospels, at two pice (or three farthings) each, and of Testaments at four annas (or sixpence) each.

#### DEEP SERIOUSNESS.

One night, after we had returned from preaching, eight young men visited us. We conversed with them for upwards of an hour. They seemed really interested in religious matters. The questions they put, unlike those we generally heard, especially those addressed to us by young men, showed that they were desirous of understanding the truth. A deep seriousness pervaded them, and we all seemed to feel, as we sat together on the ground, talking about the things of God, that his presence was with us—a holy solemnity of spirit was felt by us all; and when the young men rose to go, I asked them to accept a copy of the gospels, and pressed them to read it. I felt that if I had asked them to give the two pice each for them, it would have tended directly to destroy the feeling that had been produced; we therefore gave them the gospels, and we did not forget that night, as we assembled before the throne of grace, to pray that God would bless the reading of his book to their souls’ eternal welfare.

#### THE PREACHING.

On our second trip, we had pitched our tent at Dweepi. We stayed there four or five days, visiting as many villages as we could get at in the time. On our return we pitched our tent near the same spot, about half a mile distant from it. We arrived there on a Saturday, and as there was a large *haut* held on Sunday at Doarhatta, in the immediate neighbourhood, we determined to wait there till Monday. We went out on the Sunday to go to the *haut*, and as we had to get to it from a different spot from that from which we had gone to it before, we suddenly came upon a large village that was so completely hidden amongst the trees, that we had quite overlooked it. As we passed through the village everything was very quiet—so much so, that it reminded one very much of a quiet Sunday at home. Sitting down in front of one of the houses, we saw three or four men, and, as we were rather early for the *haut*, we thought we would stop and talk with them. Bhagwan began by reading a portion of the New Testament; and ere we had been reading five minutes, we had a very fair congregation, which kept increasing every minute. The scene was a very striking one. It was about two o’clock in the afternoon, and the sun was high up in the heavens; but we were so completely sheltered by the huge, magnificent trees, that we had no need to put up our umbrellas to keep off its rays. As the preacher’s voice forced its way into the distance, you would see door after door open, and the people flock out to hear. Women, afraid to come near, stood peeping round from behind the trees, and gradually crept nearer and nearer. In about ten minutes, I should think we had a congregation of from 200 to 300 people. They all listened with the most marked attention. When Bhagwan had finished, Horon took it up; and for about an hour and a half the people hung upon our words, and it was with no little reluctance we left them to go to the *haut*.

#### WHAT MUST I DO TO BE SAVED?

We had scarcely left them, however, for more than a quarter of a mile, when we found a couple of men sitting down on a mat, in front of a temple,

to rest. As we were passing on, the elder one of the two looked up, and recognising us as those who had been preaching in the neighbourhood, said—"I want to ask you something about what I heard you preaching the other day." "When did you hear us preach?" "Oh, the other day, up at Dwcepi, in the bazaar there, and I could not quite understand it. Tell me something more about it." We felt we ought to stop and talk to the old man, and began conversing with him. In a few minutes half a dozen people were round us—their numbers rapidly increased—soon there must have been a hundred—and the same scene was repeated. They were different from those who heard us before, and as we saw them wending their way in all directions towards us, we felt we might just as well stop and preach there as go on to the haut and do so. In less than a quarter of an hour we must have had nearly 300 people there. Badan began to speak, and when he had done I preached. It was one of the finest sights I had ever seen. We stood on the steps of the temple, so that we were a little elevated above the people, who stood or sat on the grass below. A delightful breeze was blowing, and sheltered by the luxuriant foliage of the grand old trees, we felt that God was smiling on us, as we stood there preaching the name of Christ to those listening heathens. As we finished, we gave away a few tracts, and were about to leave, when a very respectable looking man, who had listened with great attention all the time, put himself right before me, and said—"Sir, I wish to ask you a question." "Very well," I said, "my friend, ask it, and if I can answer it I will." "Well, sir," said he, "you have told us that we have sinned against God, and have justly deserved his anger. You tell us that we can't be free from sin and its punishment by bathing in the Ganges, or by offering sacrifices. Well then, sir, tell me what must I do to be saved?" I said to him, "Sir, I am very glad, indeed, to hear you ask that question, for it is perhaps the most important question that a man could ask. But in our shastras the very question is asked, and if you will listen for a minute or two, I will read you from the book itself the answer to the question." Taking the New Testament, I opened it at the 16th of the Acts, and began by telling him that Paul at first had hated the name of Christ, just as the Brahmins and people here hated it—that he had persecuted all the Christians he had found—but that afterwards he had repented and believed in Christ, and had become one of the most zealous preachers of the Gospel—that he had been frequently persecuted because of it. He had now come to Philippi, and because of his preaching there, had been cast into prison. And then I began reading from the 25th verse, "At midnight Paul and Silas prayed and sung praises unto God," &c. As I had been speaking, the crowd gathered round me, so that I could see nothing but a dense mass of faces, every one beaming with eagerness the most intense. When I came to the 30th verse, I said, "Now listen, here's your question, 'What must I do to be saved?' Look, word for word, exactly as you asked it." And as I read out the words, they all, as though they were but one man, started, looked round upon each other, and scarcely breathed, as I said, "Now hear the answer which the book gives, 'Believe in the Lord Jesus Christ, and thou shalt be saved.'" Then again I spoke from that, all listening with breathless interest to the very last; and as I closed, the [crowd moved away in twos and threes, and you might hear one and another saying with the deepest solemnity and thoughtfulness "That's it, is it? believe on the Lord Jesus Christ, and thou shalt be saved." Who can tell what the result of that afternoon's work might be? Let us pray that it be not in vain.

#### THE CONVERT PERSECUTED.

When we came, on our return, to a village about eighteen miles from Serampore, called Seahkollah, a young man came to see us several times in the tent. We were from the first pleased with his modest bearing, and with his apparent desire to know the truth. He seemed to have been for some time under convictions of sin. His conscience was troubling him, and he was anxious to learn how he might obtain peace. We had several conversations with him. As Seahkollah was our last stage, I left the native preachers there, and walked



home leaving them to follow the next day. To my surprise they brought in this young man with them. They told me, that after I had left he came again to the tent, told them he had been seriously thinking over what they had said, and that he had come to the determination to follow Christ. He took off his Brahmins thread, destroyed it, and then ate with them, and insisted on going in with them to Serampore. He said that he must go in, that if he did not, all his friends would be at him again and again, until he promised to think no more of Christ. We took him in when he came, gave him instruction in the Bible, and our opinion respecting him was very favourable. By some means or other, his friends came to know where he was, and came to beg and beseech him to return home with them. His father and mother came, and with strong cryings and tears besought him to come back ; but he stood firm, many reproached him, and all sorts of *ruses* were resorted to to induce him to go either to Calcutta or back home. Several times we feared that great disturbances would take place. It was a bitter struggle to him to see his old mother's sorrow. The reproaches of others that had loved him were hard to bear, but it was almost more than human nature could sustain to hear her, as she turned to the Christians and said, " Well, he won't come back, but he's my son, and I love him still ; be kind to him." But grace was given to him, and he stood firm, for the going back was the return to heathenism. The persecutions continued day after day, and we felt that it would be a right thing to baptise him. When the decisive step was taken, we thought it very possible they would cease, and although under ordinary circumstances we should have thought it advisable to postpone it, we felt that the case was such as to warrant our not delaying longer. True, he knew but little of the Bible, but the fundamental truths of the gospel seemed to *find him*. They were felt to be just what he needed, and with a child-like faith he was able to trust in Christ. Who could forbid water that he should be baptized? And accordingly, on the first Sunday of March, I had the pleasure of baptising him. Most earnestly do we pray that he may have grace given him to stand fast and endure even unto the end.

#### THE WAY OF THE LORD PREPARED.

I am utterly astonished to find the extent to which Christian knowledge has spread through the district. The part through which I have been is a country very seldom visited ; and if it ever has been systematically visited, it has not been so for many many years ; but everywhere some knowledge or other of Christianity has spread. Faith in their own systems seems lost. Again and again, in the most out of the way villages, we found people who knew scarcely any of the facts of Christ's life or of the Bible, yet in some strange way or other were aware of the existence of Christianity, and listened to what we told them as though it were no new thing. We tried to find out where or how they had heard of this before, but it never seemed to strike them as a thing that needed explanation. As though by some mysterious influence, it had spread towards them. Some told us they had been down to Serampore and Calcutta, and had heard the Gospel there : some that they had friends, sons or brothers, in mission schools both in Calcutta and Serampore, and these had brought up to them the news of Christianity. If you ask me to state definitely what it is these people know about the Gospel, I should be obliged to say, I don't know ; but a certain undefined knowledge of it seems to have stolen in among them. In fact, was literally startled at the amount of preparatory work that had been done. How, by whom, when, I don't know, and could not find out ; but if God were to raise up a man amongst them answering to John Knox in Scotland, to Wickliffe and Wesley in England—one of themselves endowed with the qualifications of an apostle, having the spirit and power of an Elias, most firmly do I believe we should see pentecostal times renewed, and thousands converted in a day. I have been encouraged beyond measure by this trip. Often have my colleagues and myself mourned over the painful truth that we have been obliged to return " No converts—no converts." Of course we have felt that our labours were not to be tested by that ; but in these distant out of the way villages we have seen

evidence that our work, if it be only as preparing the way of the Lord, is not in vain ; and is it no honour to be permitted to prepare his way ?

I should not be doing right if I were not to mention how pleased I have been with the devotedness and zeal of our native preachers. They have been hard worked. We have been out walking about for eight or ten hours a day, and they have never shrunk from it. I have not once had to incite them to work ; but when they had really been unfit, through being unwell, to go out, I have had to tell them to stay behind, for they have got ready to go as usual. They have laboured hard and preached well. On the second tour we were accompanied by Badan, the young man who has been supported here for three years past, through the liberality of Dr. Elton, of Exeter. We thought it would be a good plan to test his power, and to give him a little practical education. He promises to make a good preacher. He has a good flow of words, and an energetic delivery, and if he be spared and continues to maintain a good profession, he bids fair to become a useful labourer for God.

### JUBILEE OF THE MISSION IN CEYLON.

The Annual Report will already have made our readers acquainted with the fact, that it is now fifty years since the work of Christ began in the beautiful island of Ceylon. The event was celebrated by our European friends in Colombo, in December last ; but it remained for the native brethren to express their joy before God for the light of life which has shone upon them. It was resolved to hold a meeting at the station of Kottigahawatte, where our venerable native brother, Whytoo Nadan, has so long and so creditably laboured. It accordingly took place on the 14th April last. Kottigahawatte is about six miles from Colombo, and is surrounded by dense plantations of cocoa-nut trees, as well as by thick jungle, in the shade of which the natives erect their cottages of bamboo and cocoa-nut leaf. Mr. Nadan has been twenty-five years at this station, and though a Tamil by birth, has most successfully won the affections of his Singhalese congregation. His church comprises about fifty members, but on this occasion the native Christian community gathered from all quarters, and not less than eight hundred persons assembled to praise the Redeemer, by whose grace they are saved. The evident affection, sympathy, and union existing among them was very marked. Universal earnestness, attention, and decorum were manifested during the services of the day.

The people thronged the chapel, which will hold about five hundred persons, and the verandah round it ; at the meeting the Rev. R. S. Hardy, of the Wesleyan Mission, took the chair. One of the native ministers, Mr. H. Pereira, opened the meeting, after singing, with prayer. The Rev. H. R. Pigott gave an address in English, which was translated as he proceeded, in which he recalled the history of the past, and urged upon the people an active endeavour to spread the Gospel. Animating addresses followed from the native brethren, Nadan, and Silva of Grand Pass Chapel, Melder of Byamville, and others ; besides speeches from missionaries of other denominations present. The very interesting service was closed with a collection for the mission. All present felt that the Lord had done great things for them, and regarded the scene as a kind of first fruits unto God of that harvest which the Gospel shall reap in Ceylon. During the fifty years some hundreds have passed away, and are before the throne of God and the Lamb ; these, now associated with the church militant on earth, are the van of the host whom the Lord our God shall call.

### PROPOSED MISSION TO THE SONTHALS.

BY THE REV. R. J. ELLIS, OF SEWRY.

FOURTEEN years ago, the Rev. J. Phillips, of the American Mission to Orissa, reduced the Sonthali to writing, and composed two or three simple school-books, besides an introduction to the language in English. The Gospel by Matthew

was also translated. A few converts were the fruit of Mr. Phillips' very devoted labours among those simple hill-men; but before he had the satisfaction of seeing the mission matured, he was compelled to return to his native land by the failure of his health. His son is preparing to take up his father's work, and is, I hear, qualifying himself in surgery and medicine, that he may minister both to the bodies and the souls of this interesting people. Dr. Bachelor, of the same mission, is anxious to carry on the work in the interim; but the want of suitable men on the one hand, and the pecuniary embarrassment of the mission on the other, require that he should delay his efforts in this direction for a time. Mr. Puxley—a retired Crimean officer—is, I believe, engaged in a mission to the Sonthals at Bhaugulpore, in Behar,—fully a hundred miles from this, as the crow flies,—but I have not ascertained any of the particulars of his operations.

As far as I know, these are all the efforts that have been made with a view to bring the Sonthals under the influence of the Gospel, by establishing missions among them. As they understand Bengali tolerably, and are found in large numbers in the different native states, from Orissa all the way to the Rajmahal Hills, in Behar, many of them have heard the Gospel casually from itinerating missionaries. The Rev. Alphonse Lacroix frequently met with them, and brother Williamson has often visited their villages, in his itineracies into the jungles from the station. The Free Church Society meditate sending a missionary to them, but I am assured he will not be located within many miles of us.

The Sonthals have peculiar claims upon us in Sewry, as scores of them pour into the town daily, to buy and sell in the bazaars. They supply a large proportion of the fire-wood consumed in this immediate district, and large bands of them—men, women, and children—are to be seen of a morning, coming from the west, with heavy burdens of that commodity on their heads, or swung on their shoulders. Their villages, as I have said, are near,—some of them being not more than four or five miles off,—and there is, perhaps, no station so advantageously situated in Bengal, for reaching them, as this. On the other side of the Beerbhoom Hills,—twelve or fourteen miles distant,—they are to be found in very large numbers, their villages being generally pitched in the least productive parts of the country. Our roads to the west and north lead us directly amongst them, and the hats in these directions are largely attended from their surrounding villages. But, although the Sonthals, from their proximity to the Bengalis, have so far acquired the language of the latter race, they do not sufficiently understand it to be able to receive, through that medium, instruction in religious things. Accordingly, in my last preaching tour, whilst myself and native companion had numerous opportunities of conversing with, and preaching to them, we found it most difficult to make them understand the simplest truth, a difficulty which we had not experienced, could we have spoken to them in their own tongue. "That," says Mr. Phillips, "is the same that is spoken, with different shades of variation, by the Mahales, Kodas, Munda Bhumijas, and others of the great Cole family." Whilst we were among them, the joy they manifested at the little glimpses of the truth that managed to steal into their minds, made us often think of these words of their first teacher,—"To address them in this, (Sonthali), has an almost magic effect, in allaying their fears, and inspiring them with confidence." We longed to be able to tell them, in their own language, the burden of our tidings, and thought it probable that, if able to do so, we should have seen, ere the lapse of many days, more fruit of our efforts among them—slight though these efforts were—than we are permitted to see after the almost seventy years of toil and prayer of the Church in Bengal. These people are extremely simple and truth-loving,—in this way a very striking contrast to the Hindoos,—and although as we saw, in this very district, in the Sonthal insurrection of 1855, what they can do when provoked, still they are naturally a peace-loving and industrious people. They have learned to drink the native liquor, which is now destroying so many thousands in Bengal,—otherwise, their habits are as inexpensive as they well could be. Some of them who lately visited me, spoke of living on a rupee, or a rupee and a half, a month!—a sheer impossibility in the

town, but, apparently, quite a possibility in the jungle. Rice, maize, native vegetables, and fish, are their only food, if I except the liquor above mentioned, which, with them, as with many of the poorer Hindoos, is considered to be both meat and drink.

Their worship is as simple as their habits. The sun is their principal deity,—their creator and preserver,—and to him they offer a he-goat. Their ancestors have the second place in their theology, and to them they offer rice, fruit, flowers, sweetmeats, &c., as the Hindoos offer to their Shiva. To avert calamities from themselves, their offspring, and their fields, they offer a cock—reminding one of the Jews and the Mussalmans—to the supposed demons of the woods. The only image they make, is in commemoration of their ancestors. This I only saw in one of the many villages I visited; and, to say the least, it did not flatter their skill in art. It was very small,—not over three inches long—a faint attempt at a small wooden doll,—and was stuck into the ground under a large thatched shed. The chief man of the village alone has the privilege of thus exposing the remembrancer of his ancestors: all the others may have their *penates*, and do have them, but only to themselves. Some more skilled in theology, or, I should rather say, in mythology, have other objects and forms of worship, but what I have mentioned are the chief, and are universal. Having no written language of their own, they have no shastres; and, properly speaking, they have no priest, the chief man in each village, called the Magi, acting in this capacity.

They hear the Gospel with respect and delight. Some time ago, the whole of the people of a large village, where brother Williamson and his native assistants had been preaching, rose up with one consent, and asked him, "What must we do?" In one village, where we got a most attentive audience, we caused all the men to repeat, two or three times, the name of our Lord, and on returning, about two hours after, we found they still remembered it. When we talked to them of sin, of righteousness, and of judgment to come, and told them of the loving-kindness of God in sending his Son to die for sinners, they listened with both ear and mouth, and, in some instances, asked us soon to return, that they might hear more.

For many years brother Williamson has been desirous of doing something direct for the Sonthals; but many difficulties, and especially the want of proper men stood in the way.

Having mastered the Bengali, and seeing such an inviting field of labour as the Sonthals present wholly unoccupied; moreover, having sought and, I trust, obtained Divine guidance in the matter, I have begun, in right earnest, to acquire their language. The pronunciation is by no means pleasing, for, in speaking, the words are very distinctly cut up into syllables, thus causing a hopping sound, which leads the listener to think the speaker is at a loss what to say. Still, owing to the peculiarity of the pronominal construction, and also of the form of the verb, the language is a singularly expressive one.

I hope to make a survey of the Sonthal district within a radius of 25 or 30 miles to the north and west, and to choose a suitable village for our station. Meantime, I think of Dunkha, about 30 miles off, where there is a Deputy Commissioner, and to which there is a good road all the way from this. There we shall establish a school, in the first place by means of a Bengali schoolmaster; and also a preaching station, which must be occupied for the present, likewise, by a Bengali. To provide suitable schoolmasters, we shall have a boarding-school for Sonthal boys here. This we mean to commence immediately; but afterwards we shall only take such boys as appear likely to be useful, who have attended a course of preliminary instruction at the proposed preaching station.

We shall endeavour to find *funds* from another source than the Society; but I earnestly beg for the *prayers* of the Society and its friends on our proposed undertaking. Our work, for some years, will be all up-hill, and such as to demand much faith and self-denial. We shall have to begin at the very alphabet with the men who are to be the teachers and preachers of a future day,—in fact, to *make* our own men. The people we go to labour among, are one of the most

ignorant tribes of India; they lack, moreover, the quickness and tact of many other tribes: and thus, to bring our mission to maturity, much patience, and perhaps many years, will be necessary. But the most casual Christian observer of them must feel, that a comparatively small amount of labour amongst them will, under God's blessing, be crowned with very signal success. **THEY HAVE NO CASTE**,—a significant fact to any one who knows about work in India; and, as I have above said, they have no shastres; so that we have in them, as it were, an unoccupied field. There is, therefore, great need, and great encouragement, for prayer on the part of those who desire to see these untutored and uncared-for hill-men brought under the influences of religion and civilization. I am sure we may hope for your assistance in this way.

### MISSIONARY MOVEMENTS.

**BARASET.**—Our native brother, Ram Krishna, reports that the native girls' school formed some years ago by a Bengali gentleman of the town, has had but little success; at first from opposition, but now from indifference. He thinks that the spirit of Hinduism is dead for many miles round Calcutta. Its stronghold now is among the females. A Brahmin once observed to him, "educate our females, and we are undone."

**KHOOSTIA.**—Of this new station, Mr. Anderson reports favourably. One young man has embraced the gospel, and another is about to do so. Evangelistic operations are carried on with regularity, and the native preachers have made several preaching excursions. Khoostia is most conveniently situated for missionary labour in the northern districts of Bengal.

**MAGOORAH.**—The tidings from this new station are also very gratifying. A school for boys has been established; after some opposition from the people, Christian truth is freely imparted and daily prayer held. Mr. Hobbs says, that the Brahmists are very strong in this place, and that some of them are half persuaded to embrace Christianity. The five native preachers in four months have addressed thirteen thousand persons, distributed 983 scriptures and tracts, and spent 1132 hours in labour.

**BARISAL.**—Writing in June, Mr. Martin informs us that he had made three tours, two to the South and one to the North of Barisal. On the Comer river the markets are very large, and the missionaries had immense crowds of hearers, chiefly Mohammedans.

**DACCA.**—Mr. R. Robinson writes that he has been invited to preside at some of the meetings of the Brahmists, in which religious, literary, scientific, and political subjects have been discussed. This has given him great influence, which he is using to urge upon them the claims of the gospel.

**SEWRY.**—Mr. Ellis is directing his attention to the spiritual wants of the Sonthals, whose language he has begun to learn. Our revered brother, Mr. Williamson, continues in a precarious state of health. The mission has to mourn the loss of the native preacher Boleram. He died in the faith, after some well spent years in the Saviour's cause. He knew many of the Bengali dialects, and could also preach in Hindi, Urdu, and Oriya. His preaching was powerful, and the Lord Jesus was always prominent in it. He was a very superior poet, and some years ago obtained repute among the native christians for a dramatized history of David and Goliath.

**ALLAHABAD.**—The corner stone of the new chapel was laid by the Rev. J. G. Gregson, on the 3rd of June last, in the presence of a large assembly. It will cost £2,500, of which sum £2,100 are promised to be paid in two years. Mr. W. H. Carey, a grandson of Dr. Carey, has promised to give a white free stone pulpit, with marble panels. Mr. Gregson will be glad of assistance to meet the £400 remaining to be raised.

**POONAH.**—Six persons have been baptized since the commencement of the year. The native brethren have, at their own request, been formed into a separate native

baptist church, the first formed in the Presidency of Bombay. Sudoba will act as their pastor.

HOWRAH.—The health of Mr. Morgan has very much improved, so that he is able to preach twice on the Lord's day. The native preacher continues steadily to prosecute his work, and the school attendance has greatly increased. Some persons are reported as under serious impressions.

TREMEL, BRITTANY.—Mr. Jenkins writes very encouragingly of the progress of divine knowledge in Brittany. He feels pretty confident that the new minister of worship will grant the authorization to open the chapel which has so long been delayed.

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### HOME PROCEEDINGS.

During the past month we have not heard of many missionary meetings having been held. The Secretaries have attended meetings in North Wales and St. Albans. At the latter place sermons were also preached by the Rev. Isaac Allen, who is now on his way to Bengal. From the list below, it will, however, be seen that the autumnal meetings are likely to be very numerous and to cover a wide extent of country. May the anticipation of these services lead our friends to the throne of grace, that they may be made eminently conducive to the glory of Christ, and the advancement of his cause.

We are sorry to repeat that the funds of the Society are far below its necessities. A portion of the debt of last year, amounting to £391 14s. 5d., still remains to be liquidated; and without the very liberal gifts of the churches, the Committee will be unable to meet the demands made upon the treasurer by the widely extended operations of the Society.

