

THE MISSIONARY HERALD.



KING AQUA'S TOWN.

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BY THE REV. JOHN WHEELER.

ABOUT fifty miles N.E. of Clarence, Fernando Po, West Africa, is the opening of the river Cameroons. Proceeding up the river for about the same distance, nothing is to be seen but mangrove swamps on either side, pierced by various tortuous creeks. These are the chief miasma beds of the country. The roots of the trees arch up from two to four feet above the surface of the swamps, the thick groves covering a most pestilential stagnation. Advancing, however, up the main channel, the eastern shore is observed to change its character, and from a sandy beach begin to rise low cliffs of rich red-brown earth, generally covered to the base with various shrubs and trees, interspersed at the top with the cocoa and oil nut palms. Where the surface of the cliff appears, the contrast with the richly verdant foliage is most beautiful. You are now approaching the first native settlements, those of the Duallah tribe. The first landing beach, where you see canoes fastened and low bamboo sheds on the sand, is the entrance to King Bell's Town where Samuel Johnson, the negro teacher, has a school. The wooden building is soon seen peeping through the surrounding trees.

Leaving Bell Town, the next, King Aqua's, comes into view. Canoes and sheds again mark the entrance, and the first houses in sight amidst the trees are Mr. Saker's and Thomas H. Johnson's. A little further on up the river is similarly situated Dido Town, more lately founded by a branch of the Aqua family. The view we have given this month represents the principal street of Aqua Town, engraved from a sketch taken by the writer last year. The larger building was the

palace of the late king, or chief, who lies buried within, with much handsome furniture obtained by barter for palm oil from English and other captains. According to their heathen custom, all is left to rot together; the house is considered "*fetish*" or tabooed, as it is elsewhere expressed. The smaller houses are those of his wives, each consisting of a private apartment and open cooking place. In fact the entire street consists of the whole of the domestic establishment of the sable chief. It forms a long and beautiful walk, with orange, lime, and other wide spreading trees left standing at intervals, between the rows of dwellings, while at the back are seen plantations of cocoa nut palms, and young and full-grown plantations, as represented on the right of the view. The inhabitants of these towns act as brokers for the palm oil, between the natives in the interior and the trading captains. It is in Aqua town that Mr. Saker and T. H. Johnson, his negro assistant, have so long and patiently laboured, and there, through God's blessing, they are increasingly reaping the fruits of their devotedness and prayers. The enterprising genius of Mr. SAKER, has created for the native converts new employment as carpenters, brick-makers, and builders. A permanent footing is now apparently secured, in most influential settlements, and native agency being trained under most favourable circumstances.

But is there no devoted follower of his Lord prepared to offer himself to the West African Mission to secure the continuance of needful European superintendence here and in the adjoining island of Fernando Po?

EVANGELICAL LABOURS IN LOWER BRITTANY.

BRITANNY is an ancient province in the west of France, one half of which is inhabited by the bas-Bretons, who form a population of about a million, and speak a language having a close affinity to the Cornish and Welsh. The primitive relations connecting the people with the Bretons of Wales, have been instrumental in the hand of Providence to the adoption of measures to draw them from the darkness of sin and popery, to the knowledge and grace of the gospel. Wales bestirred herself in favour of benighted Brittany. Up to that time the Bretons were all catholics, though it appears that previous to the revocation of the edict of Nantes the gospel had penetrated into Armorica.

The whole bible was translated from the Vulgate into Breton by the late Mr. Le Gonidee, a native of Brittany, and a distinguished Breton scholar. In 1827, an edition of a thousand copies was printed of the New Testament of this version. The Rev. J. Jenkins went to Brittany from Wales in 1834, to labour as a missionary, and despite the many difficulties he has not laboured without some encouraging success. About twelve years ago, the Calvinistic methodists sent a missionary to Brittany, the Rev. J. Williams, who is stationed at Quimper, the chief town of the department of Finisterre. He is assisted by a Swiss missionary, stationed at L'Orient.

It was found necessary to revise the translation of Le Gonidee, as its style was not sufficiently intelligible to the people. This was effected by Mr. Jenkins, and with great labour, as it was most important to bring the version into conformity with the original Greek. In 1847, the first edition of the revised translation of the New Testament, consisting of 3000 copies, was published at the expense of the British and Foreign

Bible Society, and has been found eminently useful in diffusing a knowledge of the grace of God.

Several years prior to this, Mr. Jenkins had established public worship in the town of Morlaix, after encountering many obstructions for a long time from the civil authorities. In 1850-1, another edition of the Breton Testament became necessary, and 4000 copies issued from the press. About 120,000 religious tracts have also been published in the Breton language, and for the most part distributed; also a small Sunday school book; and Dr. Barth's Old Testament Bible Stories, is just ready for circulation, chiefly at the cost of the Religious Tract Society.

At the close of 1847 Mr. Jenkins was able to itinerate in the country districts, and availed himself eagerly of the liberty enjoyed during the revolutionary movements of 1848 to preach often in the open air. The opening thus made has proved most valuable, and the preaching of the word has not been in vain. Several Bretons have been converted, and have obeyed the commands of the Redeemer.

At the close of 1851, a very interesting work commenced. An itinerary school was set on foot, the teacher proceeding from house to house, and hamlet to hamlet, to communicate with the rudiments of education the knowledge of Christ. The Scripture Reading Book and the New Testament constituted his school books, and his scholars were found in the huts and farm-houses of the people. This has proved to be a most valuable means of evangelizing a population remarkable for its ignorance, superstition, and blind attachment to the church of Rome. A few gentlemen and priests at the outset opposed it, but with very little success.

During the present year three coun-

try-women have been baptized into Christ. The conversion of two of them is very remarkable. One is a woman 63 years of age. She has had a bible, received from Mr. Jenkins, in her possession the last eighteen years, and the perusal of it has been made the means of bringing her to Christ. Mr. Jenkins occasionally visited her during this time, giving explanations of the word of God. Two other women have through her instrumentality been brought to the knowledge of the gospel.

The other remarkable conversion is that of a young woman, thirty years of age, of a wealthy peasant family, and sister to the sub-mayor (*adjoint*) of Plougasnon. About two years ago she became convinced of sin. Under its pressure she sought peace, but in vain, in the rites and practices of the church of Rome. Absolution was given freely enough by her confessor; but it was powerless to allay the anxieties of her soul. Many prayers were offered, relics and churches visited, penances performed; all were in vain. She remained a poor penitent sinner, without peace or consolation. The notoriety of her case caused it to become known to the woman with the bible referred to above. She said to a friend, that she believed she could tell the anxious one things from the gospel, that would yield her consolation. The young woman lost no time in seeking it. The gospel was read and explained to the broken heart, the heavy burden fell away, and joy filled the soul. A New Testament was quickly bought. The meetings of the believers were attended, and ere long she openly confessed her attachment to the Saviour.

A great clamour was raised. Medical advisers were consulted and attempts made to prove her insane. She was said to be bewitched with a book the old woman had, by the food too of which she had partaken in the missionary's house. The priest was applied to, to use the

exorcising power the priests of Rome profess to have. He gave six months as the time in which his exorcisms, should take effect. Masses were said for her return to the church of Rome. Three women were sent in turn, on three successive Mondays, to light wax candles in a chapel dedicated to the virgin at Lanmeur, six or eight miles off; but the candles would not take fire, the virgin thus wonderfully showing her displeasure. Friends have privately sought to turn her aside. A Jesuit priest filled the church with his denunciations and arguments, and throughout the month of Mary she was the object of unceasing reference, in the sermons and services of the Romish church. In spite of all the convert remained steadfast; and on sabbath morning the 15th of May, she and two others confessed in baptism the name of Christ. She has, however, been obliged to quit her plentiful home, which she has cheerfully done, without murmur or complaint. Reproaches and calumnies she has had to bear; but with wonderful firmness, self-denial, and devotedness, she has been able to forsake all for her Saviour.