A missionary collector at Eye in Suffolk has sent us 2s. 6d. as the proceeds of the sale of the Quarterly Herald, to meet the present emergency and to clear off the debt. We commend his example to other collectors; for although the Quarterly Herald is issued for gratuitous circulation, some contributors may be willing to purchase it to assist the funds.

We have the pleasure to announce the safe arrival at Liverpool of the Rev. T. and Mrs. Evans of Delhi, with their child, after a long and tedious voyage of four months and a half. Mr. Evans reports himself as much improved in health by the voyage.

The Committee of Calabar Institution write in very pressing terms for a tutor, to succeed, in the training department, the late lamented teacher Mr. Gunning. We shall be happy to receive suitable applications for this most useful and important work. Candidates should be well trained in the practice of tuition as carried on in British Schools.

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### MISSIONARY MEETINGS.

The following Missionary Services have been arranged to take place during the months of September and October, so far as they are known to us. In some cases the names of all the members of the deputation have not been communicated to the Secretaries. For the future we shall be happy to receive such information as may make the lists in every respect complete.

Place.	Date.	Deputation.
N. Riding, Yorks.	August 30 to September 9	Revs. J. Bigwood, George Pearce
East Gloucestersh.	September 13 to October 2	Rev. George Pearce
Worcestershire	" 13 to Sept. 25	Rev. A. Saker, W. Heaton, Esq.
Shropshire	" 13 to " 30	Rev. R. Williams, E. B. Underhill, LL.D.
W. Riding, Yorks.	" 13 to " 30	Rev. J. Parsons
Norwich	" 21 to " 23	Revs. C. Vince, T. Binney, Dr. Tidman

Place.	Date.	Deputation.
Nottingham	September 20 to Sept. 24	Revs. J. Makepeace, F. Trestrail
Lincolnshire	" 20 to " 29	Rev. J. Hiron
Ireland	" 20 to October 4	Rev. Dr. Evans
Pembrokeshire	" 20 to "	2 Revs. C. M. Birrell, T. Gould
Huntingdonshire	" 20 to "	2 Revs. N. Haycroft, J. Wilkinson
South Devonshire	" 27 to "	4 Revs. T. Pottenger, G. Rouse, M.A.
North Devonshire	October 4 to "	16 Rev. J. Parsons
Plymouth, &c.	" 4 to "	9 Revs. A. McLaren, B.A., J. Wilkinson
Liverpool	" 4 to "	7 Revs. N. Haycroft, M.A., T. Evans, E. B. Underhill, LL.D.
Cornwall	" 11 to "	21 Revs. J. Makepeace, T. Gould
Carnarthenshire, &c.	" 11 to "	23 Revs. T. Pottenger, A. Saker
Hampshire	" 11 to "	30 Revs. F. Trestrail, G. Pearce
Monmouthshire	" 13 to "	30 Revs. J. Bigwood, T. Evans
Manchester	" 11 to "	14 Revs. J. Allen, N. Haycroft, M.A., A. J. Parry,
Rochdale	" 18 to "	23 Rev. J. Allen
Leicestershire	" 25 to "	30 Revs. J.H.Hinton, M.A., J. Parsons

DEPARTURE OF MISSIONARIES.

A very interesting valedictory service, to take leave of the Rev. J. and Mrs. Sale and Mrs. Anderson, and to ordain the Rev. Isaac Allen, was held at Bloomsbury Chapel on the evening of the 3rd of August. The service was commenced by the Rev. J. Kingdon. Dr. Underhill gave an account of the progress of the kingdom of Christ in Bengal, the sphere of labour to which the missionaries were about to depart, and after the usual questions, replied to in a most interesting manner by Mr. Sale and Mr. Allen, the Rev. J. Bigwood commended them and their companion to the Divine blessing and care. The Rev. N. Haycroft, then gave much earnest and wise counsel to Mr. Allen, closing with some words of cheer to Mr. and Mrs. Sale, who are about to resume their labours in the mission field. The Rev. W. Brock closed the meeting with the benediction.

Our friends sailed in the "Shannon" on the following Tuesday, August 11th, having in their company Miss Wheeler, who is about to take charge of the school projected by Mrs. Sale, and the children of some of our missionaries. They leave with the affectionate sympathy and fervent prayers of all to whom their worth is known.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21st, 1863, to August 20th, 1863.

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

ANNUAL SUBSCRIPTIONS.	£ s. d.	LEGACY.	£ s. d.	BERKSHIRE.	£ s. d.
Hassall, Mrs. ....	1 0 0	Marlborough, the lato Mrs., of Cedar Cottage, Streatham, by W. Swinscow, Esq.	200 0 0	Ashampstead— Contributions .....	2 6 4
Heller, Mr. R., Bermondsey .....	1 1 0			Compton— Collection .....	1 1 6
				Streatley— Collection .....	1 2 2
DONATIONS.		LONDON AND MIDDLESEX.		CORNWALL.	
"Elimilech and Naomi, a Nuptial Thanksgiving Offering" .....	15 0 0	Henrietta Street— Collection .....	7 17 0	Helford— Contribution .....	0 5 0
"S., a Friend" .....	15 0 0	Shouldham Street— Contribs. S. School ..	1 0 0	DEVONSHIRE.	
"Sat bene si sat cito" ..	20 0 0	Uxbridge— Contributions .....	6 2 0	Uffculme— Collections .....	6 0 0

ESSEX.		£	s	d.	OXFORDSHIRE.		£	s	d.	Ystalyfera Cnrsalem—		£	s	d.
Loughton—					Caversham—					Contribs. for China ..	0	2	9	
Contributions .....	4	2	2		Contributions .....	25	5	0						
GLOUCESTERSHIRE.					SOMERSETSHIRE.					MONMOUTHSHIRE.				
Eastington—					Shepton Mallett—					Magor—				
Contributions .....	5	11	1		Contributions .....	1	14	0		Contributions .....	2	0	0	
Eastcombe—										Pontygwaith—				
Contributions .....	1	7	6		WARWICKSHIRE.					Collection .....	0	5	0	
Hampton—					Birmingham—					PEMBROKESHIRE.				
Contributions .....	1	17	3		Contributions on acc.	118	13	0		Saundersfoot—				
Hillsley—					NORTH WALES.					Contrib. for China ..	0	5	0	
Collection .....	0	14	7		ANGLESEA.					Tenby—				
Painswick—					Amlwch—					Contrib. for China ..	0	2	10	
Contributions .....	1	17	3		Contributions .....	6	0	6		IRELAND.				
Stroud—					Bethania—					Letterkenny—				
Juvenile Miss. Soc.					Contributions .....	0	9	1		Contribs. (moiety) ..	2	10	10	
Contribs. for N. P. ..	10	0	0		Bethel—					FOREIGN.				
Collection .....	1	14	0		Contributions .....	0	17	3		Canada, West—				
Woodchester—					Capel Newydd—					Cameron, Donald, Esq.,				
Contributions .....	0	17	6		Contributions .....	0	17	6		by Rev. Jno. Gil-				
HAMPSHIRE.					Carnel—					more, of Peterboro',				
Shirley—					Contributions .....	0	11	7		Canada West .....	20	1	9	
Contributions .....	1	0	0		Cemaes—					<i>Donations and Subscriptions for</i>				
HERTFORDSHIRE.					Contributions .....	0	17	7		<i>Mrs. Sale's School for Daughters</i>				
St. Albans—					Sardis—					<i>of Hindoo Gentlemen in Calcutta.</i>				
Contribs. on account	36	0	0		Contributions .....	0	11	5		Benham, Mrs. James ..	1	1	0	
LANCASHIRE.					Less expenses ..					0	0	10		
Birkenhead, Grange Lane—					SOUTH WALES.					10	4	1		
Contribs. for N. P. ..	9	3	6		GLAMORGANSHIRE.									
Preston—					Clydach—					Contrib., additional,				
Collection (moiety) for					Collection for China..	0	8	8		by Mrs. Hopkins ..	30	16	11	
W. & O. ....	7	10	10		Cowbridge—					By Mrs. Green, Hammer-				
NORTHAMPTONSHIRE.					Collection for China ..	0	13	8		smith .....	4	16	0	
Clystone—					Morrison—					By Mrs. Hawkins, Wel-				
Contributions on acc.	17	2	6		Collection for China..	0	7	3		lington, Somerset... ..	2	10	0	
Gayton—					Gower Siloam—					By Miss S. E. Parsons ...	2	2	6	
Collection .....	2	10	0		Collection for China..	0	7	6		Camberwell, Denmark Pl.—				
Hackleton—					Gower Penclawdd—					Additional .....	0	5	0	
Contributions .....	0	10	0		Collection for China..	1	2	4		Liverpool—				
Little Houghton—					Llansamlett—					Contributions .....	111	14	9	
Contributions .....	0	15	0		Collection for China..	0	5	0		N.B. The names of Subscribers and Donors to this Fund will be published shortly.				

## ACKNOWLEDGMENTS.

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

The Misses Hepburn and Friends, Clapham Common, for a Box for Mrs. Sale.  
 Ditto Ditto for Mrs. Kerry.  
 Spencer Place, Sunday School, for a Parcel of Clothing for Rev. J. Sale.  
 Friends at Hammersmith, by Mrs. Green, for a Parcel of Fancy Articles for Mrs. Sale.  
 Reading, for a Box for Mrs. Sale.  
 Mr. W. H. Watts, Liverpool, for a Parcel for Mrs. Sale.  
 Mrs. Risdon, Fershire, for a Parcel of 30 Pinafores for Miss Saker's School.  
 Mrs. Beal, Walworth, for a Parcel of 40 Berlin Patterns for Miss Cowan's School.  
 Ditto Ditto for Mrs. Sale's School.  
 The Children of Denmark Place Chapel Sunday School for a Parcel of Clothing for Mrs. Sale's School.  
 Mr. Josiah Forster, for Two Parcels of Books and Tracts for Rev. W. H. Wobley, Jacmel, Hayti.  
 Mr. James Childs, for Two Years Baptist Magazines.  
 Teachers of Battersea Chapel Sunday School, for a Parcel of Clothing for Rev. A. Saker.  
 Mr. Cunningham, Great Marlborough Street, for a Parcel of "Quivers" for Rev. R. Smith, Africa.  
 In the July "Herald," the Parcel of Clothing acknowledged from Mrs. E. B. Woolley, Hackney, should have been entered from the Mare Street Missionary Working Society, by Mrs. Woolley.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., M.P., 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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## TRIENNIAL CONFERENCE OF GERMAN BAPTISTS. TO THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY.

August, 1863.

DEAR BRETHREN,—In compliance with your resolution, passed at a meeting held June 23rd, directing me to convey your expression of sympathy with the Churches in Germany, whose pastors and messengers were about to assemble at their Sixth Triennial Conference in Hamburg, I left London July 4th, and arrived on the 6th, and was cordially welcomed by Brother Oncken and his family. I found there the Rev. W. Walters and Henry Angus, Esq. ; a deputation from the Northern Association, and from the church meeting in Bewick-street, Newcastle, who had come on a similar errand ; Miss Wilkin, of London, daughter of the late Simon Wilkin, Esq. ; Mr. McComby, of Aberdeen ; and Mr. Sharpe, of Cupar, Co. Fife. We were soon joined by the Brethren, Lehmann of Berlin, and Kübner of Elberfeld, both of whom are well known to friends in this country, by their recent visits to solicit aid for the operations of the Churches under their care.

The day after my arrival was spent with Brother Oncken in going over the city, one of great extent and beauty, greatly improved in appearance since the re-erection of that part of it which was wholly destroyed by the great fire of 1848 ; having a population of more than 200,000 persons, and enjoying an extensive commerce with the continent, and various parts of the world. A cursory view of it would at once show that it was a place of great enterprise and wealth.

It was with feelings of deep interest that I visited the spots where our honoured Brother Oncken first began his ministry, and the prison where he was twice confined for preaching the Gospel of the Lord Jesus Christ, and thought of the marvellous results of what was emphatically a “day of small things.” From a proscribed man he has risen to a position of great influence ; and is deservedly honoured and respected by all classes of the community. He carries on his work with unflinching courage and untiring zeal, through evil report and good report. During this interesting survey of the city and its beautiful environs, Mr. Oncken gave me some general idea of the moral and religious condition of the people. They seem to be absorbed in the pursuits of commerce and pleasure ; and I heard, with much surprise and concern, that not more than 5000 persons are accustomed to attend worship in the churches and chapels on the Lord’s Day—not more than *one person in forty* to be found publicly worshipping God !

The Conference opened on Wednesday morning, July 8th, at eight o'clock. The body of the chapel was filled with the pastors and delegates, who were welcomed by Brother Oncken in a short, but earnest and affectionate address. The choir, led by one of the deacons, sang several pieces of appropriate music, diversified with hymns of praise, in which the numerous friends present most heartily joined. Brethren, who had been previously appointed, read portions of Scripture; others, offered prayer; and nearly two hours were spent in these devotional exercises. I was struck throughout all the sittings I attended how largely they were pervaded by praise and prayer; and it was forcibly impressed on my mind, that, in this respect, we might take, with advantage, a lesson from our German brethren. Nor could any one fail to perceive that this gathering was regarded by our friends as a season of holy festivity, for the pretty, unpretending little chapel was adorned with evergreens, tastefully arranged in festoons, interspersed with beautiful flowers.

The congregation having dispersed, the first business done was the election of a President of the Conference, to which honourable office Brother Oncken was called by a hearty and unanimous vote. Brethren Lehmann and Kübner were elected Vice-Presidents; and six Secretaries were appointed to take notes of the proceedings, and also various Committees to arrange the business to be brought forward day by day. When these preliminaries were settled, the roll was called. Every one had to present his credentials from the Church that had delegated him; and I observed that these were formal documents, duly signed and delivered, and sealed with the seal adopted by the Church. My companions then presented their documents likewise, and I handed your resolution to the President. They were afterwards read, and translated, so that their contents might be thoroughly understood; and they were received with signs of the most intense interest and pleasure, all the brethren present rising, and quietly, but earnestly attesting the gratification which the reading of these documents afforded them.

No one could be present at these meetings without being struck with the strict observance of all the forms of business which was maintained throughout, and the close attention given to the matters which came before them. There was the most exact order, with the freest and fullest expression of opinion. The elder brethren, who, from position and education, would necessarily command great influence, treated their juniors with the truest courtesy, and replied to their remarks with the utmost respect; while the juniors, without any undue subserviency, but yet manifesting great deference, expressed their opinions frankly, unreservedly, and with manly force, whether in support of or in opposition to the views of the elders. All present seemed to be thoroughly in earnest, seeking to obtain a correct view of the subjects discussed, and animated by a spirit of true Christian charity. At the commencement of each sitting,—and there were two each day, beginning at eight and closing at noon; and at four, closing at half-past seven or eight; as might be most convenient,—the proceedings of the preceding one were read over, and when voted correct, they were handed to the President to be duly signed by him. They are afterwards printed, and from year to year, until the Conference meets again, constitute an invaluable guide to the brethren in regard to the various and difficult questions with which they have to deal.

The variety of subjects proposed for discussion was surprising. Each member of the Conference has liberty to send in to the Committee of Selection, any topic about which he is anxious to have the opinion of the brethren. These are printed, and the most pressing and important are taken first, the others as there may be time, while some are set aside. The deliberation is most thorough. English folk would think the way in which business is done *very slow*; but it is well done, and in the end perhaps time is saved. Perhaps, also, the judgment come to is generally more sound and satisfactory. On inquiry, I found that this variety of subjects arose chiefly, from the great diversity of laws respecting the same thing prevailing among the German states. Thus in regard to public worship, marriage, divorce, one state may have a law which is not acknowledged in the next; and it may happen that the members of the same church may reside in two different states, divided perhaps by a streamlet or a river, and subject therefore to different laws. In the many perplexities which arise out of this state of things, the pastor is called upon to give advice; and being anxious to do what is right in regard to human governments, and what is right in the sight of God, he is often placed in great difficulty. Hence, and very naturally, he states the matter to the Conference; and the brethren being concerned that all should "walk in wisdom toward them that are without," enter into these questions with sympathy and zeal, though many may themselves have no difficulty whatever in regard to them.

In addition to such subjects as would naturally arise in such a Conference, those relating to covetousness, working on the Lord's Day, slander, the voluntary withdrawal of members from fellowship, the manufacture and sale of alcoholic liquors, the marriage of Christians with worldly persons, and Christians going to law with each other, are specimens of the topics of discussion. They are very important in themselves, but doubly so to these brethren, from the circumstances previously stated, and from their comparative inexperience of the proper methods of dealing with them. The united opinion of the Conference, is, to them, of the highest practical value; and the care which is taken to prevent it from becoming an authoritative tribunal, and to keep it within the limits of a counselling advising body, was very gratifying. May it ever preserve this truly fraternal character, and it will continue to render eminent service to the pastors, and deacons, and members of these young and zealous Christian Churches, who need all the wisdom and prudence which piety and experience can supply! Hitherto, by the blessing of God, they have been wondrously upheld and preserved. If any more special information be desired on this part of the subject, I have only to refer to the admirable letters which have appeared in the *Freeman* from the pen of my friend, the Rev. W. Walters, of Newcastle, who had the privilege of a longer stay than I had on this interesting occasion.

The printed statistics of the year 1862 fill four large folio pages, containing full and precise information. The Churches comprising "The Union" are scattered over Germany, Denmark, Switzerland, France, and Poland; and this return gives the date of the formation of each Church, number of members, how many received by baptism, by confession, by restoration; and the changes and losses by death, dismission, and exclusion; together with tables of gross increase and decrease. Then there is

an enumeration of the stations connected with each Church, and the number of members residing in each, of children in the schools, of teachers, of bibles and testaments and tracts distributed, of meetings held, and visits paid. The following abstract of the returns of 1862 may not be uninteresting.

There are, in Germany, 50 churches; in Denmark, 16; in Switzerland, 1; in France, 1; in Poland, 1; total, 74 united in this Association. The clear increase in the German Churches was 845; in the Danish, 8; in the Swiss, 10; in the Polish, 51; while in the French there was an actual decrease of 9; total, 905. Taking this list in the same order, their numbers in 1862 stood as follows:—8912, 1678, 211, 383, 91; total, 11,275. These Churches have, in Germany, no less than 908 stations, where meetings of one kind and another are held, and the Gospel preached; in Denmark, 124; in Switzerland, 12; in France, 7; in Poland, 32; total, 1083. Surely, when we think that all this has arisen from the operations of the Hamburg Church, and is the product of little more than twenty years' labour and toil, there is scarcely room for any other feeling than devout gratitude and surprise.

It was a matter of deep regret that I could not remain during the whole period of this Conference; but your message of sympathy and Christian love, and my presence as your representative, were a comfort and an encouragement to these most devoted, simple-hearted, self-denying men. They and their Churches are scattering the seed of the Kingdom wherever they go. They are spreading with great rapidity. They deserve your sympathy and support; and I trust, while you have heartily extended these to our German brethren, and entrusted me with the pleasant mission of conveying them to the beloved Brethren whom I met at Hamburg, you will find this report of my visit a refreshment to your own minds, and a fresh stimulus to liberality and zeal in the good work which God in His providence has confided to your hands.

There is only one other subject to which I wish to advert. It is not exactly within the scope of the more immediate object of my visit, but as connected with it, deserves special notice. The Churches in Sweden are not connected with this Union; but they sent, as their representative to it, Captain Schröder, who gave some deeply interesting details of their progress. From him I learned the following particulars. There were in that country, at the close of 1862, Baptist Churches, 161; members in them, 5544; baptized during the year, 914; and new Churches formed, 16. Thus is the truth spreading. And now in Denmark, where Mr. Oncken has been, I think, more than once imprisoned, and where he and Dr. Hoby, not very many years ago, were prohibited by the authorities from preaching the Word of Life, there is the fullest "liberty of prophesying."

I am, dear Brethren, ever truly yours,

FREDK. TRESTRAIL.

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## NATIVE CHURCHES AND PASTORS IN JAMAICA.

BY THE REV. D. J. EAST.

We returned to Calabar on the 8th inst., after the Midsummer vacation. I informed you in my last of my plans for visiting some of our native brethren. Through the providence of our heavenly Father these were all carried into effect,

greatly to my comfort and encouragement. On the whole, I think these brethren were never pursuing their work with more quiet earnestness, or with more evident tokens of the divine blessing than at the present time.

My first journey was to Yallahs, formerly under the care of our late beloved brother Tinson. About three years ago the church invited Mr. Palmer to become their pastor. It was then reduced to the lowest ebb, and the chapel was in a state of dilapidation. The change which has taken place is most pleasing. I found the chapel looking quite beautiful. The roof has been re-shingled, some of the old jalousies have been replaced by sash windows with tastefully painted glass, and the whole building has been repaired inside and out. A debt of little more than £10 was left, which it was intended to clear off this August; and then the people pledged themselves to put the mission-house into an equal state of repair. In the evening of the day I was there, a large congregation gathered, and gave me the opportunity of discoursing with them for a couple of hours on various subjects of spiritual and of social interest. It was a good time. I afterwards met the church with the inquirers for more private conference. A pleasing spirit seemed to pervade the minds of the people, who rose to their feet to express their thankfulness for the visit. Mr. Palmer assured me there is a crowded congregation every Sunday he is able to preach to them. May our brother be made wise to win many souls to Christ in this interesting sphere of labour!

The following Sunday was spent at Brother Claydon's stations, Greenock and Ebenezer, in the Lime Savannah. The chapel at the former place has made good progress since I was there some years ago; that at the latter is in process of being rebuilt, or nearly so; and promises to be greatly improved. A strong breeze was blowing through the whole service; and as the frame of the building was open on all sides, it was no easy matter to raise the voice above the boisterous element. At both these places also, and at Porus, in company with Brother Millard, I had the pleasure of attending public services for the ordination of deacons. The season at each was of deeply solemn interest. At Porus, especially, there was a very large attendance; and the church gave signs of much spiritual life and vigour. In connection with brother Claydon, brother Millard and myself took a journey to a mountain settlement called Harman, to open a small chapel, to be also used as a school room. These mountain villages are the most thriving localities in Jamaica. Here the people are rapidly multiplying and growing rich, and here also there is the most concern for the education of their children. At this place twelve men of different denominations were found to form a committee to raise a fund for the support of a day school.