These conversions have produced a powerful impression throughout Brittany, and have led to many inquiries respecting the faith. It would seem that in many quarters that impression is very favourable. Throughout Mr. Jenkins has received the kindest protection from the maire of Morlaix. Recently this gentleman voluntarily purchased some twenty testaments for distribution as prizes in the national school.

Two of these converts are now actively engaged in the itinerary school. One is supported by some kind English friends. The younger of the two, whose story is related above, enters on the work at her own charges. She could not, she said, take what others contributed for this work, while she could support her-

self. By these self-denying labours, saving knowledge is imparted, in daily lessons, to ninety-two individuals of all ages, and numbers more are desirous of receiving the teacher's visits.

But the work has attracted the attention of the Romish clergy, and of late a most furious and lying attack has been made on Mr. Jenkins in "L'Univers" newspaper, the organ of ultramontane popery in France. Unexpected defenders of his character and labours have risen up even in the ranks of Rome; and in Mr. F. Monod, Mr. Jenkins has found a powerful advocate. The worst part of the matter is that evil disposed persons have been excited

to make attacks on the chapel, and on two occasions no slight injury has been done. Still the local authorities are prepared to protect the missionary. His prudent and conciliatory course has commended him to the sympathies of the Bretons who know him, and he does not doubt that all these events, whether prosperous or adverse, are alike calculated to the furtherance of the gospel. Happy will the day be for France when the gospel shall have free course through all her borders. Anarchy and tyranny will both flee before it, and the basis be laid for a "free, full, and impartial liberty."

THE SOCIAL CONDITION OF NATIVE CONVERTS IN INDIA.

BY THE REV. GEORGE PEARCE.

WE offer in this paper, as far as space will allow, some account of the social circumstances of the converts connected with our native churches in India; having no doubt that it will prove acceptable to many, as we have reason to know that this is a subject but imperfectly understood. It is one, also, that is calculated to throw light on others that have been much canvassed of late, namely the pastorship of native churches, and the independent action of their members in carrying on the work of God among their countrymen.

The converts, then, connected with our native churches in North India number about twelve hundred persons, and there are associated with them, as members of their families, &c., and others that have renounced idolatry and caste, about three thousand attendants on public worship, forming together a nominal Christian community of between four and five thousand souls.

We wish we could say that this goodly number of disciples were to be found in one district; such, however, is not the

case. The churches to which they belong lie scattered far and wide over the face of the country; so much so, that nearly a thousand miles intervene between the two most distant from each other. Even in Bengal, where much the largest number reside, the different communities are for the most part so wide asunder, that intercourse is very unfrequent, and they know little more of each other than the name. This state of things militates in various ways against their general progress. It keeps them in ignorance of their real strength in the country, represses the courage which the sense of numbers inspires, and has hitherto much interfered with the carrying out of plans designed for their benefit.

About one half of our people reside in the districts south of Calcutta, and of Jessore and Burrisal. These, with the exception of some in Jessore that were Mahomedans, are, with only slight differences, of the same class of Hindoo society. They are all employed in agriculture. A few of them add to the

labours of the field in the leisure seasons, those of fishing, weaving, boat-building, and one or two others. With respect to those who live in towns, or at the stations where our missionary brethren reside, a much greater variety in respect to origin prevails, as persons from most of the Hindoo castes, as well as from Mahomedanism, are to be found among them. Many of them, also, have been gathered from distant places. In regard to occupation, these brethren have to contend much with heathen and other prejudices, and their efforts for obtaining a livelihood, are in consequence much restricted. The most intelligent and faithful among them are employed by the mission as preachers and teachers; a few, as at Serampore and Calcutta, find occupation in the printing offices and in mercantile establishments. Some again, as at Chitoura and Chittagong, get their living by weaving; and for the rest, they may be set down as engaged in household and other menial service. Few have been enabled to pursue their original occupations, and shopkeeping and traffic are scarcely known among them.