But my chief object in going to Clarendon was to visit our native brother Moodie, and the mountain stations under his care. And much delighted I was. Since our dear brethren, the deputation were here, the Thompson Town people have purchased an extensive coffee property, at a cost of £400. Upon it there is a beautiful residence, Mount Moses, which is set apart as a mission house. I found our good brother in occupation of it, with every comfort around him, except a wife. After refreshment, and a just tribute of admiration of the magnificent mountain scenery which this noble residence commands, we rode together to the chapel a mile away. The spacious building was already well filled. After abundance of free, familiar talk, on all manner of subjects, including coffee cultivation, and the duties of husbands and wives, and fathers and mothers, not forgetting the bachelor condition of their pastor, I had long discourse in private with the officers of the church. The cause is in a pleasing, prosperous state. The chapel is getting out of repair; and as it is not very substantially built, they are proposing to make an immediate effort to erect a new one. We had now a five hours' ride before us along this range to the extreme point of our brother's labours in these mountains, to a place called Kilsyth—and a pretty good trial of horse and horsemanship the ride is; narrow passes, not three feet wide in some parts, on the edge of precipices hundreds of feet deep: here and there the courses of mountain torrents, now dry, strewed with boulders and rolling stones, and often inclines to be ascended or descended more steep than the roofs of houses. But I had a splendid mountain pony that carried me to and fro

without a single stumble. And a joyous ride I assure you it was,—so much to make the heart glad, and the mountain air infusing life into your whole frame. Yet best and most gladdening of all was the aspect of the mountain settlers. We first came upon a village called Smithville. This in the rains is cut off for weeks together from all communication with any other place by tremendous cataracts, one of which falls from a height of more than a hundred feet. Here is a little chapel capable of holding 150 people, and a day school with an average attendance of 50 children. It was a goodly sight on our return journey to see the little things, with glistening eyes, and pearly teeth, set in their ebony countenances, turn out in good marching order to meet and welcome us, chanting their school songs. A short distance from the chapel is a neat little mission house, lately finished, so that when our brother visits the station he may spend a few days with the people for pastoral work amongst them. We were to have had a public meeting here, and had every promise of a large attendance. But as we returned to it heavy rain overtook us—you know what this is in the mountains—and as we were wet through, and had no change, we were obliged to pass on under a pledge (D.V.) to see them again a few months hence.

The next settlement we came upon is called Mount Olivet. Here also is another small chapel and school room; but as the land on which it stands is rented, and the people have as yet been unable to purchase a freehold, the building is of a more temporary sort. But they are not wanting in life and energy, and seem to have their hearts set on the advancement of the Redeemer's cause in their little community. It was very pleasant to observe the welcome greetings from mountain tops and sides which hailed their pastor as we rode along. I could not but feel that the man to whom God had given such a sphere of labour, with the physical ability, as well as the spiritual gifts, to occupy it, was honoured and happy; and that even loving spirits above might envy him. He is almost the sole earthly friend and guide of these poor mountaineers, in all their concerns, whether for this life or for the life which is to come. In about two hours more we were at Kilsyth. It was nearly sun-set; and we rode at once to our quarters for the night. These were at the house of a black gentleman, one of the two chief ginger growers of the settlement. The house consisted of two halls and three sleeping rooms, besides which were kitchen and other rooms, with suitable offices outside. The furniture of the dwelling was every thing which could be desired, plain, and neat, and clean; the whole beautifully polished, and the floors looking as bright as the tables. I never I assure you slept on a more comfortable bed, or laid my head on more downy pillows. Soon after our arrival a sumptuous dinner by the brilliant light of a Kerosine lamp was spread out upon the table; and poultry and sucking pig, and salt beef, with a second course of nicely made rice pudding, invited us to refresh ourselves. Our host headed the board; and the only regret I had was that his wife and daughters were busying themselves outside instead of joining in the social meal. Yet our friend was a truly respectable and decently educated man, of great shrewdness and much general intelligence, with very unassuming manners. At evening worship all his family were gathered; and it was a pleasant sight, husband and wife, with sons and daughters, several of the latter, bowing around the domestic altar. I look forward to the day when such families shall be multiplied all over the mountains and vales of this lovely island.

In the morning after an early bathe in a natural basin formed in a bed of rocks by the action of a beautiful little waterfall, in a spot shut in on almost every side by rocks and mountains; and after a hearty breakfast, we went down to the chapel, which we found on the banks of the mountain stream. It is a neat little thatched building, with accommodation for from 150 to 200 people. It is proposed in future to use this as a school room. And at a little elevation above it I was delighted with what I saw in evidence of the zeal and industry of the good Christian people amongst whom our brother Moodie is here ministering. At a little elevation above the present more humble erection, they are building a really noble place of worship, on a good solid mason-work foundation, and framed of the best hard-wood lumber. It is already shingled; most of the joists are laid, together with more than half the boards for the flooring, and I had the pleasure of receiving the

solemn promise that the whole should be finished in the course of the next twelve months on condition that I would visit them again in August, 1864, to open the place for public worship. When completed it will seat from 500 to 600 persons : and as the present chapel does not contain more than half the usual congregation, and the population of the district is rapidly increasing, it is none too large. I found here the same lively spirit of Christian activity and zeal as at the other stations. Though outside the church there is much to deplore in the moral and social condition of the people, yet, the eagerness to hear the word of God, and the number of Inquirers seeking instruction in the way of life, give pleasing evidence of the progress of a good and saving work through the grace of our Lord Jesus Christ. Altogether in these mountains the churches under Mr. Moodie's care, comprise upwards of 700 members, with a large body of Inquirers, and young people, in the day and Sabbath Schools.

On coming down from the mountains, I had the pleasure of uniting at the house of Mr. Claydon, with him and Mr. Millard, in the endeavour to form an Association which will comprise a considerable number of churches under the pastorate both of European and Native ministers. The Sunday following, having preached at Spanish Town in the morning, for dear brother Phillippo, I was at Hanover St., Kingston, in the evening, for our good native brother, Palmer. There was a congregation of between two and three hundred people. On Monday night, an interesting social meeting of the church members was held, when the principal subject of discussion was the rebuilding of their school-room. About three years ago in this room, a Ragged School was conducted with much success under Mr. and Mrs. Palmer's superintendence, but the building having been condemned by the City authorities, it was obliged to be pulled down, and the school was consequently scattered ; yet Christian effort of this sort above every other is needed in the city of Kingston. The Church at Hanover St., I was glad to find seemed alive to the importance of the work ; and their pastor is most anxious to resume it. Their only difficulty is the school-room. Its re-erection will cost nearly £100 ; but they promised to put their shoulders to the wheel, and, if possible, by Christmas to raise half the amount, and I encouraged them to hope that Christian friends in England would assist them with the other half. Kindly lend your influence to the effort. I think that in this direction, our brother Palmer may find his usefulness in a work which no one else is doing. And perhaps there is no city in the world with a much larger vagabond population than Kingston, among whom such an Institution as a Ragged School may, under God, prove a signal blessing.

On returning to St. Ann's, besides a good August meeting at Ocho Rios, under the presidency of brother Millard, I had the pleasure of spending a Sunday at Coultart Grove, and also of attending an August meeting there, presided over by our young native brother, Mr. Steele, who is gathering an interesting body of young people around him. So on this latter occasion I ventured on a kind of double lecture, one to young maidens, and the other to young men. But details would weary you.

I cannot close without again imploring you to leave no stone unturned to find a helper for the Institution. The delay, and the consequent hindrance to the work, are a heavy burden on my spirit.

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## A BENGALI INQUIRER.

BY THE REV. R. D. ELLIS.

In our morning and evening preaching we find from time to time some little encouragement. Lately we have had a very interesting case of enquiry, which, though it may come to no more, I shall here mention. A man of considerable intelligence, living in the north-east part of the town, got of us some time ago a tract, which in some measure opened his eyes to the inconsistencies of Hinduism.

He then began to invite us to preach in the evenings at his house, where he gathered some of his friends and neighbours to hear us, and preferring such audiences to the moving ones of the bazaar, we very cheerfully responded to his invitation. But his friends did not like that he should have us once or twice a week as he did, and he began to get into trouble. At this time he came one evening to have conversation with me, and as I was sitting in the verandah of my bungalow, waiting till a storm should subside to allow us to proceed to the bazaar, I was rejoiced to see him coming towards the house. That evening I showed him very particularly how many prophecies of the Old Testament were fulfilled in Jesus—the manner and the object of his death—and how whilst he did no sin he died a cursed death, thus crowning a life eminently substitutional with a substitutional death—the just instead of the unjust—that such as believe in him might be saved. Our enquirer's mind was much stirred up that evening. Our conversation was a long and most interesting one, and on his rising to go I gave him a copy of Genesis and of the New Testament, both of which he promised carefully to read. Two or three evenings after, on going to his house, we found he had been reading very diligently, and had jotted down some questions which he requested us to answer, "Not," he said, "that I do not think what I have read is true,"—he only wanted explanations. While we were explaining, some of his friends came in sight, and he instantly hid his paper lest they should see what he was about. "This," he said, "is my difficulty,—I am singular: so far as I have read I think your shastres are true, and I think they will oblige me to become a Christian, but consider how I shall be hated." The last evening we saw him he had traced the genealogy of our Lord as far as it goes in Genesis, and then taking the continuation from the gospel by Luke, had made out a genealogical tree from Adam to Christ. He also read to us a portion of a paper, with which he meant to incorporate this genealogy, intended to shew his friends that Christ is the only Saviour. The paper was incomplete, and did not go so far as even to indicate his plan, but we were rejoiced to see that his mind was being so exercised in spiritual things, and that apparently he was quite sincere.

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## MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

I propose giving some account of three or four of the more important preaching tours which we made in March, April, May, and June of the present year; but especially of a mela which we attended near Khoodneah, the particulars of which may interest some of the readers of the "Herald." My remarks will give you some notion of the state of feeling which exists among the people with regard to Christianity, and of the objections which we have to meet. For the sake of convenience and order I will give you each journey separately.

### FIRST TOUR.

March 20th.—Manik, Ramdoyal, and I, left Barisaul in the evening, on a tour to the south-west of the district, taking with us a good supply of Scriptures, &c.

21st.—In the morning we stopped at the large bazaar of Jhalakati, to buy some things which we needed for the journey, and while here we preached to a few people in a shop. In the afternoon we attended the market of Gabkam. In this market, a few weeks before, Mr. Reed and Manik were unceremoniously interrupted while preaching, and peremptorily ordered to leave the place, by the Naib of Baboo Prosona Koomar, who owns the market. We had a crowd of attentive hearers, and no attempt was made to disturb us or interrupt the preaching.

22nd. *Moheshani*.—Here also we had a large number of hearers. At the close of the preaching, a *Kaystha* (one of the second class of Hindoos) entered



into a discussion with us on the merits of the Hindoo gods and goddesses. He argued that those who worshipped them would obtain deliverance—that according to their *shastras*, many, in olden times, had obtained deliverance. He was told that that was impossible, inasmuch as his gods and goddesses were sinful in their nature, and wicked in their lives, and could not therefore deliver themselves, much less anybody else. "But," interrupted a Brahmin, who had been listening for a long time, "there is no difference between Christ and Krishna. Krishna has made the world, and he could destroy it." But, he was asked, what has he done for you? "He has commanded me to repeat the name of Hori," he replied, "and by repeating this name I shall obtain deliverance. Stones even had obtained deliverance through Krishna"!! Two carpenters, who support themselves and their families by building boats at this place, were very attentive hearers all the time we preached, and during the discussions that followed. These men came to us at our boat, and entered into a long conversation with us about Christianity; and again in the evening, the conversation was continued in their own workshop. They seemed thoroughly in earnest, but they lacked courage to take the first step. Several others, too, told us that this was their great difficulty—the oppression and reproach which they would have to encounter on becoming Christians. We told them not to fear man, but boldly to seek the salvation of their souls, and we assured them of our sympathy and support.

23rd. *Dotter*.—At this market we took shelter from the sun in an empty house, where between fifty and a hundred people listened attentively to four addresses, and at the close eagerly took the books which we distributed among them. A large number followed us to the boat, and bought some portions of Scripture for one *anna* each.

24th. *Boochakati*.—Here also we availed ourselves of the cover of a large empty house, and soon a crowd of people gathered around us. For two hours they heard us with marked attention. A few Hindoos raised the old objections as to God being the author of sin, and the efficiency of their gods and goddesses.

25th. *Bablar*.—We sat in the shade of a few plantain trees outside of this market, and addressed a large crowd of people. They did not interrupt us, but they seemed very little impressed with what we said. Curiosity to see us, and a wish to get books, were the chief attraction.

26th. *Lohakati*.—We stood here in the shade of a house. There were no trees, and the heat was oppressive. We had not less than two hundred attentive hearers for about two hours. An old Brahmin was a little captious at first, but afterwards he acknowledged that our teaching was both good and reasonable. After preaching, we gave away a large number of Scriptures and tracts; but the people continued coming to our boat for books until late in the evening. We had never preached in this market before.

27th. *Choongapassa*.—At half-past nine o'clock in the morning, and while we were waiting for the people to assemble at the market here, two men came to me with a letter from home, to the effect that our dear little Agnes, then two months old, was very ill with diarrhoea and fever. Immediately on the receipt of this news, we started for Barisaul, which we reached at 9 o'clock the evening of the same day. Baby had died at 7 o'clock in the morning, and we buried her next morning.

#### SECOND TOUR.

April 13th.—Mr. Page and I, with five native preachers, left Barisaul to-day on a preaching tour to the south of the district.

14th. *Sahibgunge*.—A *mela* was held to-day in a village near this bazaar. It was the Churruck Poojah (the swinging festival), and was consequently a very noisy affair. We made two parties, and preached about three hours to large numbers of people; but in the middle of the afternoon horse-racing commenced, and consequently we were obliged to leave off preaching. We had some difficulty in giving away books, on account of the eagerness of the people to get them. We give to those only who can read.

15th. *Bahadoorpore*.—At this place also, a *mela* was held on a small strip of high land, near the Baboo's catcherry. It took us about an hour to get to the *mela* from the river where we put to our boats. We went in a little dingy. Here also we preached in two places at the same time, and had good numbers of hearers. We distributed a considerable quantity of Scriptures and Tracts, and in the evening, we sent from our boat to the Baboo, at whose place the *mela* was held, one Bengali New Testament, and a few small books.

16th. *Nyamoti*.—This is a large market on the bank of a large river of the same name. We preached both morning and afternoon. In the afternoon we divided our forces, and thus occupied two places at the same time. At each place we had between fifty and a hundred hearers, who were, for the most part attentive, and distributed among them a large number of Scriptures and Tracts.

17th and 18th. *Geelboonya*.—During these two days, a *mela* was held at this place. We availed ourselves of a large empty house, which was being used for boat building, to protect both boat and workmen from the sun, and preached upwards of three hours each day, to a crowd of hearers. We have seldom found the people so quiet and attentive. They seemed but little disposed to interrupt us by discussions, and each day we gave away a large number of Scriptures and Tracts.

19th. *Phooljoree*.—This place is two days' journey south of Barisaul. Many years ago there were a few Christians here, but no trace of them can be found now. This market is very large, and unlike most others, it begins in the morning. Mr. Page went to one end of the market, and I to the other, taking with us two or three native preachers each. We preached about two hours to crowds of hearers, but we had considerable difficulty in distributing books. The people generally read badly. The market is in Gung Mea's estates, (a wealthy Musalman Zemindar, who lives in Dacca), and the great majority of the people are Musalmans.

(To be continued.)

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## THE FINAL SEVERANCE OF THE BRITISH GOVERNMENT FROM INDIAN IDOLATRY AND SUPERSTITION.

BY DR. DUFF.

It has often been my lot, both orally and in writing, to refer to the obnoxious way in which the British government in India was wont to mix itself up with the temples and mosques, the superstitions and idolatries of this vast land.

When the country was under Mohammedan or Hindu rulers, it was just as natural, that these should attend to the public requirements of their respective faiths, as that Christian rulers in Christian lands should attend to the public maintenance of Christian worship and ordinances. But when, by right of conquest, a Christian power became the lord paramount over vast regions, inhabited by Mohammedans and Hindus, it was altogether unnatural, impolitic, and preposterous on its part, *voluntarily to assume and charge itself with the religious obligations and responsibilities of the former Hindu and Mohammedan rulers.* This, however, is what was done, in the name of a false and mistaken policy, or spurious liberality, almost universally over India.

Mohammedan mosques and Hindu temples, with their endowments, were taken under special guardianship; provision was made for the repair and preservation of such edifices; old idols were replaced by new ones, and often clad out of the East India Company's store-houses; taxes were levied on pilgrims, and fees were exacted for the visitation of sacred places; crowds of harpylike priests were taken into public pay, and offerings were presented in the name of the supreme British power to idol deities; military salutes were ordered to be fired in honour of false gods, and multitudes were constrained, often under coercion of the

military and police, to drag their monster cars. In these and many other ways equally offensive, was the British government wont to protect and uphold and honour the revolting systems of Mohammedanism and Hinduism.

But, thanks to Wilberforce and Poynder, and their able and indefatigable coadjutors, the British nation was at last roused to a due sense of the folly and iniquity of all such active interference.

In 1832 the present Lord Glenelg, then Charles Grant, and President of the Board of Control, sent to India a memorable despatch on the whole subject; a despatch which, in statement, argument, and deduction, was one of the most masterly, and, in dignity of sentiment, aim, and object, one of the noblest and most magnificent ever penned by British or any other statesmen. In point of comprehensiveness it was altogether exhaustive, leaving nothing to his successors but to reiterate and enforce its weighty monitions and requirements.

Had that despatch been attended to by the local authorities in India as it deserved to be, British connection with Indian superstitions and idolatries would have speedily and everywhere come to a satisfactory end. But there was a terrible *vis inertia*, the *residuum*, or fossilized petrification of former Christianity—repudiating and idolatry-fostering times, to be encountered abroad; while it was well-known and understood that lukewarmness, or even avowed antagonism, as regarded the main object of the despatch, was the prevailing sentiment in the Indian senate of Leadenhall Street. Consequently, years elapsed without any active steps or measures being taken to carry its provisions into practical effect.

At length, however, the patience of the Christian public began to be exhausted; agitation was renewed; public meetings were held, and petitions and memorials were addressed to the British parliament.

Aroused reluctantly from their cherished slumbers, the potentates of Leadenhall Street began partially to bestir themselves. Orders of a diluted kind were sent to India. Something began to be done, in feeble, ineffective forms, in divers places. Still, the British Christian—not causelessly suspicious—kept a jealous and watchful eye over them. Fresh discussions in the British parliament; fresh demands for Indian papers and official documents on the subject; fresh appointments of committees of inquiry; all, all tended, with greater or less impetus, to propel the reformatory engine which had been set in motion. Slowly, grumblingly, procrastinatingly, link after link of the odious connection, by here a little, and there a little, was broken or dissevered; and now it is with gratitude to the God of providence that we are enabled to announce that, so far as Indian legislation is concerned, the *very last link* of the vast, and apparently adamant chain, has recently been shivered to atoms.

Until within the last two or three months, there were two regulations in force—one of 1810 of the Bengal code, and one of 1817, of the Madras code—which imposed certain duties on the Boards of Revenue and the local agents in the Presidencies of Bengal and Madras respectively, relative to “the due appropriation of the rents and produce of lands granted for the support of mosques, Hindu temples, and other purposes.” Well, an act was recently introduced into the Supreme Legislative Council of India, entitled “An Act to enable the Government to divest itself of the management of religious endowments.” But in the preamble of the act it was particularly explained that its express purpose was to *repeal* the objectionable regulations above referred to, and henceforth “to relieve the Boards of Revenue and the local agents from the duties imposed upon them” by the said regulations, “so far as these duties embrace the superintendence of lands granted for the support of mosques or Hindu temples, and for other religious uses, the appropriation of endowments made for the maintenance of such religious establishments; the repair and preservation of buildings connected therewith, and the appointment of trustees or managers thereof; or involve any connection with the management of such religious establishments.” This very important act, after due consideration and discussion, was passed by the Supreme Council, and on the 10th March last received the assent of the viceroy and governor-general of India.

The local governments are imperatively required, “as soon as possible after the

passing of this act," to make special provisions, after the manner indicated in the act itself, for carrying its object into speedy and complete effect.

The paragraphs, which lay down, with unmistakeable clearness, the principles on which the local governments are to proceed in thus consummating the final and complete severance of the British government from the mosques and temples, the superstitious and idolatries of India, extend to seven or eight quarto pages, and all that is needful to be said on the subject, so far as concerns the interest of the general public in the matter, is, that the principles and rules, so completely laid down, appear to be altogether unexceptionable; and, when fully carried out—as carried out they must now ere long be—the untoward and ill-omened alliance which resisted and seemingly defied the pertinacious, life-long assaults of Poynder, the thunder and the lightning of the eloquence of Wilberforce, and the grandly-majestic state papers of Charles Grant, will wholly vanish from the stage of existence, and be for ever buried with "the wreck of things that were!"

A new cause of thankfulness, verily, to the God of providence, who, though sitting behind these elements, and apparently incognisant of human affairs, is, nevertheless, watching over, guiding, controlling, and directing them all towards the accomplishment of his own infinitely wise and gracious designs! A fresh ground too, of encouragement and hope of all who, under the cloud and tempest of frowns and opposition, have to fight the battles of humanity and truth; that, however often defeated, or long slumbering in the sepulchre, to them, or their successors, the final glorious victory is sure.—[*Free Church Record.*]

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## LIFE IN THE SUNDERBUNDS.

BY THE REV. E. JOHNSON.

Saturday morning.—The weather is fine, the south wind is blowing freshly over the Abad (ground cleared in the jungles for the purpose of habitation), and as it is Saturday, the school closes early; then arming myself with a shining Da (billhook) I proceed with a jungle party to cut materials for roofing a school house.

On speeds the little dinghy borne on the wings of wind and tide, until at length we arrive at the borders of a dark piece of forest: here a consultation is held, when the chief man of the party decides upon making an entrance. After proceeding a short distance in, the Christians reverently remove their cloths from their heads, and according to the custom amongst them, before entering into any kala jungle (black forest) they request me to engage in prayer; then, from amidst this sombre gloom arises the voice of prayer to our Creator, that he will bless the day's work, and protect us from the dangers of the forest. Prayer being ended, each vigorous arm begins to be applied to the trees, and in an incredibly short space of time, large goul patas (a kind of reed, very long, covered with long, stiff, and thick leaves, used for thatching houses), are seen falling in all directions, occasional pauses to listen, then wild shouts and calls of encouragement to one another, alone interrupt the gloomy stillness of the forest, for there is no knowing where the crafty tiger may be watching, or upon whom amongst us he may have fixed his glaring eye to mark for destruction.

Though none of the Christians have for many years fallen a prey to tigers, yet there are frequent instances amongst the heathen of men being devoured. The other day I was sitting in my verandah, talking to some Christians, when a woman, uttering violent shrieks and exclamations, passed by. On enquiring the cause I learnt that her son had just been carried away by a tiger, a short distance down the river. The continued preservation of the Christians from these dreadful animals I look to as the result of their habit of always engaging in prayer before entering the jungle.

### GRAND PASS NATIVE BAPTIST CHURCH.

It is with great pleasure we have to report the spread, among the Singhalese churches of Ceylon, of a desire to support their own pastors, and to sustain as they are able the ordinances of the gospel. The church meeting in Grand Pass, Colombo, was the earliest founded of the Ceylon mission churches, and owes its existence to the labours of our first missionary, the Rev. J. Chater. It has for many years enjoyed the services of a native pastor. Previous to his removal to Gampola, Mr. Ranasinghe was the pastor. Its present minister is Mr. James Silva. It now proposes to follow the example set by the native brethren of Kandy and Matelle, and from the commencement of next year to maintain itself as an independent church.

On the 11th June the members of the church assembled with their pastor, our missionary brother, the Rev. H. R. Pigott, being present, when they passed unanimously the following resolutions:—

1. That we are grateful to the Baptist Missionary Society, not only for sending the gospel to us, but also for supporting our pastor, and otherwise overlooking our spiritual concerns, and hereby record our thanks.

2. That in dependence on the blessing of God, it is resolved that steps be taken for the support of our pastor, from the 1st January, 1864. Proposed plan—To contribute from time to time a sufficient sum of money to pay.

3. That we recognize the first object of the Baptist Missionary Society in establishing themselves in Ceylon to be the spread of the Gospel, and as a church we are determined to the best of our ability to exert ourselves for the furtherance of the gospel in this place, and that whilst thankful to be enabled to exist as a church, independent of the mission in financial matters, we request the Baptist Missionary Society still to exercise a fostering care over us.