From these remarks our readers will be prepared to learn that the native converts in India possess but little of this world's goods. Hitherto few of its inhabitants that might be called rich, have joined themselves to the Saviour's people, and none, indeed, to those of our own body. Our enemies still taunt us with the question, "Have any of the rulers believed in Him?" The setting up of the kingdom of Christ in this vast continent, has commenced with the poor and the mean in worldly estimation, as in ancient days; and it has pleased the Lord hitherto to keep his people in a low and dependent condition. The profession of the gospel by the natives of Hindostan, is invariably attended with loss of earthly goods, and in many cases with the loss of all be-

sidies. Particularly is it so with those that come out of heathenism singly, or without their families. Such persons, till within the last year could literally bring nothing with them; whatever they might possess, or were entitled to, was taken from them by their kindred, enraged at their defection, and the law of caste rendered the spoliation legal. Hence all such converts, in respect to property, have had to begin the world afresh. At first, for a time, they have in general had no one to look to for subsistence, except the missionary to whom they may have avowed their faith in the Lord Jesus; and not only has he been necessitated to supply their immediate wants, but eventually to procure for them some employment by which they might support themselves. This, it is duty to add, has hitherto been the state of things not only at our own stations, but at all others, of every denomination; and it forms a serious element among the difficulties, trials, and anxieties with which missionaries in India are exercised.

But the Indian convert has not only to submit to poverty on his entrance into the Christian church, it is his lot through life. Disposed, as he may be, to better his condition, almost insuperable difficulties meet him at every turn. Had he been accustomed to business, the missionary has no capital to set him up; or if that could be supplied, his countrymen will not purchase his commodities. If he the son of a respectable man, the probability is, that he knows no trade, and is incapable of employment; for three-fourths of the youth of the middle and upper classes rise to manhood uninstructed in business, squandering their time in idleness; and even when a convert has been provided with employment, his native associates or fellow servants will conspire to make his situation as uncomfortable as possible, or incline his

master to discharge him. But space would fail us to state the whole of the case; suffice it to say, that hitherto so untoward have been the circumstances in which our native brethren have been placed, that at the end of fifty years not a family is to be found, that we are aware of, that possesses property to the value of a thousand rupees, or one hundred pounds sterling; yet that we may not darken this picture too much we would add, that for the last four or five years, a few of our Christian families in Bengal have risen to easier circumstances, in consequence of the heads of them having received an English education, which has enabled them to obtain situations that yield them a comfortable and even respectable maintenance; and as the knowledge of our language spreads among our people, it is to be hoped, that the number of such will soon increase.

With respect, however, to the converts who are agriculturists, the circumstances attending their profession of Christianity differ materially from those just described. The brethren have frequently come out of idolatry in companies of four or five families together and even more; or when they have come singly, they have generally brought with them their wives and children. Hence they have been enabled to retain their little farms, and continue their original occupations in their native villages. This has been, of course, an important advantage, and has placed them in a more independent position than their town brethren. Still these also have had every where to endure for a time a great fight of afflictions and to suffer loss. The profession of Christianity by their (ryots) tenants and disciples was too great an innovation on the established order of things, and threatened their interests to much, to allow the zemindars, and Brahmans, to suffer it to pass with im-

punity, and therefore they have always done their best to eradicate it from their localities: and consequently our Christian peasantry have had to suffer personal violence, confiscation, imprisonment, and even the very razing of their dwellings, in very plentiful measure.

These things, however, subside in time, and European brethren on the spot have often made up by their kind assistance to a considerable degree the losses thus sustained. Hence persecution forms but a small item among the causes which contribute to the depressed condition in which this class of the brethren are also found. The poverty of the Indian ryot is proverbial at the present time. The oppression of the zemindars, the exorbitant interest on seed corn and money, which universally prevail, and the high rents paid by those who have not lands of their own, contribute effectually to entail indigence and wretchedness among them. To some extent the Christian peasantry are defended from oppression by the shield which the influence of their ministers throws over them. Still the difficulties are very great, and in general they are making but little way in improving their circumstances.