We commend this interesting movement to the sympathy and prayers of our readers. We have no doubt that the spiritual life on which it depends will be strengthened by exercise, and strive to gather to itself many wanderers from God. May the pastor be endowed with the wisdom from on high, and the church be a bright and shining light in the dense darkness around!

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### MISSIONARY MOVEMENTS.

**INTALLY.**—Mr. Kerry has lately visited the stations to the south of Calcutta, and also Tambulda. He thinks that with God's blessing, a good harvest may be reaped from these places. The Girls' School contains 14 boarders and two day scholars, and is going on well. Funds are much wanted to sustain this very useful institution.

**SEWRY.**—Although suffering greatly from sickness and debility, our revered friend Mr. Williamson is not wholly laid aside. He is able occasionally to preach in a sitting posture to the native Christians, and also to the people of the town.

**MONGHYR.**—The missionary labour at this station proceeds as usual, the services being divided between Mr. Lawrence and Mr. Edwards, who is rapidly acquiring the Hindi language. Two natives were baptized in May who have long been acquainted with the gospel, but had not shewn till lately a deep concern for their salvation. The wife of one of them is also an inquirer. Two members have been suspended for improper conduct. Mr. Lawrence finds much difficulty in obtaining suitable native Christians for evangelistic labour, although he has the means of their support. There are several Hindus who attend the services, but have not courage to confess Christ. The new chapel is newly finished.

**PATNA.**—Mr. Kalberer preaches twice daily in the streets and bazaars, and has lately been assisted by a native of considerable ability, whom he is anxious to keep as a helper in the work. For this he needs a contribution of twelve rupees (24s.) a month. He appeals to English friends to supply him with the means.

**AUSTRALIA.**—Our esteemed brother, the Rev. James Smith, writes us that he was expecting to leave Melbourne for Calcutta on the 1st of August, where he hopes to arrive early in October. He will proceed direct to Delhi, and resume his labours in that important city. He speaks of his health as perfectly restored.

**THE BAHAMAS.**—After a brief visit to the United States for the renewal of his strength, Mr. Davey has returned to his post with renovated health. We have also heard of the safe arrival in New York of the Rev. W. K. and Mrs. Rycroft.

**INAGUA.**—Mr. Littlewood informs us that the American war continues to operate very prejudicially on the interests of the islands, where salt is the staple manufacture. It leads to a constant migration, especially of the young people, to other spots. The attendance at public worship is very good, being greater from the absence of the clergyman. Six candidates were baptized on the last Sabbath in July. The chapel at Smith's Town has been reroofed, and a new chapel is about to be built at North-West Point. Funds are also being collected to enlarge the chapel at Matthew's Town.

**TURK'S ISLANDS, BAHAMAS.**—Great distress continues to prevail among the inhabitants dependent on the manufacture of salt. At Puerto Plat, in St. Domingo, the Spanish authorities have forbidden the exercise of the protestant religion. The Wesleyan chapel has been barred up and the minister silenced. Our converts, however, continue steadfast in the faith.

**PORT AU PRINCE, HAYTI.**—We are happy to learn the safe arrival at this place of the Rev. E. Baumann, on the 7th of June, to commence a new station. Mrs. Baumann enjoys much better health than formerly. Mr. Baumann has taken a house in a much frequented road, a little distance from the centre of the city. He has opened one of the rooms for public worship. About 20 persons regularly attend, and as many more will stand listening outside. He has hired a room in another part for the same purpose. He also preaches once a week to a small body of Baptists, the fruit of the mission (now abandoned) of our American brethren.

**FULLER'S FIELD, JAMAICA.**—In the month of May, Mr. W. Burke, a student of Calabar, accepted the invitation of the church to become their pastor, and is now settled there. He spent the previous eighteen months in assisting the Rev. W. Claydon, of Four Paths.

**BROMPTON.**—The church formed by our native brother, Mr. Holt, has received by baptism, since the beginning of the year, thirty persons. The day school has been re-opened, and has an attendance of 82 children. Mr. Holt will be thankful for a supply of tracts and books for his Sunday school.

**FOUR PATHS.**—Mr. East has been engaged in visiting this, with other stations and churches on the south side of the Island. The present number of *The Herald* contains a full report.

**BROWN'S TOWN.**—Mr. Clark informs us that another drought is likely to afflict the Island. He trusts that these repeated trials may arrest that indifference to religion which is again re-appearing to a sad extent.

**CAMEROONS, AFRICA.**—After much opposition, Preso, the chief of Hickory Town, has given a piece of land on which a house and chapel may be erected. The people are very anxious that Mr. Fuller should speedily settle among them. The parents of twelve children are urgent that Mr. Fuller should take them into his family for education; this he cannot afford to do, and would be thankful for assistance of Christian friends. The missionaries speak of several little outrages committed by the natives to annoy and distress them; but the frequent services are very well attended. Mr. Smith mentions that six slaves were killed between Bethel Town and Aqua Town, and war was with difficulty prevented.

**AQUA TOWN.**—Mr. Diboll reports that war has ceased among the Tribes, and they evince an increasing desire to hear the Gospel. The people at Aqua Town and at Ned Dido's town, have been greatly stirred by the almost sudden death of a woman of distinction among them, and also the chief himself. Only five days before his death, the chief had called on Mr. Diboll with the request that he would open a school in his village. A new chapel is being erected in Aqua Town.

**KANDY, CEYLON.**—The master of the school supported by the church at Matelle has been baptized, and another young man is accepted for fellowship. Mr. Waldoock speaks very highly of the searching and intelligent manner in which the candidate was examined by the native pastor. The native pastor continues to be well supported by the people. The English service is continued with very encouraging prospects.

**BRITANNY.**—Very encouraging meetings have been held at Tremel by Mr. Jenkins. At the last communion a convert was received, in whom the work of conversion began about two years ago, by reading a brief account of Our Lord's passion from the gospel. The priests of Rome are said to be going down in public esteem and influence, as the result of some painful discoveries affecting their immoral proceedings among the scholars of their schools.

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### HOME PROCEEDINGS.

In addition to the Missionary Services announced last month, a meeting has been held at Boxmoor, attended by the Rev. J. Hobson, Mr. H. J. Tresidder, and Dr. Underhill. The work of the mission has also been brought before the Congregation assembling on Clapham Common, under the pastoral care of the Rev. J. E. Giles.

The West Riding services have been attended by the Revs. R. P. Macmaster and W. Burchell, as a deputation, with the Rev. J. Parsons. The Hull meetings were also attended by the Rev. H. Dowson of Bradford, as well as by the Rev. J. Allen. In all cases the Society is deeply indebted to the willing help of the brethren residing on the spot, and especially to the Secretaries of the Auxiliaries, by whom the local arrangements are made. It may be interesting to our readers if we just mention the number of services held in some of the districts, lists of which have been forwarded to us. Thus in the West Riding of Yorkshire, seventy-five missionary sermons were preached, and seventeen public meetings held, in forty-one places of worship in thirty-six towns. In East Gloucestershire the missionary services extended to sixteen towns and villages, at which twenty-five sermons were preached and thirteen missionary meetings were held. The Devon Association embraced sixteen places, at which twenty-one sermons were preached, and eight Missionary meetings held. It is only by the cordial assistance of all our ministerial brethren that such an extensive organization of their respective districts can be made, and can only be carried into effect by a portion sacrificing somewhat for the good of the whole. There are parts of the country where such arrangements are at present never made. Greatly would the cause of Christ be advanced in these places, if a similar combination of effort could be secured. We have to regret that from some such lack of co-operation, the services announced in Shropshire have not taken place.

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### OUR FUNDS.

The financial condition of the Society continues to excite the most anxious solicitude of the Committee. A few friends have generously added to their usual gifts, and from a few congregations we hear of special efforts being made to liquidate the debt of last year and to increase their contributions for the future. We must, however, remind our friends that it will be requisite to raise the income this year some three or four thousand pounds, to sustain the present increased agency. Last year we suffered much from the pressure of Lancashire distress. Many congregations contributed less than usual for the Mission, and others omitted collections altogether. It has pleased God in His merciful Providence to give the country a harvest of almost unexampled abundance; and in their thanksgivings and rejoicings at their harvest homes, is it too much for us to ask our friends to remember the spiritual famine of the heathen, and by some special gift to remove the deficiency which the funds of the Society were last year called to sustain?

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from August 21st 1863, to Sept. 20th, 1863.

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

ANNUAL SUBSCRIPTIONS.		£ s. d.	Shortwood—		£ s. d.	Trowbridge—		£ s. d.						
Acworth, Rev. J., LL.D., Scarborough .....	5	5	0	Contributions .....	23	4	5	Contribs. on acc. ....	35	0	0			
<b>DONATIONS.</b>			Less expenses ..			51			15	0				
<i>Special Donation in liquidation of debt.</i>			49			7			0					
Sir S. M. Peto, Bart., M.P. ....	100	0	0	Blakeney—	0			14			0			
<b>DONATIONS.</b>			Tewkesbury—			20			0			0		
Angas, Miss, Plymouth .....	20	0	0	Wotton-under-Edge—	12			16			0			
Bible Trans. Soc. for T .....	100	0	0	Contributions .....	12			16			0			
Blackmore, W., Esq., Wandsworth .....	5	0	0	<b>LANCASHIRE.</b>										
Blair, Mrs., Bridge of Allan .....	100	0	0	Ashton-under-Lyne—	0			7			6			
Crisp, Rev. T.S., Bristol .....	2	0	0	Contributions .....	50			0			0			
Hadfield, G., Esq., M.P., Manchester .....	10	0	0	Contribs. on acc. ....	50			0			0			
Lillycrop, Rev. S. ....	0	10	0	Liverpool, Myrtle Street, Juv. Auxiliary—	7			10			0			
Tucker, H. Carre, Esq. ....	1	1	0	Contribs. for Rev. J. Clarke's Sch., Savanna-la-mar .....	5			0			0			
Under 10s. ....	0	5	0	Do. for Rev. J. Allen's Sch., Ceylon .....	5			0			0			
<b>LONDON AND MIDDLESEX.</b>			Do. for Rev. W. K. Ry-croft's Sch. Bahamas ..			7			10			0		
Clapham—					Do. for N.P., Delhi ..			12			10		0	
Contributions .....	1	1	0	<b>LINCOLNSHIRE.</b>										
Hammersmith—					Quadring Eau-Dike—									
Contribs. on acc. ..	31	8	1	Contribs. for Rev. J.C. Page, Barisal .....			2			3		0		
Uxbridge—					<b>NORTHAMPTONSHIRE.</b>									
Contributions .....	6	2	0	Kingsthorpe—	3			2			0			
Walworth, Arthur Street—					<b>SOMERSETSHIRE.</b>									
Contrib. for Brittany	5	0	0	Withycombe—	2			2			0			
<b>BUCKINGHAMSHIRE.</b>			<b>STAFFORDSHIRE.</b>											
Buckingham—					Contribs. on acc. ....			22			0		0	
Contribs. for N. P. ..	0	10	9	<b>SUFFOLK.</b>										
<b>DEVONSHIRE.</b>			Debenham—			1			0			9		
Devonport, Morice Sq.—					Halesworth—			0			10		0	
Contribs. on acc. ....	3	16	7	<b>WILTSHIRE.</b>										
<b>DORSETSHIRE.</b>			Shrewton—			1			0			0		
Bourton—					<b>CONTRIBUTIONS.</b>									
Sunday School .....	0	9	8	Debenham—			1			0			9	
Contributions .....	11	16	7	Halesworth—			0			10			0	
Do. for N. P. ....	0	10	4	<b>GLOUCESTERSHIRE.</b>										
<b>GLoucestershire.</b>			Avening—			Collection .....			1			0		1
Kingstanley—					Contributions .....			16			7		0	
Contributions .....	16	7	0	Do. Sun. School .....			5			5			3	
Do. Sun. School .....	5	5	3	Do. for China .....			1			15			3	
Do. for China .....	1	15	3	Do. for N. P. ....			1			0			0	
Do. for N. P. ....	1	0	0	<b>Worcestershire.</b>										
<b>Worcestershire.</b>			Pershore—Broad St. Chapel—			Sunday School .....			0			13		0
<b>Yorkshire.</b>			Burlington—			Contributions .....			26			15		0
<b>Yorkshire.</b>			Sunday School .....			Do. for China .....			1			0		0
<b>Yorkshire.</b>			Contributions .....			Less expenses ..			13			16		8
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<b>Yorkshire.</b>			Contributions .....			of last account ..			6			4		3
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# THE MISSIONARY HERALD.

## THE FUNDS OF THE SOCIETY.

The following table, taken from the Annual Report, will show that for five years the contributions to the Society exhibited a regular increase :—

1857-8	...	...	...	£22,943	15	10
1858-9	...	...	...	26,513	1	3
1859-60	...	...	...	29,006	13	11
1860-1	...	...	...	30,468	15	4
1861-2	...	...	...	33,151	4	10

Last year, however, there was a sudden and striking decline; the total receipts fell to £27,189 5s. in 1862-3, and a debt to the Treasurer was incurred of £1176 10s. 5d. This decline appears attributable partly to the Lancashire distress, and partly to the cessation, through death, of some large annual donations from a very warm friend to the Missionary cause.

With the increased receipts, new fields of labour opened before the Committee, and God raised up a number of devoted men whose services they could not venture to decline. Since the mutiny, India has made new demands on the Christian Church, while China presented an irresistible claim no longer to be passed by in the Missionary operations of the Society. Previous to 1859 the number of European Missionaries on our funds ranged between forty-six and fifty. These have now increased to sixty-three, with a proportionate increase in the staff of native preachers, schools, and schoolmasters. Besides India and China, Ceylon, France, Africa, and Hayti have all received additions. New Missionaries have gone to these countries to spread more widely the tidings of salvation.

It is, then, clear that unless the income of the Society can be restored to that of the year 1861-2, a still larger debt must this year be incurred, some portion of this new agency must be withdrawn, and the offers of Missionary service, constantly coming before the Committee, must be wholly declined. To recal brethren from the work of God, to which they have given their lives—to snatch from the perishing heathen the bread of life just as it is reaching their lips—cannot be contemplated without the deepest pain. Yet it must be done; the Committee will have no other alternative, unless their Treasurer's hands are supplied with the needful funds.

We ask of our friends their earnest consideration of this matter, their fervent prayers, and such assistance as each in his measure can give. Some steps have already been taken to raise larger contributions, and others are in contemplation. The Committee propose to hold conferences in the more

important districts of the country, with the Pastors, Deacons, Treasurers and Secretaries of Auxiliaries, Superintendents and Secretaries of Sunday Schools, and to suggest the adoption of some means of securing a new and efficient canvas of the friends residing there, with the view of obtaining enlarged subscriptions from old subscribers and new subscriptions from others. An extra collection may probably be given in many congregations. More than two hundred congregations, usually contributing, last year made no collections at all. These, we trust, will resume their former liberal aid, and many more may largely increase their gifts from the abundance with which Providence has blessed them.

### A MOHAMMEDAN COMMENTARY ON THE BIBLE.

Among the evidences of the progress of events in India, not the least curious is the publication of a Commentary on the Holy Scriptures, by Syud Ahmud, a Mohammedan moulvie, or teacher, of Ghazipoor. Forty years ago the King of Delhi issued a command that the moulvies should avoid controversy with the missionaries, and, as a general fact, the followers of Mohammed have adhered to a policy of silence. The Hindu has entered on the study of the language and literature of England with diligence and zeal. He has become acquainted, to some extent, with the religion of his conquerors, with their arts, their philosophy, their science. Not so the Mussulman. In haughty isolation he has hitherto stood apart from the progress going on around him, despising the learning of the hated infidel, and hardening his heart against the truths of the Gospel.

The mutiny has violently broken in upon this seclusion. On his own principles, the Mussulman is obliged to admit that Providence has decided against him. He appealed to the sword to decide both the sceptre of empire and the supremacy of creed. Islam lost the stake. Said one of the leading men of Oude to an Englishman: "Sir, God protected you under the shadow of his wings, or you never could have succeeded." This conviction is shared by thousands, and is probably the source of that awakening interest in the Scriptures that Mussulmans are beginning to show. Strange is the fact, that while a missionary bishop is found to cast doubts on the historical value of the Pentateuch, a Mohammedan moulvie should undertake its vindication. The work itself has no parallel in the past history of Mohammedanism. It marks the approach of a new era, and is a singular illustration of that quickening of mind which India now presents.

From the columns of the *Friend of India* we select the following account of the contents of this remarkable work:—

The work is to extend to several volumes. The present instalment—a goodly quarto of more than 400 pages—is only an Introduction to the commentary. It contains Ten Discourses, followed by two Chronological Appendices; one of which gives the dates of the "Principal events recorded in the Bible," (according to Usher's scheme,) and the other is to enable a person to transfer years of the Hijra into years *A. D.*

Of the Ten Discourses the last nine are in Urdu and English in parallel columns.

The *First*, which is the only one not translated into English, is on the "need of a Divine Revelation." Philosophy, it says, never at its best did more than infer

the existence of some Author of the world. Even on this point it fell into serious errors. But about the nature and character of God it had nothing to say. It could not proclaim Him to be One, Self-existent, Absolutely good, All-perfect; infinitely "near" all, and "with" all, though in a way that transcends our understanding. Neither could it make known that "will of God," by obeying which men may attain to life eternal. To supply this great want, *revelations* have been repeatedly sent down to inspired prophets, whose writings were successively embodied in the Law, the Psalms, the Prophets, the Gospel, and the Koran. These writings are all to be received without distinction; though the last is the greatest. For Mohammed was "*The Seal of the Prophets.*" Yet, adds the Saiyid, there is no doubt that 'the Lord Christ is the 'Spirit of God,' and 'Word of God,' and 'Apostle of God,' and 'begotten by the Spirit of God.'" He who believes in this revelation is assured of salvation, however great his sins; he never can become a *Kafir* in God's sight, however much his life may be that of a *Kafir*. His sins will be punished, but he cannot be lost. His final forgiveness is certain, even though he should not repent. The only sin that cannot be forgiven without repentance is polytheism. Here we have the quintessence of Mohammadanism. Can we be wrong in thinking such a system to be radically different from that on whose foundation stone is inscribed; "Let every one that names the name of Christ depart from iniquity?"

The *Second Discourse* is employed in determining what we are to look on as the Revealed Word of God. This, the writer says, can be communicated only by *Prophets*; and therefore, although the Apostles of Christ were unquestionably inspired, yet their writings are not obligatory, or possessed of Divine authority. In support of this view he appeals to the great Leader of Protestants, Martin Luther; who maintained, that although St. James commanded to "anoint with oil," yet this did not make it a sacrament; the Lord Jesus alone having power to institute a sacrament. Besides, he says, it is admitted by Lafont and Beausobre and others, that some portions of the *Epistles*, relating to common matters not connected with divinity, did not require the guidance of inspiration;—as an instance of which he appeals to the oft-quoted passage. "The cloak that I left at Troas—bring with thee, and the books, especially the parchments" (2 Tim. iv. 13.) Perhaps, if the Saiyid had read Bishop Bull's *Sermon* on this text, and M. Gaussen's impressive remarks on the passage in his *Theopneustia*, he would have had no difficulty in admitting that the impulse which led the Apostle to insert in his letter so instructive a sentence, is not unworthy of being attributed to the action of the Divine Spirit. After eliminating the *Epistles*, and the *narrative* part of the Gospels, Saiyid Ahmad considers what remains, namely the actual words of Christ recorded in the Gospels, to be the pure text of Revelation in the New Testament.

Our author next proceeds to draw a distinction between Mohammed and all former prophets. They, he says, had the *matter* of the Divine communication given them, but were left to put it into *form* themselves; but Mohammed had both the matter and the form given him. He was entrusted with a *miracle of eloquence*.

The *Third, Fourth, and Sixth Discourses* relate to the Canon of Scripture. They state that "such books as were generally accepted in or before Mohammed's time as the Law, the Psalms, the Prophets, and the Gospel, are also by Musalmans accepted as the very books designated by those names in the Koran." Musalmans "do from the heart believe these to be all true, and to have come down from the Lord. The Koran itself teaches them so to believe." These frank avowals do credit to the Saiyid. The point itself has been settled definitively by Mr. W. Muir, in his accurate and dispassionate Treatise, "The testimony borne by the Koran to the Jewish and Christian Scriptures;"—perhaps the most important step taken in the Mohammadan controversy in modern times. No candid and well-informed Musalman can assail premises which are so fortified as Mr. Muir's are, at every step, by the authority of the standard commentators, Jelal-ud-Din and Baidhawi.

Here another question arises, which is discussed in the *Seventh Discourse*. Granting that the books of the Old and New Testaments are *genuine*, have they

been transmitted to us *pure and intact*, or have they suffered any corruption? Recently there has been a wide spread opinion among Musalmans, that the Jewish and Christian Scriptures had suffered some organic changes. But it is an opinion that will not bear examination. It is indeed notorious that in ancient times some private persons, heretics and schismatics, depraved their copies of the Scriptures; but this no way affects the general body of the copies circulating throughout Christendom. This has been acknowledged by the most eminent Mohammadan Doctors; Such as Imam Mohammad Ismail Bokhari, Shah Wali Allah, Imam Fakhr-ud-Din Razi, and others quoted by Saiyid Ahmad; who all agree that no interpolation or suppression could take place in Scriptures so widely circulated, and over which the Providence of God was watching. The real charge, indeed, brought by Mohammed against Jews and Christians was that they *misrepresented* what their Scriptures said,—not that they changed the Text.

The *Eighth* Discourse is on "Various Readings." How far the Saiyid has advanced beyond most of his co-religionists in a right appreciation of this subject, will be evident from his quoting Dr. Bentley's remark, that in editions of Greek and Latin secular writers our certainty of the correctness of the Text is generally greatest where we have the greatest number of *Varia Lectiones*; the increased number being, in fact, due to a larger supply of MSS. However, he thinks it possible that in spite of all the "anxious and laborious efforts of Christian Doctors," some passages may still exist which are not precisely as they were in the autographs of the Apostles. It does not appear that this reservation rests on any thing beyond vague suspicion.

The *Ninth* Discourse gives an account of various Ancient and Modern Versions of the Bible;—taken chiefly from Horne's "Introduction," and the "Bible of every Land."

The *Tenth* and last is on the subject of "Abrogation." This is by far the least satisfactory part of the volume. It could scarcely be otherwise; as Saiyid Ahmad does not seem yet to have mastered the leading idea of the History of Revelation. We hope that his honest and self-denying labour may be blessed by God to his further growth in Divine knowledge; till he shall see how the faint rays of light that guided Adam, when expelled from Paradise, became gradually stronger to Enoch and Noah, Abraham and Moses, David and Isaiah, until at length the *starlight* gave way to the "*sun of righteousness*." It will then be for him to inquire whether the body of Divine truth communicated by Christ was, (as we Christians are firmly convinced that it was,) in its own nature final, and incapable of *abrogation*, in any sense, until the Resurrection at the last day.