The foregoing remarks, will do much to show how it is that the converts of our mission in India have done so little in contributing towards the support or furtherance of the gospel, or in the way of any independent action whatever. The truth is, that they have had little to give, while their persecuted and dependent condition, together with the paucity of their numbers, has wrought to the repression of vigour and enterprise among them. The vastly superior circumstances of missionaries to those of their converts, as well as the practice which has been universal from the beginning, of doing every thing for them as it regards expense in their instruction and the

general promulgation of the gospel, have also much tended to the same result: the knowledge too, that what the members of the church could give would amount to a mere pittance, and be of no practical value, has, doubtless deterred some missionaries from seeking contributions from them.

In respect, therefore, to the support of native pastors by the native churches in India, the patience of friends in this country must be exercised a while longer. The time for this most desirable arrangement is assuredly not yet come. The salaries of native preachers in our mission range from seven up to thirty rupees,—at the village stations from seven to sixteen; now, we do not know a single church meeting in sufficient numbers in one locality, whose members could raise five rupees a month, even if each family contributed on the average three annas,* which in proportion to their incomes, is $\frac{1}{20}$ part or more;—and would exceed what members of churches in this country usually contribute for the support of the gospel ministry.

Our impression is, that while our missionary brethren have done much for the spiritual improvement of the people of their charge, they have not as a body paid sufficient attention to their social elevation. Individual brethren have done what they could in relieving immediate necessity, but the raising of

converts in the social scale has never till very recently engaged their attention, and that only in a very partial manner. We think this subject worthy of serious consideration both on the field and at home. The mission is the poor convert's only earthly friend. Help they imperatively need, but if they obtain it, it can come only from those who have been the instruments under God in bringing them into fellowship with the gospel.

If this be done, we may hope to see in due time, and perhaps with no long delay, native churches sustaining their own ministry. There is much to inspire the hope that the long night of depression is drawing to a close. The number of converts is yearly increasing. The law lately passed establishing the rights of conscience; the spirit recently exercised by native brethren in Calcutta towards a native pastorate, as well as the previous formation of a missionary society; their gradual increase in intelligence; and their more rapid progress when plans under consideration for their improvement shall be carried into effect; and last, but not least, the prospect of each station having two missionaries instead of one, all combine to cherish the hope that better days are coming. Let us then hasten them on by making the social improvement of our poor brethren an object of due solicitude in our efforts for their welfare.

* Or about four pence-halfpenny.

NEWS FROM CHINA.

A very interesting publication, not perhaps very generally known to our readers, entitled "The Chinese Missionary Gleaner," often contains information respecting the progress of the truth among that great branch of the human family which cannot elsewhere be found. And as the attention of the Christian

public is now intensely fixed on China, the following facts, taken from a letter of the Rev. J. J. Roberts, an American baptist missionary, dated Shanghai, September 18th, will be read with feelings of surprise and pleasure.

From this communication we learn that Hung Sow Tsuen, the present Tae

ping Wang, the head of the new dynasty, and Fung Wun Sun, the present *southern* king, and second in power and office, were formerly neighbours, embraced the Christian religion about the same time, were united in baptism together, *immersing themselves*, for want of a better alternative, in concert imparted instruction to their kindred and friends, and commenced the present insurrection. As they rise in power, the office of this southern king is like that which Joseph held in Egypt; the second power in the kingdom. The relation which these remarkable men sustain to each other is alike singular and important; for they are at the head of the strange movement now going on in China. It began in religious knowledge and acts. But how they became possessed of this knowledge, or when led to embrace the Christian religion, or to be convinced that immersion was one of its institutions, we only learn from the incidental remark by Mr. Roberts, that he was Tae ping Wang's religious teacher some years ago. But there is the fact, and a very striking one it is.