It will be interesting to our readers if we close the above article with the moulvie's conclusion on the source whence we have derived the Pentateuch. "Upon the whole," he says, "it may be inferred that the Pentateuch of our time is the copy of the edition which Ezra himself wrote. Under the dictates of our religion, we Mohammedans consider the existing Pentateuch, executed under divine instruction by Ezra, to be identical with that of Moses, of equal authenticity, and entitled to equal reverence; for both of them were prophets from God, and there is no distinction of any kind allowed by us Mohammedans between the prophets, for they are all from the same source." In a subsequent page the moulvie attributes those marks of a later date than the time of Moses which here and there the Pentateuch exhibits to the revising pen of Ezra. "We Mohammedans," he says, "holding it to be written by Ezra, have no difficulty in repelling and resisting all such objections; these should, on the contrary, be regarded as so many evidences in its favour."

The work is written with great candour and good sense, and cannot but aid in attracting the attention of intelligent Mussulmans to the study of the word of God. May many be led thereby to the acknowledgment of the truth as it is in Jesus.

## THE CHURCH OF CHRIST IN MORLAIX.

BY THE REV. J. JENKINS.

Last Sabbath fortnight the Lord's Supper was administered among us. Some of our Christian friends were come, as usual, from a considerable distance. We had the joy of receiving one by baptism, a man in whom the work of conversion began about two years ago, and that was by reading a brief Gospel account of the Saviour's suffering. The words of Jesus—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children," produced a deep and lasting effect on his heart, so that he could not help shedding tears. Until then he had entertained a fair opinion of himself, though he was addicted to drink, and his wife had brought him little books to allure him from that temptation. From that time his fair opinion of himself gave way to a doubtful one. Even previous to this he had not a great opinion of piety in the Church of Rome, though he had never been to our chapel nor read any of our books. Now his heart had received a new impression, and his mind a new direction. Then came to him the thought that he had seen but extracts of the Gospel (short portions for the service of the Church of Rome), and he felt a strong desire to possess the whole Gospel, in order to obtain more knowledge of these things. It was this desire that brought Barzic for the first time on a Sunday evening to our chapel, and induced him, at the close of the meeting, to step forward and ask me for the Gospel book, and I sold him a New Testament, a book he had never seen before. He took it home, and applied himself to read it.

For a long while he could not make much of it, but at length he began to perceive the truth and feel its power, and from that time he grew in the grace and knowledge of Jesus Christ. He abandoned Romanism, and became a regular attendant at our Breton meetings, as he knew no French. In time he desired to be received among us, and to be baptized in the name of the Lord. This brother has not been without his difficulties. His wife, who, for a while, was favourable, and accompanied her husband to our place of worship, became opposed when she understood he had a mind to be baptized; and on Sunday morning, when he was to be baptized, she came to the chapel in an excited state, remained a short while near the door, demanding her husband. Then she went out, but came in again, and sent to her husband, just baptized, her little girl, crying aloud; and she herself went out sobbing. When our brother went home he was accosted by eight or nine women, who addressed him as a foolish brute because he would be *unbaptized*, and thus grieve his poor wife. There had been some talk of giving him a drubbing, but he was not to be thus intimidated. After administering baptism I preached, in Breton, from John iv. 13—15, and brother Bouhon addressed the people in French. Then the Lord's Supper was administered, both of us taking part therein. After taking refreshments, the friends met at *Ti-mad*. Having commenced by reading, prayer, and praise, I addressed the friends present on matters relative to the cause of Christ among us; and Mr. Bouhon spoke of his labours at Guingamp, and said that being encouraged by the state of the work commenced there, and by the Christian friends in the town, he intended removing shortly to that place. In our evening service in the Chapel I addressed the people, in Breton, from John i. 46—"Come and see;" and Mr. Bouhon, in French, from i. Sam. 9—3. We all felt that the day had been one of true spiritual enjoyment and improvement to us.

Surely there is good to be done in Brittany. We are only beginning the work, as it were opening the way to it. Undoubtedly the general feeling with regard to religion is undergoing considerable change. As to the priests, they are going down in public esteem and influence, while Protestantism rises. Not only were the "Redemptionists" chased away as soon as they made their appearance at Morlaix last year, but the large school of the friars in the town has been brought down to the very brink of destruction by disgusting immorality. Two friars are condemned for an unnatural crime among the pupils; one to nine years in the galleys, and the other to prison for a number of years, while the

friar director has been interdicted to teach for life. The Government Lay-College, established last year in this town, has succeeded very well, despite priestly opposition. Its annual public distribution of prizes has just taken place; and to show you the spirit which reigns, Mr. Bouhon and myself were invited to attend, and I was invited, as the Protestant minister in the town, to take seat on the platform. This is something new. All the nobles of the district keep aloof from this college. They pretend there is already quite enough of education given to the people, if not too much; while the head master tells me there is here awful immorality joined to great ignorance and superstition.

As to M. Renan's book,\* I think it will do evil as its more immediate effect, but ultimately will awaken many to enquire after the Scriptures, and will remain at last as a trophy to show the triumph of Divine truth over the attacks of sin and infidelity. Indeed a Catholic neighbour of mine told me the other evening it was in the Paris journals that Renan's book had caused a great sale of the Scriptures.

## MISSIONARY TOURS IN BENGAL.

BY THE REV. THOMAS MARTIN.

### THIRD TOUR.

May 19th.—Manik and I left Barisaul to-day on a tour to the north of the district, up the Comer river north of Madaripore.

21st. *Rajgunge*.—This market is held on the bank of the Comer river, north of the sub-civil-station of Madaripore. As soon as we stood up to speak, a large crowd of people gathered around us, and listened attentively to two long addresses. At the close they eagerly sought the Scriptures and Tracts which we presented to those who could read. In the evening, we walked along the bank of the river to a police office, and had some conversation with the darogah, and a number of people who came to see and to hear. The darogah was a Musalman, but the majority of hearers were Hindoos. After the darogah had asked me the usual impertinent questions about my salary, and whether I had any connection with the government, &c., I introduced the subject of Christianity. I pointed out to him and the people that sinful man could not be saved by the Musalman system of religion, any more than by the Hindoo system, inasmuch as according to both these systems, salvation depended upon their own works. They agreed to all I said on this point, but when I pointed out the way of salvation by Jesus Christ, who, as the Son of God, became incarnate, and made an atonement for sin, the darogah exclaimed, that is impossible. Jesus Christ came into existence by the same power that made the heaven and the earth. He was therefore a creature, he paid homage to God, and therefore was not equal with God. We endeavoured to show him that Christ did not pay homage or deference to God as a *sinful* man—that he was “without sin,” though possessed of a human body—that he came out from God, and assumed this body for the purpose of making an atonement for sin, and that he possessed the *power* of God as shown by his miracles, and was therefore equal with God. We also went on to show him that Mahomed had no marks of a true prophet about him, whereupon the darogah said that Mahomed had “no shadow,” which was one sign of a true prophet, and went off to say his prayers!

22nd. *Photipore*.—At this market about two hundred people listened attentively to four addresses, and afterwards took with eagerness a large number of Scriptures and tracts. We had very little interruption or discussion.

23rd. *Cheernudee*.—This market is held in the open field on the bank of the Comer river, and is very large. There are neither trees nor houses on the spot

\* M. Renan is a native of Brittany.

to protect one from the heat of the sun, which is just now all but intolerable. In the afternoon, when the people began to assemble, we took our stand in the shade of a few low trees at a short distance from the market, and spoke to about a hundred people for two hours. We invited them to sit down on the grass, and we sat down also. Both by their looks and words they indicated their approval of what we said, whilst we were explaining to them the meaning of "the strait gate and the narrow way, which leadeth unto life;" and also whilst we were explaining the meaning of the parable, Mark vii. 14—23, about what it is that "defiles" a man. Two or three Musalmans disputed a little about the divinity of Christ, but we soon made it plain to them that they did not understand the force of their own objections. In the evening, after we had gone a short distance from the market, two men disputed about the price of a piece of cloth, and came to blows. There was a great uproar in the market, and many men seemed to be in the quarrel, but the crowd dispersed when they saw us approaching. We saw them dragging away one man who had evident marks of having been beaten upon his person. He told us his name, and said he had been beaten by seven men.

24th. *Deora*.—In the morning Coomeruddee, who had been beaten in the market of Cheernudee, came to me for medicine to rub on his back, which, he said, was bruised and sore. He threatened to petition the magistrate of Madaripore against those who thus maltreated him. The market of Deora is very large, and in and around the market-place there are some fine large trees which afford a cool shade from the sun. We stood under one of these outside the market, and in a very short time a crowd of upwards of two hundred people gathered around us. What we said was evidently new to most of them; and they listened attentively to three long addresses, in which we made known to them the way of salvation, and some of the leading Truths of Christianity. We showed them the groundlessness of their own hopes, and worthlessness of the systems on which they were built. A number of devotees of Vishnu, both men and women, heard us with seeming interest. The gospel, we were told, had never been preached there before, though many of the people had evidently heard of it. Books were eagerly sought.

25th. *Banga*.—At this place there is a large market held on both sides of the river Camer on the same day. The bazaar on one side consists of two streets, which extend a considerable way along the bank of the river. The shops are numerous and large, and seemed well stored with all kinds of commodities. We stood in the shade of a large tree outside, and preached to upwards of three hundred people. A few Musalmans interrupted us a good deal by stupid and foolish questions. One man said he was not conscious of sin, but his brother Musalmans told him to be quiet on this subject. When they asked us what they would gain by becoming Christians, we told them "eternal life;" and as a proof of the superiority of Christianity over all other systems of religion, even in a temporal point of view, (which was the view implied in their question) we pointed them to England as above all other nations in wealth, power, learning, dignity, and science. This, we said, was in a great measure the fruit of Christianity—a fruit which neither Hindooism nor Mohammedanism has ever produced, or ever will produce.

26th. *Cossimpore*.—The market-place here has the advantage of some of the finest trees I have ever seen. Some five or six hundred people could sit under one of them secure from the rays of the sun, so wide spreading and close are its branches, and so rich its foliage. When the people began to assemble we stood up under one of these to speak. I unconsciously put up my umbrella over my head, when a man in the crowd called out that there was no necessity for an umbrella. No, said I, what a beautiful and durable umbrella God has provided for us all! All God's works are perfect. They are better than man's at any time. But how slow we are to acknowledge it! He preserves our lives, gives us daily our food and raiment, and surrounds us with innumerable blessings, and yet we do not give God thanks! He has also provided for us a way by which we may be happy, both in this life and in that which is to come, and yet we wor-

ship the creature rather than the Creator! We take a piece of wood, or a little earth, make an image, and bow down to it!! "What beautiful words are these," said several in the crowd. The Hindoo is always ready to listen to and acknowledge good words, but slow to act upon them. How often we are told that Christianity is good, and our teaching is good, but the people go away as unconcerned as though what we said did not apply to them! They will not lay it to heart. It is this that tries the faith, it is this that depresses the spirits, of the itinerating missionary. The business of the market has now commenced, and we are compelled reluctantly to leave the tree, and take shelter from the sun in a large empty house, at a short distance from the noise. Here also an immense crowd of people listened, for the most part attentively, until we were tired of speaking, and afterwards took away a large number of books.

27th. *Deegnugger*.—The market here also is large, and there are some trees which afford a cool shade to the preacher and the people. We had about two hundred hearers, the majority of whom were Hindoos. We were listened to with attention for some time, but afterwards two or three Hindoos carried on a noisy discussion respecting the merits of their gods and goddesses. They argued that the Hindoo religion was good enough for the Hindoos, and that they would obtain deliverance by living in accordance with it. But they were told that that was impossible, for as a bad tree cannot bring forth good fruit, so neither could their gods and goddesses, who were notoriously sinful and wicked, bring forth deliverance. One man contended for the transmigration of souls—said that this was not the only life of man. But, he was asked, if the soul or mind of man passes from one body into another, why is it that there is no recollection of a former birth, or of what took place at a former period? To this he could give no reply. Another man contended that God was in everything, though he was unwilling to admit that God was in the rice he had eaten that morning!

28th. *Gopalgunge*.—After we had spoken about an hour in this market a storm came on which interrupted the preaching. We, however, gave away some books. A man here taunted us by saying that "many became Christians to get out of difficulties, and others to marry widows," and asked, "what kind of a religion is that?" Our religion, he was told, is good, though some wicked men called themselves Christians: and besides, he was further told, these widows were first corrupted by you, and condemned by your system of religion to remain widows, which, among you, means that they live by prostitution! Which religion, then, is the better, the more merciful?

#### FOURTH TOUR.

June 12th.—John, Manik, and I, left Barisaul to-day on a preaching tour to the south of the district. We attended the market of Moonshigunge, which is held on the bank of the river a little way south of Barisaul. This market has been lately established, and there were not more than fifty people at it. We spoke about half an hour, and afterwards gave away a few tracts.

13th. *Nolboonya*.—The market here is very large. We took shelter from the rain in a carpenter's shed, and in a few minutes about a hundred and fifty people gathered to hear us. Several Hindoos interrupted us a good deal by noisy and aimless discussions on fatalism. They maintained, without rhyme or reason, that they were not accountable for their sins—that God was the author of good and evil. But, if this is the case, we said, why do you observe the Hindoo religion? Why do you bathe in the Ganges, go on pilgrimages, &c. To this they replied, reasoning in a circle, that God made them do even these things—they follow the bent of their minds which God gives them. It is difficult to deal with such men, but when mild reasoning fails to silence or convince them, we are sometimes obliged to have recourse to some practical home thrust such as—if a man takes away your wife by force, or steals your cow, why do you get angry and complain to the magistrate? If God made the man steal your cow, or take away your wife, he could not help doing what he did, and you have no right to complain! One man said, you Christians say that Jesus Christ became incarnate, but we have *ten* incarnations. To this we replied, that there was only *one* true and real incarnation



—that Jesus Christ became incarnate for a worthy object, namely, the salvation of the whole human race. But the Hindoo gods, according to their own showing, became incarnate for the gratification of their own wicked desires and ambition. They were not therefore true incarnations, but only idle stories.

14th. *Ettalya*.—This market is very small. It is our custom to avail ourselves, when possible, of the shade of a tree, or the cover of an empty house, where the people can hear us patiently, and both they and we are protected from the heat of the sun. Here also we found an empty house, and about fifty people listened to three addresses. The attention was good throughout, but at the close a Musalman contended that Mahomed was a true prophet—the *last* prophet sent by God. But we showed him that Mahomed had no marks of a true prophet about him, and must consequently have been a false one.

15th *Peerichpore*.—In a carpenter's work-shop here we had about a hundred hearers. They listened with marked attention for an hour and a half, and afterwards as many as could read eagerly sought for books. Baboo Shem Chundra Nath, a native Christian, is stationed here as deputy magistrate.

16th. *Tallisser*.—In this market, which is large, we spoke about two hours to a considerable number of hearers. Two brahmins argued with all their might that God was the author of sin, but we proved to them, from their own conduct, that they did not believe in their hearts what they said; and, when we gave them some home illustrations of our meaning, they felt ashamed of themselves and remained silent.

17th. *Bagher hat*.—(the tiger's market!). Here also we addressed about a hundred people in the shade of a tree. But we were too near the market, and the noise of the people prevented us from being well heard. A man, to whom we had given a gospel the day before, followed us to the boat for a Bengali New Testament. We offered it to him for *four annas*. He said he had already read one of the gospels—that the book was invaluable. It could not be bought for money, but he would give all he had for it, which was *two annas*. He was so earnest and importunate that we gave him the book, and he went away pleased.

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## AN AMUSING INCIDENT.

BY THE REV. E. JOHNSON, OF JESSORE.

Our old church at Cheela was broken down, and, as is generally the case, it becomes a matter of some difficulty to get the Christians to take any interest in, or to build their own churches; however, after much persuasion, some materials were collected; but no leaves, for roofing, long enough could be found near at hand; at length they (the Christians) after hearing a sermon preached against their apathy, determined to go the following day in search of the roofing materials; they did so, but searched for some time in vain. Not finding any long enough, at length one of the party espied a little deer skipping about amongst the foliage: he followed it, and the little thing, instead of running away violently, went gently on before them until it arrived in a dense goul wood (a large leaf-like tree used by the natives for roofing their houses). Here it stopped, and the party looking round about them found that they had been unconsciously led to a spot where all the materials they wanted were in large numbers, and as they remarked very large and superior. On hearing the story, not only they, but I myself thought of the account of the two milch kine, who led the Philistines by a direct road to Bethshemesh, the difference in this case being that these people were led by a little deer to the object of their search, and taught the invaluable lesson that God always helps those who help themselves.

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## JUBILEE OF CEYLON MISSION.

SPEECH OF THE REV. JAMES ALLEN, AT BLOOMSBURY CHAPEL, OCT. 5TH, 1869.

The island of Ceylon is very beautiful. Bishop Heber had sung about it in those well-known lines:—

“What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Where every prospect pleases,  
And only man is vile.”

Some parts of that verse were quite true, in others there was a little poetic licence. He had known Ceylon for eighteen years, and had never smelt the spicy breezes yet. He had heard it said that sailors would sometimes sprinkle the essence of cinnamon on board, and then ask the passengers whether they did not smell the spicy breezes. And very sweet indeed it smelt, but when the passengers landed upon the island, and went into the cinnamon groves—miles and miles in extent—they could no longer smell the spicy breezes. The fact was that cinnamon did not emit any perfume till it was bruised. What Bishop Heber said about “every prospect” was, however, quite true. Whichever way the eye looked it rested upon a beautiful prospect. The poem was true also with respect to the sinfulness of man. Sin had extended its influence to the utmost regions of the world, and had exercised its power over every human being. The Singalese were a very ignorant people. It was a common thing for a man not to know his name and age; and if one were asked how high Adam's peak—the highest mountain in Ceylon—was, he would be very likely to say hundreds of miles. They know nothing of God or Christ, of the soul, or of salvation. When the truth was presented to them by the missionary they would often appear as if they heard or understood nothing. So abstracted were they sometimes that they did not appear to know how the service was going on. It was hard work to teach such people anything, but fortunately the youngsters could learn, and after passing through some years of instruction, might fairly be matched against any equal number of European children. Some of the Singalese youth had come over to England to be educated, and had taken honours at Oxford and Cambridge. One was at Mr. Spurgeon's college, and others were at the London University and King's College. The worst of it was, that when they arrived at a certain age, they seemed to stop short; but, after all, this difficulty could be overcome by care and training. Still, the amount of ignorance in the land was very appalling.

Atheism was very prevalent. The prevalent religion was Buddhism, but practically the people were Atheists. Buddhism was, in fact, a system of Atheism. According to it there was no such thing as an independent and self-existent being. What they called *Karma* ruled everything, and the meaning of *Karma* was simply action. The balance of merit or demerit controlled the universe, and was the conservator of the world, causing all the circumstances to happen which influenced sentient beings, as well as giving rise to the principles which ruled all inanimate matter. By some mysterious link, the merit or demerit of one person was united to that of another, and so an amount of power was created which ruled everything. Physical suffering sprang from moral causes, but without the intervention of an intelligent agent. Now, this affected the soul of man as well as the Deity. Just as a chariot was only the name given to express an accumulation of different materials put together with a specific object, so the soul, according to Buddhism, was a combination of certain elements producing a positive result. There was no such thing as spiritual identity in Buddhism—no “ego.” The Singalese were without God and without hope in the world.

As might be expected, they were characterised by a great amount of superstition. They worshipped demons. Though they embraced Buddhism, they felt, after all, that there was a void in it somewhere; and Satan and his emissaries had not overlooked the fact. It would require a week to describe the superstitions of the Singalese, and the description would be melancholy in the

extreme. There was scarcely a single act in their lives which was not mixed up with superstition of one sort or other. Moreover, they were very deceitful, and tried sometimes to cheat the demons themselves. When a man was sick—supposed to be from demoniacal influence—his friends would bury a large log of wood with great ceremony; and so ignorant were they as to believe that the demon would suppose that the sick man was dead, and would therefore cease to torment him. If they worshipped Buddha at all, it was to secure protection in the next state of being. But there was great indifference among the people to eternity and eternal things. There was nothing in Buddhism to arouse their attention. English people could scarcely imagine what their apathy and indifference amounted to; it was enough to rouse the indignation of anyone attempting to argue with them.

It was not surprising that there was much immorality among the people. They were very mild and impassive outwardly, and their crimes were not those which required courage; but they loved secret crimes. Drunkenness was increasing, and they were fond of cock-fighting; and he was sorry to say that other crimes were prevalent which he would not name. Besides the Singalese, there were many Hindoos and Mahomedans on the island who hated Christ with a perfect hatred. There were also Romanists, with a form of Christianity grafted on the old heathen stock, and very repulsive.

He was happy to say that God had honoured the Baptist denomination by permitting its missionaries to be the first to proclaim there the simple truths of the Gospel. Two years afterwards came the Wesleyans, and two years after that the Church missionaries. Two years further on, and then came the American missionaries, but the Governor by this time thought that the island had enough, and he would not permit them to remain. The American missionaries, however, went round to the north of the island, and landed there; and when the Governor heard of it, he said, "Let them remain, the country is unhealthy and the people inhospitable, and they will soon die." One of those missionaries was alive to this day—old Mr. Spalding, and a fine old man he was. The name of Chater, the first missionary to the island, was fragrant there still. The translation of the Scriptures which he made was still in existence. He was the first to plant a Christian church in Ceylon, and employed himself in other labours, the fruits of which remain to this day. He laboured, however, for a long time without meeting with any encouragement, six years having elapsed before he was gladdened by one convert to Christianity. The first was a Buddhist priest, who threw off his yellow robe, acknowledged God and Christ, consecrated himself to the service of his Saviour, and at last died a happy and triumphant death. There had been hundreds and thousands of converts since. The next missionary was Ebenezer Daniell, who landed on the island in 1830. At first he preached in the English language, but having acquired the dialect of the country—no easy task for a man upwards of forty years of age—he preached to the natives anywhere and everywhere. A more laborious missionary than Mr. Daniell had not been known since the days of Francis Xavier, and if ever there was a man who deserved to be called a successor of the Apostles, it was he. He laboured there fourteen years, and extended the mission almost to the position it now occupied. He died in harness, being taken out of the pulpit one Sunday to his death-bed. Thirteen missionaries had since then been sent, and of these six were still living, and four were now in Ceylon carrying on the good work.

It was no easy business to meet the Buddhism of the people. They set at nought Paley's argument from design. If, said they, a design must have a designer, who designed God? These sophistries could only be effectually met by the simple preaching of the Gospel. A great deal was said about educating the people, but that was not enough. It was requisite to bring the Gospel to bear on the Singalese, just as upon any other race of men. It came and spoke to him as a sinner, and it found an echo in his heart, turning the rebel into a child, and the heir of hell into an heir of heaven. Buddhism could not stand before the Gospel. When a Buddhist was converted he could go to his Heavenly Father and address

him as "Our Father who art in heaven," just as the Christian did. He learned in Christianity what his system never taught him, namely, that there was one Saviour—one Name under heaven given among men whereby they could be saved; and though they could not see Him they believed, yet believing they rejoiced in Him with joy unspeakable and full of glory. God had worked wonders in Ceylon. The demons seemed to have heard the voice of the Son of God and to have fled from before Him, whilst their victims escaped and found their way among God's people. This was true of the very outcasts of society in Ceylon. It was Mr. Dawson and himself who first preached to those outcasts.

He remembered taking the Bishop of Colombo to his schools. The bishop was a first-class examiner, and he pronounced a very high opinion upon the schools. There were a great many adults present at the examination, and the bishop asked why they were there. Mr. Allen told him that having examined the children, he must now preach to the adults. The bishop at first demurred, but at last consented; but he did not get on very well. As they were walking home the bishop said to him, "It is just your appropriate work, teaching these schools." Mr. Allen replied, "Our first work is to preach the Gospel, and we make the schools subservient to it." He hoped that before many more years had passed by they would have a Christian literature in Ceylon as good as that in England.

No doubt the island was a moral desert, but still there were some beautiful spots in it that could not fail to attract the attention of the Christian traveller. Chapels were scattered up and down the country among the villages, with school houses in which boys and girls were assembled day after day to be instructed in various branches of useful knowledge, giving the first and foremost place to the Scriptures, which are alone able to make men wise unto salvation. They had educational books after the Dublin plan, numbered from 1 to 4. The missionaries were in season and out of season preaching the Gospel in the native language, and so he said again, God speed the Baptist missionaries as well as all others upon the island of Ceylon.

The principal want they had in their evangelistic labours was the living agency. They had the Word of God, and the promise of the Holy Spirit, but they wanted men to go and proclaim the truth. He referred more particularly to native men, for he did not believe that Ceylon, or any other land, would be evangelised except by native agency—men who were born there, who could speak the language, and who could gain the confidence of the people as no other persons could. They wanted men who could stand in front of the idolaters, and utterly confute them. There were at present eighteen churches, large and small, on the island, and twenty or thirty schools in connection with them, besides a large English chapel in Colombo, in which the Gospel was preached to the civil servants and others. Mr. Carter, who was engaged in a new translation of the Scriptures, was stationed at Kandy, and was doing a noble work. There were now four versions of the New Testament in Singalese, but his was incomparably the best. He believed that the time was coming, though some people thought it far off, when the people of Ceylon would universally acknowledge the Redeemer. Oh that God, in His good pleasure, would hasten it; and to him should be ascribed all the glory!

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### MISSIONARY MOVEMENTS.

**BENARES.**—Cholera has been very prevalent and fatal in this city. A native friend calling on Mr. Parsons told him, that he had been with a friend to the place where the dead are burnt, and within three hours 73 corpses had been brought there.

**DELHI.**—In the Annual Report it is stated that the family of Walayat Ali found a temporary refuge in the house of our esteemed brother, Prince Mirza Feroze Shah, when Walayat was martyred. This we find is an error. Another person of the name of Mirza gave them shelter. The similarity of the name gave occasion to the mistake.

**JESSORE.**—The school at this station continues to flourish. It contains 80 boys. The Bible Classes are particularly pleasing. At Magoorah, Mr. Hobbs reports that prejudice and opposition are giving way. He meets with much encouragement from the European residents, several of whom meet with him for religious services and the communion.

**HOWRAH.**—Mr. Morgan continues able to preach twice on the Lord's Day, and also once in the week. He has recently baptized two native converts.

**DELHI.**—The preaching of the gospel continues to attract a large number of persons, and the missionary is frequently occupied with persons seeking information. An Eurasian and three European soldiers have been baptized and added to the church.

**YENTAI, CHINA.**—Two Chinamen were baptized in the early part of the year. Mr. Kloekers further reports the decease of the native brother Tsoon-seen-tsang. In his stead a convert of our departed brother, by name M'Kye, has been engaged. He is a good scholar, and knows the gospel almost by heart. He teaches in a school at Tsoong Kyo, and preaches in that place and in the vicinity. Tsjeng-seen-sang is an excellent preacher, and resides in a town about a mile from Yentai. Preaching is kept up twice a-day in the little chapel in Yentai, and three times on the Lord's day. The congregation usually overflows the narrowness of the place.

**TRINIDAD.—MONTSERRAT.**—A temporary chapel has been put up until a new one can be erected, for which the native brethren have made some preparations by drawing timber from the forest.

**CAMEROONS, AFRICA.**—The natives have become more peaceful, and missionary labour in the places around more practicable. The schools are increasing in number of scholars. The day school in Bethel Town is attended by about 50 children, and the Sunday school by 70. The Lord's day congregation numbers about 100 adults and 50 children and young people. The daily morning and evening prayer meetings are attended by 30 or 40 persons. Mr. Smith was hoping to establish a school at Ieari about the beginning of September. The health of Mr. Peacock is far from good.

**JOHN AQUA TOWN.**—Since his return from Fernando Po, Mr. Diboll has heard of the decease of one of the deacons of Clarence, who was accustomed to exhort the people in their present dearth of spiritual instruction. Notwithstanding the rains, Mr. Diboll has visited Gibari and some other places for missionary purposes.

**VICTORIA, AMBOISES BAY.**—Mr. Pinnock has been much tried by the falling away of one or two of the members of his little church. In other respects the work of the mission goes steadily on.

**JAMAICA.—THE ALPS.**—Our native brother, Mr. O'Meally, reports that very encouraging missionary meetings have been held at his stations. His people are preparing the timber to build a new chapel in the mountains.

**MOUNT CAREY.**—Mr. Hewett reports, that in company with Mr. Henderson, he had visited the east end of the island, where there are to be found many thousands of people without the means of grace. Among them there is a large number of persons calling themselves native Baptists, who would welcome the better instruction of the missionaries. At his own stations, Mr. Hewett says that things are going on as usual. The congregations are good; but there are many complaints of the want of temporal means.

**ST. ANN'S BAY.**—Mr. Millard complains of much spiritual lethargy among the people. The drought has sorely contracted their means of support. At Ocho Rios the chapel is found to stand in great need of repair. Mr. Millard mentions the fact that the Governor has issued a notice that no person will obtain government employment who does not possess a good, sober, moral character.

**KETTERING.**—The foundation of a new chapel has been laid at Clark Town, among a population of 2,000 souls. It is five miles from Refuge, of which church some of the people are members. Mr. Fray will be thankful to receive some pecuniary help towards the erection.

**BROWN'S TOWN.**—Mr. Clark states, that through the distress of the people, he will be obliged to give up two or three of his day schools. This can only be prevented by liberal aid from England. The congregations continue good; but it is feared that many have so long heard the gospel, as no longer to be moved by its appeals.

**BRITANY.**—**ST. BRIEUX.**—In this town Mr. Bouhon has visited eight Protestant families, and has also met with several Catholics detached from Popery through the perusal of the Scriptures. He received a hearty welcome, and it is desired by some of them that he should make this town his residence instead of Guingamp.

### HOME PROCEEDINGS.

During the last month the missionary services announced in the **HERALD** for September have taken place. With very few exceptions, the contributions have shewn a good advance on last year's, and, generally, the meetings are reported to have been well attended. Missionary meetings have also been held at Dalston, Salters' Hall Chapel, and Camden Road. At Dalston the audience was addressed by the Rev. C. Vince and Dr. Underhill, as the deputation; at Salters' Hall by the Revs. J. Trestrail, J. P. Chown, and Jas. Martin; and at Camden Road by the Revs. H. S. Brown, J. Allen, and Dr. Underhill. Mr. J. Templeton has also visited Dover on behalf of the Society.

At the Liverpool meetings it was found that the Juvenile Auxiliary, which embraces the Sunday schools of the various Baptist chapels, had this year raised the large sum of £190. The arrangements of the Myrtle Street School are especially noteworthy. At the end of the class-book is a page containing the names of the class, and in the columns opposite are placed the weekly gifts of the children. These are read out once a quarter by the superintendent, and suitable missionary information is given. By this very simple and easy plan the use of cards and boxes is avoided, and the results are found to be in every way more satisfactory. This school alone has raised this year £60. The plan is so easily worked, that we may be allowed to recommend its general adoption.

We are happy to mention the receipt, from Westbourne Grove Chapel and two or three other places, of contributions, as thanksgivings for the abundant harvest it has pleased God to bless our land.

In the present number of the **HERALD** will be found a report, from *The Freeman*, of the speech delivered by our missionary brother, the Rev. Jas. Allen, at the meeting held in Bloomsbury Chapel, by the Young Men's Missionary Association, on the 5th of last month, to commemorate the Jubilee of the Mission in the island of Ceylon. The meeting was well attended, and most interesting. The other speakers were the Revs. F. Trestrail, J. Keed, of Cambridge; J. Hobson, of London; and Sir Morton Peto. The Rev. W. Brock occupied the chair.

### AUTUMNAL CONFERENCE IN BRISTOL.

The Autumnal Conference of the subscribers and members of the Baptist Missionary Society will be held (D. V.) in Bristol, on Wednesday, Nov. 4th, at King Street Chapel.

In the afternoon, at 2 o'clock, the conference of the members will be held in the school-room, when the secretaries will enter into details of the state of the funds and operations of the Society. Solomon Leonard, Esq., will take the chair.

In the evening, at 7 o'clock, a public meeting will take place in the chapel. The meeting will be addressed by several gentlemen. E. S. Robinson, Esq., will take the chair.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from Sept. 21st, 1863, to Oct. 20th, 1863.

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

£ s. d.		£ s. d.		£ s. d.		
<b>ANNUAL SUBSCRIPTIONS.</b>			<b>DORSETSHIRE.</b>			
Quarby, the late Mr. J., Scarr House, Golcar, by Exors. (2 years) ..	2	2	0	Dorchester— Profits of Lecture by Mr. J. R. Phillips..	1 6 9	
<b>DONATIONS.</b>			<b>POOLE—</b>			
<i>Special Donations in Liquidation of debt.</i>			Contributions ....			
Croll, A. Angas, Esq., by Regent's Park Auxil.	50	0	0	Do. Sun. School ...	1 15 3	
Edminson, Mr. J., Hud- dersfield .....	0	10	0	Less expenses ....	10 6 10	
Reynolds, Mr. J., Fifield	1	0	0		10 0 10	
Stevenson, Mrs., Black- heath, 2nd donation..	10	0	0	<b>Weymouth—</b>		
<b>DONATIONS.</b>			Profits of Lecture by Mr. J. R. Phillips..			
Hoby, Rev. J., D.D. ..	5	5	0	<b>ESSEX.</b>		
Lobb, Mr. B., Bristol ..	2	0	0	<b>Harlow—</b>		
L. M. V. C., for India, by Rev. S. Bird .....	5	0	0	Collections .....		
May, Miss, Newport Barn- stable, by Rev. J. Par- sons .....	1	0	0	<b>GLOUCESTERSHIRE.</b>		
Wager, Mrs., by Rev. J. Offord .....	0	10	0	Chalford— Contributions .....		
<b>LONDON AND MIDDLESEX.</b>			Coleford— Contributions .....			
<b>Blandford Street—</b>			Do. for W. & O. ....			
Sunday School .....	2	0	0	<b>Hillsale—</b>		
<b>Bloomsbury—</b>			Sunday School .....			
Sun. Sch. for Rev. G. Kerry's Sch., Intally	5	0	0	<b>Stroud—</b>		
<b>Camberwell—</b>			Contributions .....			
Arthur St., Camber- well Gate—	19	0	5	Less expenses ..		
Contributions .....	3	8	0	23 11 1		
Do., Sun. Sch. ....	0	7	6	6 0 0		
Less expenses ..	22	8	5	17 11 1		
	22	0	11	<b>HAMPSHIRE.</b>		
<b>DENMARK PLACE—</b>			<b>Portsmouth Auxiliary—</b>			
Contribs. Juv. Soc. for Rev. J. Allen's School, Ceylon .....	6	0	0	Contribs. on acc. ....		
Mazo Pond—	7	17	6	<b>KENT.</b>		
Contributions on acc.	7	17	6	Lee— Sunday School .....		
Salter's Hall—	2	9	6	Maidstone— Contribs. for N. P. ..		
Sunday School .....	2	9	6	Woolwich, Queen St.— Contribs. Sun. School		
Westbourne Grove—	16	0	0	3 0 0		
"Molety of Thank- Offerings for the Harvest" .....	16	0	0	<b>LANCASHIRE.</b>		
<b>BUCKINGHAMSHIRE.</b>			Colne— Contributions .....			
Princes Risborough—	1	10	6	Do. for China .....		
Profits of Lectures by Mr. J. R. Phillips	1	10	6	1 6 9		
<b>CORNWALL.</b>			<b>Liverpool—</b>			
Padstow—	0	10	0	General Collections ..		
Contributions .....	0	10	0	Do. Athenæum— Collection .....		
Fenclaze, Clarence St.—	20	0	0	Do. Juvenile .....		
Contribs. on acc. ....	20	0	0	Do. Athol Street (Welsh)— Collection .....		
<b>DEVONSHIRE.</b>			Do. Juvenile .....			
Bovoy Tracy—	4	17	6	16 0 0		
Contributions .....	4	17	6	<b>Birkenhead—</b>		
Devonport, Hope Chapel—	15	0	0	Collection .....		
Contribs. on acc. ....	15	0	0	16 3 2		
Do. Morice Square—	8	0	0	<b>Bootle—</b>		
Contribs. on acc. ....	8	0	0	Contributions .....		
<b>DOUGLASSHIRE.</b>			Do. Juvenile .....			
Do. Myrtle Street—	5	0	0	3 15 6		
Contributions .....	5	0	0	Do., do., for Rev. W. K. Rycroft, Bahamas		
Contribs. for China ..	1	0	0	5 0 0		
<b>DORSETSHIRE.</b>			<b>Myrtle Street—</b>			
Do. for India .....			Contributions .....			
Do. for Africa ....			117 10 0			
Do. for T. ....			<b>Pembroke—</b>			
Do. Juv. for Intally Schools .....			Contribs. for China ..			
Soho Street— Collection .....			1 0 0			
Stanhope Street (Welsh)— Contribs. Juvenile ..			1 0 0			
Less expenses ..			243 5 2			
Less expenses ..			14 8 6			
			228 16 8			
<b>LINCOLNSHIRE.</b>			<b>NOTTINGHAMSHIRE.</b>			
Great Grimsby— Contributions .....			Carlton-le-Moorland— Collection .....			
9 0 5			Less expenses ..			
<b>NORTHAMPTONSHIRE.</b>			1 12 6			
Kingsthorpe— Contribution .....			0 2 0			
Thrapstone— Contribs. for China ..			1 10 6			
1 2 6			<b>COLLINGHAM—</b>			
<b>NOTTINGHAMSHIRE.</b>			Contributions .....			
Carlton-le-Moorland— Collection .....			9 16 11			
Less expenses ..			Do. Sun. School .....			
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<b>COLLINGHAM—</b>			Less expenses ....			
Contributions .....			10 17 2			
Do. Sun. School .....			0 13 1			
Less expenses ....			10 4 1			
10 4 1			<b>SHROPSHIRE.</b>			
<b>SOMERSETSHIRE.</b>			Bridgnorth— Contributions .....			
Frome— Profits of Lecture by Mr. J. R. Phillips..			6 13 2			
1 0 8			Do. Sun. School ..			
<b>STAFFORDSHIRE.</b>			1 2 8			
Barnsley— Contribs. on acc. ....			7 15 10			
8 0 0			Less expenses ..			
<b>WALSALL—</b>			0 4 9			
Contributions .....			7 11 1			
3 0 0			<b>SURREY.</b>			
<b>SURREY.</b>			Dorman's Land, Ling- field— Contributions .....			
4 0 2			<b>WILTSHIRE.</b>			
<b>WILTSHIRE.</b>			Warmminster— Profits of Lecture by Mr. J. R. Phillips..			
0 5 0						

WORCESTERSHIRE.		£ s. d.				£ s. d.				
Kidderminster—				Lockwood—				Morthth Tydfil—		
Contributions .....	10 1 0			Contributions .....	11 4 2			Contributions .....	31 18 0	
Do. Sun. School ..	0 6 0			Less expenses ....	0 15 6					
Less expenses ....		10 7 0								
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Persnore, Old Bapt. Chpl.				Masham—						
High Street—				Contributions .....		10 6 4				
Contributions .....	19 17 6									
Do. Sun. School ..	0 10 6			Millwood—						
Less expenses ..		20 8 0			Contributions .....	1 12 10				
		0 2 6			Less expenses ..	0 2 0				
		20 5 6								
Worcester—				Ossett—						
Contributions .....	40 11 10			Contributions .....	1 5 6					
Do. Juv. Assoc. ..	12 10 0			Polemoor—						
Less expenses ....		53 1 10			Contributions .....	15 0 0				
		1 19 6			Rishworth—					
		51 2 4			Contributions .....	4 16 9				
					Do. for China ....	0 4 6				
YORKSHIRE.				Sheffield, Townhead St.—						
Bedale—				Contributions .....	15 0 0					
Contributions .....	12 16 0			Shipley—						
Do. Sun. School ..	1 6 6			Contributions .....	23 2 0					
Blackley—					Do. for China .....	5 10 0				
Collection .....	2 9 0			Do. Juvenile .....	8 8 10					
Boroughbridge—					Wanigate—					
Contributions .....	3 10 5			Contributions .....	3 5 0					
Dishforth—					Less expenses ..	0 12 0				
Contributions .....	6 15 3									
Earby—					West Riding—					
Collection .....	1 5 3			Contribs. on acc. ....	60 0 0					
Farsley—										
Contributions .....	21 17 10			<b>NORTH WALES.</b>						
Do. Juvenile .....	4 10 8			<b>MONTGOMERYSHIRE.</b>						
Less expenses ..		26 8 6			Newtown—					
		0 5 6			Thanksgiving Collec-					
		26 3 0			tion for the Harvest	3 0 0				
Halifax, Pellon Lane—				<b>SOUTH WALES.</b>						
Contributions .....	24 11 6			<b>CARMARTHENSHIRE.</b>						
Less expenses ....	0 17 0			Cwmfelin—						
		23 14 6			Contributions .....	1 16 0				
Hebden Bridge—				Less expenses ....	0 0 3					
Contributions .....	22 16 6									
Less expenses ....	0 16 0			<b>GLAMORGANSHIRE.</b>						
		22 0 6			Cardiff Bethel—					
Huddersfield—				Contributions .....	10 14 6					
Contribution .....	1 0 0			Do. Sun. School ..	12 4 0					
					Less expenses ....	22 18 6				
					Less expenses ....	0 13 6				
						22 5 0				
					Cardiff, Tredegar Ville—					
					Contributions .....	24 19 3				
					Less expenses ....	0 17 6				
						24 1 9				

ACKNOWLEDGMENTS.

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- J. Chandler, Esq., Ironmongers' Hall, for 37 Volumes "Baptist Magazine," "Baptist Reporter," and "Christian Witness."  
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 Mr. T. Fennell, Norwich, for a parcel of Clothing for Rev. J. Diboll.



# THE MISSIONARY HERALD.

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## OUR FUNDS.

A DEFICIENCY OF SEVEN OR EIGHT THOUSAND POUNDS IS ANTICIPATED IN THE INCOME OF THE BAPTIST MISSIONARY SOCIETY FOR THE PRESENT YEAR.

At the annual audit, in March, 1863, a balance of £1,176 10s. 5d. was found to be due to the Treasurer. As the year began with a surplus of £3,707 14s. 7d., the excess of expenditure over income had been nearly *five thousand pounds*. Unless, therefore, some immediate and vigorous measures are taken to increase the income above that of 1863, the present year must close with a very large and oppressive debt.

This deficiency may partly be traced to the influence of the late Cotton Famine, which straitened the means of many wonted liberal supporters, and diverted into other channels the contributions that otherwise might have been devoted to missionary extension; but partly, also, to a large diminution of receipts under the heads of Donations and Legacies, amounting last year to £3,252. Christian societies and churches on the Continent also made earnest appeals to the liberality of our friends, owing to the falling off of their usual receipts from America.

The present difficulty is further increased by the extension given of late years to the Society's operations. Encouraged by the enlargement of the funds placed at their disposal during the five previous years—the income rising from £22,943 15s. 10d. in 1858, to £33,151 4s. 10d. in 1862—the Committee from year to year added to the number of their missionaries and native agents. In 1858 there were forty-eight missionaries employed; *now*, there are sixty-three, with a staff of two hundred and eight native preachers and ninety-six schoolmasters.

The quelling of the Mutiny in India opened new fields of missionary enterprise, and gave intense urgency to the claims of that land of idols on British Christians. Ceylon, Africa, Hayti, and Brittany, demanded more labourers. The remarkable events which burst through the barriers that for ages had excluded the Gospel from China, gave fresh force to the appeal for help so often made without avail to our churches. These appeals were felt to be irresistible, and a new mission was begun amongst the thirty millions of people in the province of Shantung.

*Now, unless the income of the Society can be raised to that enjoyed in 1862, many of the missionaries sent forth in answer to these providential openings must be withdrawn.*

The Committee dare not take upon themselves the responsibility of doing this, without first solemnly appealing to the friends of the Society for aid. If this be withheld, there is no alternative. Promising fields of

missionary labour must be abandoned; the staff of labourers must be reduced; the Committee must be deaf to the cry of the perishing!

Shall it be so? Can it be *right* to recall brethren from the work of God, to which they have given their lives, and have been consecrated by the prayers of the churches? Does the necessity really exist? Are the missionary resources of Christ's Church exhausted? The Committee ought not to assume this. They will, therefore, await with the deepest solicitude, yet with trust in God, the response that the churches give to their appeal.

## THE NATIVE CONVERTS OF BARISAL.

BY THE REV. J. C. PAGE.\*

You ask what these people are like *at home*. Well, look in, if you please. You will be welcomed with salaams, and by several joyful countenances. You will be made to feel that you confer an honour by your visit, instead of being told that you by your white face defile a Bengali hut! Doubtless, you will meet with people laborious or lazy, loving or quarrelsome, cleanly or dirty, neat or untidy, as all even in England are. Still, think a little. Here are facts. Women at home are no longer slaves. The privileges of social or religious life do not belong solely to their lords. Men address their neighbours' young wives by the word "sisters;" the elder wives, occasionally, by a word meaning "eldest sister," implying respect; the old women by the term "mother;" and, withal, there is intercommunication of a right kind. At meals, though, mostly, for lack of servants (!), the wife (as in Abraham's day) serves the husband, the two will not object to eat together. And over twice two thousand meals every day, "the blessing" is asked of the God of heaven by those who, not very long back, never dreamed of any one greater or more beneficent than the gods or goddesses, or the "five elements." In hundreds of families, husband, wife, and children meet together, once (if not twice) a-day, and have "family worship,"—that blessed ordinance of domestic life. In hundreds of homes there is the Bible, so long unknown, unseen, unpossessed; and this precious volume constitutes *the* book of the family. The oft-questioned missionary will still be asked, "How many *real* Christians have you got?" "Really, have you *any true* Christians?" We are, I am bold to say, not wholly unprepared for such inquiries. At the same time, I may be pardoned if I say that like questions might be asked in other lands, and among more favoured communities. Still, we can point you out some *four hundred* persons, to whom we might use the words of the Apostle, "Ye are washed, ye are sanctified; ye are justified in the name of the Lord Jesus." And these four hundred men and women we would in charity hope fear God, love Jesus, and understand why they love Him who *so* loved them. It is not easy to get a complete view of them in a hurry, for they constitute fifteen different churches, each having its own teacher. But their characteristic habits or customs are alike. Every month they "remember" Jesus's death in the ordinance of the Lord's Supper. They periodically hold "church-meetings," and maintain discipline among themselves, excluding the unworthy, bringing home the penitent, or encouraging the inquirer. Their law is the Bible, and the Bible *alone*. They live, generally, in love among themselves, and in peace with all men. They are often jealous of one another, lest any one should, through temptation, bring dishonour on the Name. They strive, in some degree, to bring in their heathen neighbours to a participation of their own privileges, and many a whole night have many of them sat up, or travelled from place to place, to encourage a man to cast away Hinduism and become a Christian. They are a marked people, strange, and differing. The heathen know them to be not of their own; and

\* From Dr. Mullens' "Ten Years' Missionary Labour in India."

sometimes the heathen say of a Christian, "He is a *baptized Christian*, why should he do so?"