Mr. Roberts goes on to state that the nephew of this southern king, a young man named Asow, about twenty-one years of age, was early taught by him and Hung Sow Tsuen, the first principles of religion some six or eight years ago. He then adds:—

He was with them a few months in Kwangsi, after the rebellion commenced, and then returned home near Canton, where he anxiously waited an opportunity to return to his uncle in the army, but found none. His cousin Amow, the southern king's own son, a lad of about fifteen, and himself, were reduced to great straits for the necessaries of life, and were also liable on account of their connections and circumstances to persecution by the imperial officers, and perhaps to death! While in this predicament, just before I started up for Nanking last June, Asow was introduced to me at Canton, and his case was fully made known to me; and

as it was a difficult matter, he asked how himself with the king's son should be able to get to Nanking? I suggested to him going to Shanghai in some foreign ship, as the safest means of conveyance, and the nearest point to Nanking to which he could at present safely go, and there await his opportunity. He said he had no means to pay his passage, or to supply himself with food on the way. Then, as I had a passage already given me and was about to leave in a few days for Shanghai, I invited him to go with me *incog.*, as a servant, and to bring his cousin with him, and if passage money was demanded it should be paid. They came according to appointment on the 5th of July last, and joined me in a free passage on the Ariel to Shanghai, where we arrived on the 30th of the same month. This opportunity for doing good appeared to me very providential. The young man came just at the right time to afford me the privilege of conducting him and his cousin on their way; and it was very evident that no letter of introduction could recommend me so efficiently to the confidence and sincere regard of the kings and high officers of the new dynasty, as to deliver these two youths from want, persecution, and death, and present them safely at the court in Nanking.

On our way up, Asow of his own accord requested a New Testament in Chinese, which I saw him often reading; and upon examination I found that he had long been in the habit of praying, had abandoned idols for several years, and had been seeking and serving the true God. The knowledge of this fact formed an additional pleasure in the performance of the difficult commission of delivering him to his friends. On our arrival at Shanghai I made known the true state of their case to one of the baptist brethren, Rev. T. P. Crawford. He had already written a kind letter to me inviting me to come up as soon as possible, manifesting the important estimation he placed on the present movement, and the desirableness that I should improve the vantage ground already attained in having been the religious teacher of Tae ping Wang himself some years ago. After having prudently consulted with his wife, they agreed to take both the youths under their care, into their house, while I should

make my first hazardous trip up the Yang Tsz Kiang with Dr. Taylor. I feared to take them with us, lest they should fall into the hands of the imperialists and perish. And we both thought their preservation and safe deliverance to their friends of great probable importance to us, and the good cause in which we are engaged; and we yet think so.

While I was gone, Asow and his cousin went with brother C. to where the communion was administered. After they returned Asow began to inquire into the prerequisites necessary for himself to become a participant; and though he spoke quite a different dialect from brother C., yet through the means of writing and referring him to the scriptures, he was enabled to instruct Asow. It has now been more than a month since my return, during which time the brethren of the mission have individually called and particularly inquired respecting the religious state of his mind, until they severally became satisfied that his case was ripe to come before the church for full examination, in order to baptism if approved.

Subsequently we have an account of the examination of this young man before the church. In his youth he was an idolater, and his religious career commenced soon after Hung Sow Tsuen and Fung avowed their religious opinions. But his mind was not sufficiently impressed to be turned from his idols, until about five years ago. At first his religious views exposed him to persecution. But he has continued to believe, repent, and pray, and brother C. and myself have proof that he prays in secret. His present religious belief may be summed up in the following particulars:—