Next, mark the *end* of some of those who were of these people. In eleven years we have had, as nearly as I can ascertain, *four hundred* deaths among us. Of many of those who have died I can testify, either from personal observation, extending to not a few cases, or from the evidence of truthful witnesses, that they have died in the faith. Take half-a-dozen from among half-a-hundred facts. A grey-headed man, whose long youth and manhood had been spent in the service of idols, desires nothing better in his last days than the consolations of the Bible; conversation of heaven and Jesus; and sees nothing more in his last moments than the Saviour of Sinners extending His arms of pity towards him. A feeble, worn-out, aged woman breathes her last, talking of none but Christ! none but Christ! for He alone died for sinners! A mere lad, suddenly, in the freshness of youth, laid low, speaks in most touching sentences, as life ebbs fast, of Jesus, the Friend of sinners,—nothing else. A man in the prime of manhood feels he is dying, begs that he may be taken out into the verandah of his house, be surrounded by his brethren, and helped up as he prays, and, praying, he falls into the arms of death. A young woman, reclaimed from a bazaar, having learned to read the Bible (and long she read it, poor thing!), learned, too, of Christ. When she came to die, it was nothing but this,—“Call the teacher; let him tell me of Christ! of Christ!” A child, who had been taught to read the sacred Scriptures, in the awful agonies of spasmodic cholera, raises himself up to pray to Jesus, and, in the midst of all his pains, forgets not Him who endured still infinitely more cruel agonies for man! These are but specimens, not the sole instances. Many begun Christians, and were sneered at; they ended Christians, and have been remembered.

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## MISSIONARY VISIT TO THE FAIR OF JATRAPORE.

BY THE REV. THOMAS MARTIN.

THIS mela is held on the bank of the river between Barisaul and Khoodneah. It is about two days' journey by water from the former place, and less than half a day's journey from the latter. *Jatrapore* means, literally, *town of the journey*, and derives its name from the fact that, close to this town, the car of Jagannath is annually drawn along the way prepared and set apart for it. The name of the mela is *rathjatra*, which literally means, *the journey of the car*. Hence Jatrapore, the name of the town near which the mela is held. At a bend of the river here, and close to its bank, is the way of Jagannath's car. This way is about 250 yards long, and nine or ten yards wide. On each side is a double row of trees—the tall, slender, graceful betel-nut; the thicker, but no less beautiful cocoa-nut; the wide, branchy, and much-esteemed mango and jak; with here and there other trees of less size and beauty, all rejoicing in their unpruned, native luxuriance, holding each other in close embrace, and forming a shade and an avenue, almost alike impervious to the rays of the sun and the breezes of heaven. It is early in the morning, and the people are just commencing to erect their little mat-huts under the trees on each side of the road, where they will exhibit for sale their different commodities; for the mela will last three days. Meantime we walk to the end of the avenue where the car of Jagannath stands. It is a huge, ugly, unwieldy thing. The body, or frame of the car underneath measures upwards of twelve feet in length, and the same in breadth, and is constructed with huge blocks of wood, between which there is just space enough left for the action of the wheels. These wheels again are made of large blocks of wood, about three feet high and six inches thick, with a hole in the centre of each, through which is inserted a round thick piece of wood on which the wheel revolves. Inside the frame, and exposed to view, are three rows of wheels with three in each in row. Over these wheels is erected a platform about six feet high, but of less length and width than the frame. At

each corner of this platform, on the top, stands a female figure as large as life, and carved in wood. These females were formerly companions of Krishna in his lascivious frolics with the milkmaids in Brindabun. Each female is naked from the waist up, and the figure and posture of each are studiously adapted to catch the eye of the lascivious. Between the two female figures in front of the car are three male figures of larger size standing with staves in their hands, and constituting, as it were, the body-guard of the great idol Jagannath, who sits behind them on a higher platform. On the four sides of the car, and deeply engraven in the wood, are representations of the Hindoo gods and goddesses, and other figures suited to the vitiated taste and imagination of the people. On one side the gods are represented in the act of churning the sea for the production of *nectar*, or the *water of life*. A serpent is once twined round the churning-staff in the middle. Some hold it by the head, and some by the tail; now they pull this way, and now that way! On the same side, a little farther on, the ten incarnations of Vishnu are represented. But on the opposite side are figures too horrible, too obscene, to be even named! And, oh! abomination of abominations! men, ay and women too, who have come to the mela are to be seen at these filthy figures, feeding the lust of the eye from morning till night!! If it is unlawful to exhibit obscene pictures, surely it is unlawful to exhibit these obscene figures. The magistrate should see to this.

In the centre of the platform that we have just been describing another is erected, about five or six feet high, for Jagannath himself, whose name signifies *the lord of the world!* Behind him stands his brother Balaram, and at his feet his sister and wife, Subhokra! A more hideous monster than this said Jagannath could not well be imagined. In appearance he is neither like man nor beast, but a huge, bloated, ugly creature without hands and feet! A torn cloth is thrown over his shoulders, and a large white umbrella is suspended over his head to keep the rays of the sun off him!

The people are now gathering fast to the mela, and we take our stand in the shade of a large tree, for the heat is oppressive. In a few moments we have a crowd of hearers. John begins, and speaks about half an hour. I follow, but before my address is finished the bell rings. There is a rush to the car. Two thick strong ropes, each about fifty yards long, are attached to each side of it in front. Young and old—men, women, and children—as many as can lay hold of the ropes, and as many as can put their hands to the car behind and on the two sides, give it a pull and a push, and the great thing advances a few paces. It stops, and all with one accord turn their faces towards the car and bow to the earth. Two large wooden horses, resting their heels against the front of the car, and tightly reined by the head and neck to the top of it, are standing in space, and, as it were, in the act of pulling. But the Hindoo cannot make even a horse without presenting some disgusting object to view indicative of his corrupt taste! Two old bairagees, who own the car, are seated in front to receive the offerings which the people bring as soon as the car stops. These offerings consist of sugar, sweetmeats, milk, mangos, plantains, and such other fruits as the season produces. But all these are not retained. A process of giving and receiving goes on. All who give, and sometimes more than those who give, hold up their hands to receive a little of the *prosad* (the things which have been offered to the idol). Mussalmans, we sometimes observed, are not ashamed to hold up their hands in the crowd. Sugar has an attraction for *them*, too, even at the foot of the idol! Whilst we are observing all this, the preaching is continued, and the people around us are listening attentively. But now the bell rings again, and hundreds with one accord, as before, lay hold of the ropes. They pull, and the car advances a few paces farther, and again all bow to the earth with their faces towards the idol. The car is now in front of us, and we take the liberty of pointing out the folly of worshipping such a creature. We show them how much more reasonable is the way of salvation, which we have made known to them, through Jesus Christ. They nod assent. "It is of no use," they say, "to worship idols; it is all folly; but (the Hindoo is much more ready to acknowledge his faults than he is to abandon them) we cannot become Christians yet. By-and-by we shall all

be Christians." An old Brahmin, who had been listening to us for some time, observing me wipe the perspiration off my face, came up to me and said, "Ah, you have to exercise much patience, and suffer much in making known your religion to these ignorant people, but the time is not far distant when your religion will be our religion, and your God our God. It must come to that." This is the *conviction*, though not the wish, of thousands who now worship idols.

We have preached the Gospel, discussed with the people, and answered their objections, for about four hours. It is now 3 o'clock in the afternoon. The boat-racing has commenced, and we must leave off. The drumming, singing, dancing, mirth, and frantic excitement of the day now begin. Narrow, light racing-boats, from twenty to thirty yards long, and some of them even longer, are made at the expense of the landlords and wealthier farmers of the country round about, and sent to these *melas*. Each boat contains about fifty or sixty men. On each side of the boat, from one end to the other, is a line of rowers sitting as close as they can to each other. The little oars which they ply are held in their hands, and are in no way attached to the boats. Besides the rowers, there are in each boat some six or seven singers, and one or two men with guns, which they charge and fire at short intervals. The boats race up and down the river until late in the evening, and all this time the singers, who stand in the middle of the boats, continue to sing lascivious and obscene songs in praise of Jagannath. The dancing motion of the singers, the contortions of their faces, the loud, screeching tones of their voices, and the throwing about of their arms and legs in a wild, frantic manner, give them an appearance more like that of demons than men. But the suppleness, agility, dexterity, and perseverance of the rowers are perfectly marvellous. In boat-racing, the Oxford students would have no chance in competing with these Bengalees. While the racing is going on the two sides of the river are lined with boats, all filled with people; and the noise, din, and excitement are quite indescribable. But one thing is worth noting. Boat-racing and such like things, may be pleasant exercises and amusements in themselves, but when we consider how much these amusements tend to uphold and popularize the false religion of the people, and how closely connected and interwoven they are with it, we can understand what object the landholders have in view when they give their countenance and support. If they were to cease from encouraging these things, Hindooism would soon lose its power. It is bolstered up by *their* influence, and these periodical sports.

The next day the *mela* is not so large, and there is no boat-racing. The car, on its slow, sluggish journey, has advanced almost to the other end of the *mela*. It is 11 o'clock in the morning, and the people are assembling. We take our stand in the same place, and in a short time we have a crowd of hearers. We deliver three addresses without interruption; but, at last, a tall respectable-looking man comes forward and asks, "What is sin? Without God there is neither heaven nor hell, sin nor righteousness. God is the author of them all." "What are the attributes of God," he was asked, "is He holy and merciful?"—"Yes." "Would you teach your own child to steal and tell lies?"—"No." "How, then, can a holy and merciful God teach us to sin? And, besides, you yourself, by every act of worship that you perform, acknowledge that you are a sinner; and if you wilfully and without cause wrong your neighbour, you know in your heart that you yourself are to blame." He acknowledged the force of this argument, and continued,—“But if I throw off this (pointing to his *poita*, or sacred threads) and become a Christian the people will not *salaam* to me, nor respect me as they have done hitherto.” “Ah, there is the secret! You live among a poor, ignorant, deluded people,” he was told, “and you receive from them that honour which is due to God alone. It is for this you wear these threads, and for this you will sacrifice both soul and body. The end is selfish and worldly. But,” he was further asked, “do Christians receive no honour? Have you ever seen how much respect, and how many *salaams*, the Judge of Barisaul receives when he rides out in the evening? he is a Christian, and wears no *poita*. There was a time, too, when England was buried in darkness as gross as that of Bengal, and when the people of that land were addicted to practices as vile and debasing as those of the people of this land. But

what has Christianity done for England? Is there a race on earth to be compared to them in wealth, power, honour, learning, and science? What Christianity has done for England it will yet do for Bengal in spite of your opposition, and your false notions of honour."—"It is all true; it is all true, we shall all be Christians yet," was the reply.

We are told that very few people will come to the mela on the third day, and consequently we prepare to leave. But close by there is a large brick house, or cluster of houses, in which live a number of *bairagees* (*bairagee* means literally one who is free from passion) who own the car and large estates here. Before leaving the mela we determine to visit these men. An old man conducts us through three or four narrow passages, and we find ourselves in a small, square, open courtyard, where ten or twelve *bairagees* are sitting. Though rolling in wealth, they look a dirty, sickly, debauched lot. They offer us a seat such as they have to give, and we soon get into conversation with them. *Bairagees* generally live a vagrant life, wandering through the country, and living on the alms of the people; but these are men of substance, and are more disposed to give than to receive. They are devotees of Jagannath, and seem well versed in the *shastras*. In reply to a question as to what we had come there to do, we told them we had been proclaiming, during the last two days, the religion of Jesus Christ, and distributing the Christian *Shastras*; and in a few words we pointed out to them the way of salvation through Jesus Christ. "But what is the use of changing one's religion," they ask; "each man's religion is good for him. Every man does as God makes him do. He cannot move hand or foot without God. He can do good and he can do bad, he can tell the truth and can tell lies, but it is all by the power of God. With God truth and falsehood, good and bad, are all the same. There is no distinction. We cannot help making the car of Jagannath and worshipping the image thereon. It is God in us that does all." Such was their line of argument, and we endeavoured to show them how inconsistent it was with some parts of their own conduct. "You yourselves recognize the existence of merit and demerit in man, the power of doing good and evil, and you treat him accordingly. You now give God credit for everything right and wrong, but when man injures you, you are ready enough to punish him! When God gives us laws and commands He means us to obey them, otherwise He would neither be God nor man. And when we tell lies, or wrong our neighbour, we have compunctions of conscience, and God who implanted these feelings within us meant them to be a check." To all this they listened attentively, and after saying a few words more regarding the way of a sinner's acceptance with God we took our leave, and left the mela.

After preaching we distributed a large number of Gospels and tracts each day, and then told the people that, if they wanted larger books, they could get them at our boat by paying a small price for them. For the New Testament, bound in cloth, we charged *four annas*, and for smaller books, such as Genesis, Isaiah, The Psalms, &c., we charged *one anna* each. In this way we sold a considerable number at the mela. In adopting this plan we have two objects in view—only those who can read will buy, and universal experience testifies that those who buy will take care of what has cost them something.

20th, *Tulisser*.—In this market, again, we had a good many hearers, but a Mussalman interrupted the preaching a long time by a discussion about Mahomed and the Koran. Without proof or rhyme or reason, he argued that Mahomed was the *last* prophet sent by God, and the Koran the *last* shastra.

21st, *Sunday*.—On our way home we called on Baboo Shem Chunder Nath, and had worship with him and his family. Gave him a Bengali Bible, and Gour Mohun, a native Christian, a New Testament.

## DEATH OF BOLARAM CHAUDARI, NATIVE PREACHER OF CUTWA.

BY THE REV. R. J. ELLIS.

It is with sincere regret that we record the death of our native brother Bolaram Chaudari, of Sewry, who rested from his earthly labours, after a severe illness of

nearly a month, on Saturday, June 6th. Those who knew him will remember his strong well-built frame, and zealous activity, and will doubtless be struck at the suddenness of his removal. For the greater part of the last eighteen months he was located at Cutwa, where, after the last rains, he was seized by the prevailing epidemic more than once. In January of the present year he was so ill, from that cause, that there was little hope of his recovery; but on being sent to Sewry, his native place, he soon rallied, and when his strength was sufficiently re-established he returned to Cutwa. Again, in April, he visited Sewry, and those who then saw him and heard him preach rejoiced that he was so well, and anticipated for him a long career of usefulness. Some time after his return to Cutwa, however, he was laid low by what has proved to be his last illness, abscess at the angle of the jaw. This was accompanied by erysipelas, from which he appears to have recovered, and but for the intense heat prevailing at the time he might, humanly speaking, have again become quite well. But the abscess having pointed inwards, and continued to discharge for many days, mortification set in, and finally was the cause of his death, which took place at Sewry, whither in the meantime he had been removed.

Whatever were the faults of our departed brother—and it is allowed they were many—those who knew him best, loved him for his sincerity, his boldness in the proclamation of the Gospel, his readiness to endure fatigue for the spiritual welfare of his fellow-countrymen, and withal for his obliging and amiable disposition. Though not a regularly trained preacher, he yet excelled in his mode of handling Gospel truth, and in putting to silence its numerous adversaries. He was no mean Bengali scholar, in which language he showed considerable aptitude for versification. From his having resided in many parts of Bengal, he knew well the various dialects of the language. He was well acquainted with Hindi and Urdu, and was a powerful reasoner with the Mussalmans. He had besides acquired the Oriya, in which language he could also with acceptance convey religious instructions. His acquaintance with the Hindu shastras was very extensive, and, above all, he was *at home* in the Handbook of Christian truth, the Bible. He loved his Bible and Him whom it reveals, of whom he lost no opportunity of telling his fellow-sinners. The Lord Jesus was his stay and his only support; and feeling this himself he delighted to recommend Him as an all-sufficient Saviour to all. Preaching in which the Saviour was not prominent displeased him greatly, and he was not slack to reprove the preacher who did not shew the way of salvation plainly. Thus it appears that, latterly at least, his errors in judgment were not sins of the heart,—and the last prayers he was heard to utter by the writer of the present notice, were full of bitter self-reproach for sin; and, whilst full of faith, betrayed a knowledge of the intense wickedness of his own heart, and grief for transgression of the law of the loving Saviour, which which was truly affecting.

He was brought to know the Lord at Sewry nearly twenty years ago, and suffered much persecution from his idolatrous relatives. They disowned him; nevertheless he continued faithful to them, and to the time of his death labored and prayed much for their conversion. His efforts in this direction, as also among the heathen, were so far successful, but not to his full desire, and almost his last words betrayed his affectionate solicitude for the salvation of his mother and other relatives.

In addition to the Bengali work he might have done had he lived, it was intended that he should learn the language of the Santhals, and be one of the pioneers of the proposed mission from Sewry to those interesting people. His unexpected death will probably be the means of postponing the Society's operations among them.

At a time when devoted laborers are so much needed in Beerbhoom, and many parts of the field there seem to invite to earnest labour to be repaid with speedy fruit, the removal of such an efficient laborer is a heavy affliction. The friends of missions will magnify the grace of God in giving his departed servant a safe retreat from the storms of temptation to which he was exposed, in taking him to

Himself through the blood of Jesus Christ His Son, which cleanseth from all sin. Let them by such a case as this be stirred up to earnest prayer that the church in Bengal may be blessed with many as laborious and efficient men, whose lives shall be more faultless and longer spared, and whose efforts shall be attended with more abundant success.

## TRIALS OF THE CONVERTS IN AFRICA.

BY THE REV. R. SMITH.

WE are surrounded by two classes of people—the free and the slave (the position of the latter, I think, in some ways resembles the serfs in Russia). The slaves far outnumber the free, and are always ready to resent an outrage, an instance of which took place last Monday. A freeman took up an axe, and cut a deep gash in a slave's shoulder, and for a time his life was despaired of. The slaves immediately armed, and spread desolation around the offender's dwelling, by destroying his houses, and cutting down all his plantain trees, and forcing him to escape to the bush for protection. A few months since a slave by the name of Long Yamsey, after giving evidence of a change of heart, was baptized and admitted a member of the Church; his master, from some ill-feeling or other cause, went to his house or hut about midnight, took him away to a canoe, and after securing the poor fellow, returned to his slave's house and plundered it of its little contents that the man had procured by labouring for us. When the master had done this, he took the man away into the country and sold him to pay a debt. Had this slave remained in his country's foolish and sinful ways, his master would have been afraid to sell him away from Cameroons. I have seen King Bell on the subject, and he has promised to use his influence in getting the man brought back where he may hear the Gospel. If he is brought back again we shall have to advance to the Church the money to purchase his redemption. I understand that each of the Chiefs signed a treaty with the late Consul that every person shall have freedom of worship in this river; but that, like other papers, is almost invalid, and we have to fall back upon ourselves, or, rather, upon God.

## THE OPENING OF A MISSION CHAPEL IN SAN FERNANDO, TRINIDAD.

BY THE REV. W. H. GAMBLE.

It is with feelings of devout gratitude and thankfulness that I now write to say that our new chapel was opened for divine worship on Sunday last, the 20th September. In the morning my dear brother Mr. Law preached an impressive sermon from 2 Chron. vi. 18, "But will God in very deed dwell with men on the earth?" Then after the sermon he came down to the table on the platform and dedicated our little girl. It was a new and interesting, as well as a solemn service, for the people were mostly from other churches. Indeed, the bulk of them were Presbyterians, and they looked with strange attention upon that which they had never seen before. The Rev. Mr. Lambert, Presbyterian minister, was there with all his people, he having very kindly closed his church for the day. A collection was taken up which, with that in the evening, amounted to the sum of 32\$, considered here as equal to 200\$ in Port of Spain.

In the evening, the Rev. G. Lambert preached from Psalm 110, v. 3, "Thy people shall be willing in the day of thy power," an earnest and eloquent sermon which was listened to with deep attention. The attendance was very good indeed; the chapel was full both morning and evening.



On Monday evening, 21st inst., we held a Soiree and Public Meeting; the tickets for the soiree were readily purchased at 2s. each. We gave a service of tea, cake, tarts, buns, prunes, raisins, bananas, oranges, and plums, to about 200 persons. A choir, accompanied or led by a harmonium, sung several anthems and sacred pieces of music, adding much to the pleasure of the evening. Revs. Messrs. Brodie, Lambert, Dr. Horsford, Shrewsbury, Dickson, Braithwaite, and myself, gave addresses. The chair was ably filled by Mr. Law. I simply made a statement of the way in which the money had been obtained, wherewith the cost of erecting the building had been defrayed. It has cost about 2300\$; 960\$ from the society, and 700\$ gathered here leaves a debt of about 500\$ upon the chapel. I am not yet in a position to say exactly what the debt is, but in a few days I shall know the amount of outstanding bills, and have learnt the sum realised by collections and soiree.

The chapel is built, and I am indeed thankful to Almighty God for his goodness and mercy, and I trust and believe that he will, in due time, enable us to raise a spiritual temple to his praise.

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### A CONVERT FROM POPERY.

Towards the close of last year, when proceeding to Brittany, Mr. and Mrs. Bouhon were introduced to a young lady proceeding from England to Morlaix, of whom Mr. Bouhon mentions the following interesting facts:—"As we were leaving the port of Havre," he says, "the captain begged that my wife would befriend, during the passage, a young lady also going to Morlaix. In the course of conversation with her, we ascertained that she had been sent to this very Catholic land in order to strengthen her new faith, as she was a convert to Romanism. We spoke to her plainly about Popery, and assured her of our sympathy if she required it. Often has she been to our house, and oftener still has she written to my wife, to say how she has been deceived by those she considered for a time her spiritual directors. She begged for a Bible, but could find none in the house where she lives. We sent her one, with select tracts, and she seems to see now the wide difference between truth and error. Although pressed not to mix with Protestants, her conduct thus far shows resolution to persevere in Bible doctrine and practice as much as possible. A priest of the town, who understands English, was confronted with her, and desired to hear her confession, but it seems his English is so barbarous that she could not understand anything he said. Her stay here is likely to be over a year, so that she will have ample time and opportunity to study the real contents of 'la boutique du Pape' (the Pope's shop), as many Roman Catholics themselves call their church."

In a letter lately received, Mr. Bouhon thus continues his narrative:—"You will hear with pleasure that the governess has finally left Popery. She has gone into a convent *only for three months*, and just to see what secluded religious life was like. The trial sufficed to convince her. In constant fear, and annoyed at the attempts made to keep her longer than the stated time, she left the convent on Sunday, 28th June, during mass, and ran for an hour till she arrived in town at our door. She begged to be admitted and hidden for two or three days, lest any priest should seek after her. Of course she has nothing to apprehend, as French law protects her even if she were a French subject. The excitement under which she has been labouring so long produced a fit of illness. Proper care and quiet have already done much for her, and we hope she will now be able to give full attention to her religious condition whilst waiting until a suitable engagement can be found."

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## MISSIONARY MOVEMENTS.

**CALCUTTA.**—An interesting fact reaches us from Calcutta. A large number of Hindu gentlemen have petitioned the Viceroy to suppress polygamy. They affirm that the spread of education and the improved tone of public morality, have cleared the way for the overthrow of this pernicious social custom. It is only among the uneducated or the unworthy that the usage is approved. Morality and enlightened policy, of which the British Government is the representative in the East, equally demand an abrogation by law of the rite of polygamy, and for this the memorialists earnestly pray.