He considers idols, and all idol worship of every description, as the very opposite of the true God, and the sincere worship of him; and professes to enjoy more happiness now in his mind than when he worshipped idols. He believes that the law of God is exceedingly broad, extending to the thoughts and intents of the heart, and hence that all men are sinners: that there is no remedy or for-

givenness for sins but through the meritorious atonement of Jesus Christ. He professed faith in Christ as the Son of God, the Saviour of sinners, the repentance of his sins, and his desire for baptism, in obedience to the command of Christ. He manifests more sincerity, earnest inquiry after the truth, and honest simplicity of profession than any Chinaman I have seen hitherto. He disavows all desire of worldly interest whatever in the connection, and promises to take the word of God as his rule of life. We think both his speaking and intellectual talents are above mediocrity, and earnestly hope that, with proper training, he may become abundantly useful to his own countrymen, especially those of his own dialect, including most of the chief officers of state, to whom, being a relation, he will have free access, which will give him great influence above ordinary disciples.

This youth is baptized, and more than a hundred persons were collected on the occasion. Mr. Yates explained the ordinance in the dialect of the place, Mr. Roberts prayed in the dialect of the candidate, and Mr. Percy baptized Fung Asow.

The next day after his baptism, he commenced the work by voluntarily distributing the ten commandments, to persons reading the first religious proclamation of Tae ping Wang, put up in Shanghae for general inspection. He let them know that his books taught the same things that the proclamation inculcated, and consequently they sought them the more earnestly. What a harvest is ripe here for gathering. This young man, if converted at all, was perhaps converted long before we met with him, and only needed from us what was done by the disciples for Apollos—"They took him unto them and expounded unto him the way of God more perfectly." (Acts xviii. 26.) And how many others may be in the like predicament, from the same teachings of Hung Sow Tsuen which he has received, we know not; but suppose thousands—he says several thousands—believe in Kwangsi. Many thousands also profess in the army and elsewhere, and seem to be doing their re-

religious duty according to the best of their knowledge, abilities, and circumstances. "The harvest truly is plentiful, but the labourers are few: pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." (Matt. ix. 37, 38.) Never perhaps was this declaration more true, or the prayer more needed, than at the present moment in China!

From this striking narrative there are a few inferences to be drawn. It is quite clear that the present movement in China is much more religious than some people suppose. The charge of blasphemy, brought against these rebels (as they are now called: they will be called by another name if successful) seems scarcely to be warranted in fact. They are very imperfect Christians, and perhaps Christians of more advanced knowledge would not do the work these men are doing, but still the vital elements of Christian truth are among them. We were much gratified with the explanation which Sir E. N. Buxton gave, at the recent meeting in Exeter Hall of the London Mission, of the real meaning of the religious terms used by the leaders of the insurrection, as set forth in a letter which he had received from the captain of one of H.M. ships on that station. That communication certainly took away the *blasphemous* character of the general charge.

In truth these Chinese are more advanced than is commonly thought. Let

us look at the facts now before us. Mr. Roberts instructs the Tae ping Wang. He is the leader. This man instructs Fung Wun Sun. The latter instructs his nephew Asow, and Amow his own son. The leaders go forth, and the great mass of the people go with them. That is not disputed. But how comes it to pass that the *people* go with them? They must have been instructed too. For who ever heard of a *people* taking a course opposed to all their previous religious ideas, breaking all the images, throwing down all the temples, unless the general mind had been enlightened? Here, then, we have a whole people moved, and they number hundreds of millions; and to this hour we are comparatively in the dark as to the cause.

But while the facts are patent before us, we wait for the results. We shall have them by and by; when they come, we shall have some lessons to study. They will throw light on the best modes of carrying on mission work in heathen lands. They will afford some fine examples of the wisdom of courses of conduct not as yet fully acknowledged. We look, therefore, to the Chinese movement with interest; not simply because of its affecting nearly one half of the population of the world, but as tending to solve some problems in missionary labour, on which the attention of directors, committees, and missionaries must, sooner or later, be fixed.

FOREIGN INTELLIGENCE.