**SOUTH COLINGAH, CALCUTTA.**—Our native brother, Goolzar Shah, has been called to sustain the loss, by death, of one of his sons; and his church has been afflicted by the backsliding of some young persons. But he has had the joy of baptizing two persons from among the nominal Christian community. Many inquirers present themselves, both from among the Brahmists and the Mohammedans. On one occasion, ten Mussalmans came asking whether the books of Moses contained any prophecy of the Incarnation. Gen. iii. 15, and xlix. 10, were explained to them, and after a long discussion some of them appeared to be satisfied.

**CUTWA.**—Mr. Reed reports, that the two female evangelists continue to be well received by the native women whom they visit. They have made known the Gospel, during the month of August, to 206 Hindoo and Mohammedan females. The church consists of twenty members.

**MONGHYR.**—In addition to six English services a month, Mr. Edwards is daily engaged in the bazaars, and especially in visiting from house to house such Hindoos as are found favourably disposed to the Gospel. Two Bible classes are taught, in one of which the evidences of Christianity, and kindred topics, are investigated. For this class, Mr. Edwards will be obliged to any friends who would favour him with copies of Paley, Butler, and Angus's hand-books. The new chapel was to be opened on the 25th October.

**BRITANNY.**—Mr. Bouhon informs us, that at Guingamp the authorities have come to a decision favourable to liberty of conscience, in the case of three Protestant families whose children were refused admission to a public school.

**NORWAY.**—Our worthy brother, Mr. Hubert, reports that, notwithstanding much opposition, the Word of God has free course and is glorified. At Krageroi, eight persons have been baptized, and ten others were offering themselves as candidates. Mr. Hubert preaches almost every evening of the week, and three times on the Lord's Day. He is also engaged daily in the distribution of Bibles and tracts.

**THE BAHAMAS, TURK'S ISLANDS.**—The usual First of August festival has been observed with the customary gladness, the officers and members of the church, with the children, joyfully commemorating the day of their emancipation from slavery. Many refugees from St. Domingo have reached Grand Cay, escaping barely with their lives from the scenes of revolutionary violence by which Puerto Plata has been destroyed. Among the refugees are several of the members of our native church, and for a time all missionary operations must be suspended.

**TRINIDAD.**—Mr. Law, after reporting the opening of the chapel at San Fernando, adds, that a young female from his Sabbath school has put on Christ in baptism, and been added to the church. Others are on their way to Zion.

**JAMAICA, HAYES.**—Our native brother, Mr. Duckett, states that his congregations are good; but that he is much straitened for want of books for his schools. The want, also, of pecuniary means has obliged him to dismiss the schoolmaster, and himself and his wife now daily teach the children. He will be most grateful to Christian friends for any assistance.

**AFRICA, CAMEROONS.**—Mr. Fuller reports that he is busy putting up a place at Hickory Town for preaching and dwelling in. Some injury that had been done to the building by several evil-disposed persons, had been expiated by a fine imposed on the guilty parties by the chief Preso. Mr. Fuller is much encouraged by the seriousness of some of the people. One candidate had been received for fellowship with the church at Bethel Town.

VICTORIA, AMBOISES BAY.—Many of the friends in Fernando Po have visited Victoria lately. The Spanish authorities there are becoming more stringent in their repression of Protestant worship. The private meetings are altogether prohibited, and in the two schools the use of the Bible is forbidden. Mr. Pinnock is much pressed by the friends to receive their children at Victoria; but the want of proper accommodation for them is a great hindrance in the way.

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### HOME PROCEEDINGS.

During the last month numerous missionary services have been held throughout the country. The Rev. F. Trestrail has visited Reading, and various places in Norfolk. Coventry has been visited by Dr. Underhill, and at the meeting the Revds. J. J. Brown, of Birmingham, and A. Saker, were also present. Mr. Saker has undertaken the missionary services in Oxfordshire, and at Cross-street, Islington. The Rev. J. Allen has greatly interested our friends at Reading, Langham, and in Sussex. At the Brighton meeting Mr. Allen was joined by the Rev. S. Oughton, of Jamaica. Our Indian missionary, the Rev. J. Parsons, has visited Hemel Hempstead, Watford, and Gt. Missenden, and the Rev. G. Pearce has held a missionary service at Edenbridge. Other brethren have kindly assisted at these meetings whose names have not reached us, but for their aid they will kindly receive this expression of our thanks. In almost every case, we believe, the contributions are in excess of last year.

We have much pleasure in announcing that the debt due to the Treasurer in March last is now nearly liquidated, through the liberality of our friends. There remains to be discharged only the small sum of £30 4s. 5d.

As we are going to press we gratefully hear of the safe arrival of our esteemed missionary brother, the Rev. James Smith, and his family, at Calcutta, on the 15th October last. He intended to proceed immediately to Delhi.

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### AUTUMNAL CONFERENCE AT BRISTOL.

The Autumnal meeting of subscribers and members was held in King's-street, Chapel, Bristol, on the 4th of November—Solomon Leonard, Esq., occupying the chair. It was attended by a considerable number of pastors from the district around, as well as by others interested in the affairs of the Mission. The present pecuniary condition of the society naturally engaged much attention, and the Secretaries entered very fully into explanations on the various questions which were raised. The following resolutions were unanimously adopted:—

“1. That the cordial thanks of this Conference be presented to the Secretaries of the Baptist Missionary Society for their full, clear, and satisfactory explanation of the position and operations of the society.

“2. That the members of this Conference having heard the candid and interesting statements of the Secretaries, desire to express their unabated attachment to the Baptist Missionary Society, their perfect confidence in the committee of management, and their determination to use their influence to increase the permanent income of the society.”

A public meeting was held in the evening—E. S. Robinson, Esq., in the chair. Addresses were delivered by the Revds. F. Trestrail, E. Edwards, of Chard, and S. S. Pugh, of Devizes. A more than usual devotional character was given to the meeting by the singing of several hymns, and by prayer offered between the addresses by the Revds. D. Wassell, of Bath, W. Heritage, of Naunton, H. Cowell, of Taunton, and J. Bosworth, of Bristol.

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## COUNTRY CONFERENCES ON THE STATE OF THE MISSION.

On the same day on which the above Conference was held in Bristol, the ministers of the West Riding of Yorkshire met at Huddersfield. The invitation was issued by the Revds. H. Dowson, J. P. Chown, S. G. Green, and J. Makepeace, members of the Committee, Mr. W. Watson, Treasurer, the Revds. J. Hanson, E. Parker, and Mr. John Hield, Secretaries of the West Riding Auxiliary. At this Conference it was proposed, in order to meet the present exigencies of the society—1. That an extra missionary collection should be made, wherever practicable, before the end of December; and 2. That a thorough canvas of the churches, for enlarged permanent support, should be instituted throughout the West Riding.

The deliberations of the brethren were prolonged, harmonious, and prayerful. It was felt that the support given to the missionary cause among them "is far from adequate to the Redeemer's claims, to the world's necessities, and to the position and needs of our own beloved Missionary Society."

That co-operation may be "fraternal and thorough," a Committee was formed to carry out plans which "it is hoped may greatly stimulate the missionary spirit and ensure systematic and enlarged support." The first measure of the Committee will be to send a deputation to every church, in order to take brotherly counsel with the pastor and deacons, to confer with individual Christian friends, and wherever possible to meet the Church and congregation for friendly discussion and solemn prayer. It is hoped that these visits will be completed within the next two months. Of the Committee the Rev. Thomas Pottenger was elected Secretary.

Our Yorkshire brethren have thus set an admirable example, both by their promptitude and by the decision and skilfulness of their arrangements. From various parts of the Riding very encouraging promises of increased subscriptions and of special donations have been received. "Thoughtful men," writes Mr. Pottenger, "here say, if the Riding were thoroughly canvassed the amount of subscriptions might be doubled."

We have also received very cheering accounts from the West of England. On the 10th of last month, at the meeting of the ministers and deacons of the Churches comprising the Western Association, at Yeovil, the Rev. E. Edwards, of Chard, a member of the Missionary Committee, placed before the brethren assembled a clear statement of the position of the society, and with the most gratifying result. "It was resolved," writes Mr. Edwards, "to have special meetings for prayer on behalf of our Mission next Monday evening, and on the Sunday following to make special collections for the same object. The leading Churches of the Association were represented at our Conference meeting, and all responded to what I said about the pecuniary needs of the Mission very warmly and very earnestly. One gentleman promised a donation of £20, another £10; and I hope our appeal on Sunday week will in all our Churches in this district be to some extent a successful one."

These movements are, we trust, the beginning of an effort that will extend to the whole country. Thus great good may come of our temporary embarrassment, and end in a large extension of the Redeemer's kingdom. We shall be thankful to our brethren to keep us informed of what is being done in every part of the country.

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 CONFERENCE IN LONDON.

A NUMEROUS meeting of pastors and deacons of London congregations, with Treasurers of Auxiliaries and Superintendents of Sunday-schools, was held in the Library at the Mission House on the 10th November. J. C. Marshman, Esq., occupied the chair, and in a few clear statements laid before the meeting the

object of its assembling. He pointed out that unless the resources of the Society were enlarged, the Committee must contract the operations of the Society, by recalling some of the missionaries. None could contemplate the latter alternative without feelings of the most insuperable repugnance. "After seventy years of uninterrupted exertions and success, such a measure was not to be thought of even for a single moment. [Of late years no denomination had increased in numbers and resources more than our own, although it might not have come up to that of some others. But when he compared the efforts made in the cause of foreign missions by the Congregational and Wesleyan denominations with the extent of their resources, he was driven to the deplorable conviction that the exertions made in the Baptist denomination were by no means commensurate with its resources. In proportion as the brethren venerated the memory of those good and great men who established the Baptist Missionary Society, and by their zeal and exertions placed it in such a position in the circle of Christian and British benevolence—Fuller, Sutcliffe, and Ryland at home, and Carey, Marshman, and Ward in India—would they be ready to give all the support that might be necessary to the noble institution which they bequeathed to the churches."

Following these important remarks, the Rev. F. Trestrail read a statement which had been prepared by the direction of the Committee, explaining the circumstances which have brought the Society into its present difficulties, and which will be found briefly embodied in the first paper of this number of *The Herald*. In answer to various questions, Dr. Underhill explained that, chiefly owing to the Lancashire distress, twenty-eight counties last year contributed less than in the year previous; that for nearly ten years the operations of the Society had been carried on without being burdened with debt; that the whole of the increased income of the five previous years had been expended on the mission field, the home expenditure last year being actually less than it was six years ago; and that the Society was worked at a smaller per-centage on its income than any other of the great missionary institutions of the country.

No difference of opinion arose on the necessity of making a strenuous effort so to increase the income of the Society as to prevent a withdrawal of missionaries from the field—a course that was warmly deprecated by all. The discussion which followed was confined to the best modes of action. The following resolutions were finally adopted:—

I. "That this meeting of pastors, deacons, superintendents, and secretaries of Sunday-schools of London congregations, met at the invitation of the Baptist Missionary Society, having heard the important statement which has been laid before it on behalf of the Society, desires to express its unabated attachment to the institution, and its solemn sense of the importance of the objects at which it aims: and in view of the urgent and increasing calls for missionary effort, strongly presses upon the committee to allow nothing short of the most absolute necessity to induce them to abridge the labours of the mission."

II. "That this meeting cheerfully undertakes to aid the committee of the Society to extinguish the present debt, and to provide for the anticipated deficit; and recommends the churches to make a special collection for this purpose during the present missionary year, or to adopt such other measures as they may deem most desirable."

III. "That this meeting further suggests that measures be taken by the committee, in conjunction with the pastors and deacons of the churches and congregations, to effect a thorough canvass among them for new or additional subscriptions, in order that the permanent income of the Society may be augmented."

On these resolutions the Committee have begun to act. The first-fruits have come from the congregation of Regent's Park Chapel, in answer to an appeal from their pastor. The extra collection made on the 22nd November amounted to £65 7s. Other congregations will shortly follow this good example.

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## 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 £734 16s. 11d., 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 more than 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 £369. This fact will, we hope, stimulate our young friends afresh.

## MISSIONARY SCENES.

A SERIES of large cards has been prepared, beautifully engraved and printed in colours, for rewards and presents to the young. The cards picture scenes and portraits connected with our various mission-fields, mostly taken from photographs and other authentic sources. Each packet contains ten different scenes, and the price of each packet is *one shilling*. Allowances will be made for large numbers.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from Oct. 21st, 1863, to Nov. 20th, 1863.*

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

	£ s. d.		£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>			
Ashby and Co.: Messrs.	2 2 0	Cottages, Chertsey, by	
Bacon, Mr. J. P. ....	1 1 0	Mr. J. Chappell ....	100 0 0
Do. for India.....	1 1 0	Less duty .....	10 0 0
			90 0 0
<b>DONATIONS.</b>			
<i>Special Donations in liquidation of debt.</i>			
Harvey, James, Esq. . . .	50 0 0	Horsepool, the late Jno.,	
Hill, Jos. H., Esq., Hull	10 0 0	Esq., of Leicester, by	
Hill, Miss M. A., do. . . .	10 0 0	J. Bedells, Esq. ....	50 0 0
Russell, Rev. J. ....	50 0 0	Less duty .....	5 0 0
Smith, W. L., Esq. ....	100 0 0		45 0 0
Stevenson, Mrs., Black-		<b>LONDON AND MIDDLESEX.</b>	
leath .....	50 0 0	Battersea—	
West, E., Esq., Caversham,	30 0 0	Contribs. on acc. ....	7 0 0
		Blandford Street—	
<b>DONATIONS.</b>			
"A Friend" .....	50 0 0	Contributions .....	6 0 0
"A Friend, Cheltenham"	10 0 0	Bloomsbury—	
A Mother .....	0 10 0	Contributions on acc. .	76 12 7
Do. for India .....	0 10 0	Camden Road—	
Bible Translation Soc.		Contributions on acc. .	6 8 4
for T. ....	150 0 0	Eldon Street—	
Routh, Rev. J. O., Win-		Contribs. for China..	0 10 0
dermere .....	13 0 0	Hackney Road, Provi-	
Thankoffering from Two		dence Chapel—	
Friends .....	10 0 0	Contribs. Sun. Sch. .	3 17 7
Under 10s. ....	0 2 0	Rotherhithe, Midway Pl.—	
		Collection (1862) ....	1 14 8
<b>LEGACIES.</b>			
Smith, the late Benj.,		Contribs. Sun. School	2 16 10
Esq., of 9, Laburnam		Salter's Hall—	
		Contribution .....	5 0 0
		Shackwell—	
		Contribs. Juv. Assoc. .	5 7 10
		Do. for Joseph in Mr.	
		Anderson's S., Jessore	5 0 0
		Spencer Place—	
		Contribs. on acc. S. S. .	2 10 0
		Walworth, Lion Street—	
		Contribs. on acc. ....	28 0 0
		Do. Sun. School, for	
		Gahalaya S., Ceylon	10 0 0
		<b>BEDFORDSHIRE.</b>	
		Houghton Regis—	
		Contributions .....	28 5 4
		Do. Sun. School ...	0 17 2
		Do. Sundon.....	2 1 6
			31 4 0
		Less expenses ..	0 4 0
			31 0 0
		<b>BERKSHIRE.</b>	
		Reading—	
		Contributions ... .	38 0 0
		<b>BUCKINGHAMSHIRE.</b>	
		Amersham—	
		Contributions .....	15 9 10
		Less expenses ..	0 10 0
			14 19 4
		Speen—	
		Collection .....	2 6 11
		Sunday School .....	0 6 8

	£	s.	d.
<b>CORNWALL.</b>			
Helston—			
Contributions .....	9	15	0
Penzance—			
Contribs. on acc. ....	1	0	0
<b>DEVONSHIRE.</b>			
Ashturton—			
Contributions .....	8	0	6
Chudleigh—			
Contributions .....	37	3	11
Do. for N. P. ....	12	0	0
Do. for China ....	2	0	0
Exeter, South Street—			
Contributions .....	9	0	5
Do. Sun. School ...	2	5	3
Kingskerswell—			
Collection .....	0	12	0
Plymouth, George St. Chpl.—			
Contributions .....	45	2	2
Do. Juvenile .....	1	12	10
	48	15	0
Less printing expenses (2 years) and deputa- tion expenses for De- vonport, Stonehouse and Plymouth ....	7	2	6
	39	12	6
Stoke Gabriel—			
Contributions .....	0	13	3
Less expenses ..	0	5	6
	0	7	9
Tavistock—			
Contributions .....	2	2	0
Teignmouth—			
Contributions .....	1	12	1
Torquay—			
Contribs. on acc. ....	24	0	0
<b>DORSETSHIRE.</b>			
Gillingham—			
Contributions .....	7	17	3
Do. for N. P. ....	0	15	9
Weymouth—			
Contributions .....	18	9	2
Do. Sun. School ..	8	13	6
	27	2	8
Loss expenses ..	0	14	0
	26	8	8
<b>ESSEX.</b>			
Braintree—			
Contributions .....	16	0	3
Less expenses ..	0	16	6
	15	3	9
Langham—			
Contributions .....	18	1	6
<b>GLoucestershire.</b>			
Cheltenham, Canby Chpl.—			
Contribution .....	0	10	0
Profits of Lecture by Mr. J. R. Phillips..	0	4	9
Do. Salem Chapel—			
Contributions .....	2	4	0
Cinderford—			
Profits of Lecture by Mr. J. R. Phillips..	2	12	10
Coloford—			
Contributions .....	8	9	1
Profits of Lecture by Mr. J. R. Phillips..	5	11	4

	£	s.	d.
Tetbury—			
Collection .....	1	10	0
Thornbury—			
Contribution .....	0	5	0
Profits of Lecture by Mr. J. R. Phillips..	1	11	4
<b>HAMPSHIRE.</b>			
Beaulieu—			
Contributions .....	3	14	6
Blackfield—			
Collection .....	2	0	0
Broughton—			
Contributions .....	8	15	11
Do. Sun. School ..	0	18	11
	9	14	10
Less expenses ....	0	5	6
	9	9	4
Portsea—			
Contribution .....	5	5	0
Newport, I. of Wight—			
Contributions .....	18	4	11
Roads, I. of Wight—			
Contributions .....	2	11	1
	20	16	0
Less expenses ....	1	11	6
	19	14	6
Romsey—			
Contributions .....	4	15	7
Wellow, I. of Wight—			
Contributions .....	1	6	2
Winchester—			
Contributions .....	2	2	6
<b>HERTFORDSHIRE.</b>			
Hitchin—			
Contribution .....	10	0	0
<b>KENT.</b>			
Dover, Salem Chapel—			
Contributions .....	12	4	2
<b>LANCASHIRE.</b>			
Liverpool—			
Contributions .....	25	0	0
Do. Negroes' Friend Soc. for Rev. D. J. East, Calabar ....	10	0	0
Manchester—			
Contribs. on acc. ..	100	0	0
North Lancashire Aux.—			
Contribs. on acc. ....	50	0	0
Oldham, Manchester St.—			
Collection .....	12	11	1
Less expenses ...	1	0	0
	11	11	1
Do. King Street—			
Contributions .....	10	8	6
Roobdale—			
Collec. West St. and Drake St. after Ser- mons and at Public Meeting .....	61	16	9
Contributions .....	131	2	6
Do. for additional Missionaries ....	50	0	0
Do. for China ....	20	0	0
Contribs. West Street Sun. Sch. Auxiliary	11	3	6

	£	s.	d.
Heywood—			
Collection .....	4	0	0
	278	2	9
Less expenses ....	9	17	0
	268	5	9
<b>LEICESTERSHIRE.</b>			
Leicester, Belvoir Street—			
Contribs. on acc. ...	200	0	0
Do., Charles St.—			
Contributions .....	126	9	3
Do. Sun. School ..	0	17	0
<b>LINCOLNSHIRE.</b>			
Horncastle—			
Contributions .....	9	7	7
Do. S. Sch. for N. P. .	5	0	0
Do. Mareham-le-Fen	1	1	1
Do. Horsington (moiety) .....	1	10	0
	18	18	8
Less expenses ..	0	17	6
	16	1	2
Lincoln—			
Contributions .....	25	19	11
Do. Sun. School ..	1	13	5
	27	13	4
Less expenses ....	0	9	4
	27	4	0
<b>NORFOLK.</b>			
Contribs on acc., by J. D. Smith, Esq. ....	180	0	0
<b>NORTHAMPTONSHIRE.</b>			
Great Culworth—			
Contributions .....	1	2	10
<b>NORTHUMBERLAND.</b>			
North of England. Aux.—			
Contribs. on acc., by H. Angus, Esq. ....	50	0	0
<b>NOTTINGHAMSHIRE.</b>			
Nottinghamshire Auxil., by J. Heard, Esq.—			
Contributions .....	166	18	6
Do. for China ....	4	10	6
Do. Juvenile for 2 Orphans in Mrs. Anderson's Sch. ....	10	0	0
<b>SOMERSETSHIRE.</b>			
Bridgwater—			
Contribution .....	20	0	0
Bristol—			
Contribs. on acc. ....	75	0	0
Cheddar—			
Profits of Lecture by Mr. J. R. Phillips..	0	11	6
Clevedon—			
Contributions .....	3	0	0
Keynsham—			
Profits of Lecture by Mr. J. R. Phillips..	0	6	1
Taunton—			
Contributions .....	17	15	11
Wells—			
Contributions .....	0	11	6
Profits of Lecture by Mr. J. R. Phillips..	2	9	5
Wincenton—			
Collection at Thanks- giving Service ....	3	6	0

WARWICKSHIRE.			NORTH WALES.					
£	s.	d.	£	s.	d.	£	s.	d.
Coventry—			Shipley—			Llangwm—		
Contributions	54	2 2	Contribution for India	50	0 0	Contributions	1	7 5
Do. Sun. School	13	2 11	Wakefield—			Magor—		
Do. Welston	2	3 6	Contributions	8	10 0	Contributions	2	11 10
			West Riding—			Do. S. Sch. for N.P.	0	5 0
			Contributions	20	0 0	Maindee—		
Less expenses	69	8 7				Contributions	2	12 0
	0	13 7	ANGLESEA.			Nant-y-glo Hornou—		
	68	15 0	Beaumaris—			Profits of Lecture by		
WESTMORELAND.			Contributions			Mr. J. R. Phillips..	3	0 10
Netherfield, Kendal—			1			5	0	
Contributions			10			15	0	
WILTSHIRE.			SOUTH WALES.			Pontrely-dryu—		
Trowbridge—			GLAMORGANSHIRE.			Contributions	2	13 10
Contribs. on acc., for			Cardiff—			Pontypool—		
Rev. E. Millard, St.			Contributions			Contributions	11	0 8
Ann's Bay, Jamaica			15			0	0	
20			0			0	10	0
Less expenses			25			4	0	
24			12			6		
Evesham—			Abergavenny, Frogmore St.—					
Contribs. on acc.			Contributions			18	2	2
14			0			0		
YORKSHIRE.			Do. Lion Street—					
Bramley—			Contributions			10	5	2
Contributions			10			0	0	
Halifax—			Abersychau—					
Contributions			Contributions			6	0	9
11			8			7		
Rawdon—			Do. Sun. School			8	17	3
Contributions			11			12	0	
Less expenses			0			10	0	
11			2			0		
Salendine Nook—			Caerwent—					
Contributions			Collection			0	18	0
Less expenses			Govillon Llanwenarth—					
6			Profits of Lecture for					
8			China by Mr. J. R.					
0			Phillips			0	11	8
2			Caerwent—					
4			Collection			0	18	0
6			Govillon Llanwenarth—					
8			Profits of Lecture for					
0			China by Mr. J. R.					
2			Phillips			0	16	0
4			6					

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