INDIA, MONGHIR.—Towards the end of July, Mr. Lawrence, with the native preachers Sudin and Bandhu, started on a missionary tour up the Gunduk river. At Jaffrah a large congregation of shop-keepers listened with great attention to an earnest and serious address, which gave rise to considerable discussion. A visit to several houses on the next day discovered that the people had little to say for their idolatry; but while they heard with attention of Christ and him

crucified, the doctrine of the cross was evidently a great stumbling block to them. Amid storms and high winds Raggirah was reached. The gospel has been often preached here. But though opposition has ceased and civility and respect are shown to the servants of God, as yet no evidence has appeared of a work of grace. The only person who had shown any signs of joy at hearing the gospel was found to have recently died of cholera. At a neighbouring village

a large company, with a brahmin at their head, came together to hear the word. The old brahmin took upon himself to reply to many questions which the hearers asked, repeatedly telling them that Jesus Christ is the only Saviour. In another village, a shop-keeper invited the missionaries to take their stand opposite to his shop, and with others evinced the greatest interest in their message. He presented some of the articles of his shop to the native brethren as a token of his pleasure, and provided himself with the scriptures. Passing through various villages, the word of peace was proclaimed in them all. In one the following conversation took place:—

“You want us,” said one man, “to give up all our idols and our debtas and gurus, and to accept of Jesus Christ. This can never be. The idols, it is true, are nothing; but Ram we never can give up for Jesus Christ. We all know Ram, and he was served by our fathers before us; our sacred books, and our pundits all tell us about Ram and his wonderful doings at Lanka (Ceylon); but who, amongst us know any thing of Jesus Christ? It is only the other day that you foreigners brought us some information about him. What you say may be all very true, but we know nothing about it, and we do not want to know. We all know Ram, and that is enough for us, whether we go to heaven or to hell, we will never renounce Ram.” This, and much more in the same strain, was delivered in a very earnest and impassioned manner, and produced a strong sensation. We endeavoured to meet this, by pointing out the true character of Ram as portrayed in their own books; by showing them that they really derived no benefit, either temporal, moral, or spiritual, by their devotedness to Ram; and by making known the character of the Lord Jesus Christ, and the varied and substantial blessings which he bestows on his followers. Our opponent though silenced, was not convinced; but several of the hearers exclaimed; “It is very true that neither Ram, nor any of our debtas will ever save us from sin, for they themselves were as bad as we are.”

One man was very indignant on hearing the sin and folly of idol-worship exposed; the native brother who was speaking, coolly replied, “I suppose, you are a maker of images? “Yes!” exclaimed a voice in the crowd, “he makes and sells them for four and eight annas apiece.” “I thought so,” said the native brother, “he is afraid lest any should be persuaded not to buy his images, that is the reason he is so angry with us.” This remark excited such a general laugh at

the idol-maker, that for shame he retired from the crowd and gave us no more trouble.

The journey was brought to a close on the 3rd of September. If no immediate tokens were apparent yet the seed was widely scattered. “Some,” says Mr. Lawrence, “listened with indifference, others from mere curiosity, a few only to mock and oppose us; but a goodly number seemed interested, expressed their warm approbation, and their earnest desire to become better acquainted with the truths we proclaimed to them.”

BENARES.—Notwithstanding his age, Mr. Smith is still able to go out every day into the city and preach among the heathen the glad tidings. On the 7th of August two persons were added to the church, one of them our aged brother's grand-daughter, the other a native. They were immersed in the new baptistery in the mission compound. Two others, once heathens, have given in their names as candidates.

BARISAL.—Mr. Page, under date of August 16th, writes:—“I baptized at Chobekarpar eight persons: five women, of whom three can read the bible, and three men, of whom one can read. All had been candidates for many months. The Lord hold them up unto the end. At Ashkar I baptized two men, one of whom I hope will be useful by and by. He has learned to read and write since he became a Christian, and seems anxious to do good. There are more candidates.” Mr. Page baptized another woman at Pakhar on the 31st of August.

CEYLON, COLOMBO.—The arrival of Mr. and Mrs. Carter has permitted Mr. Allen to visit some of the jungle churches, Mr. Carter meanwhile taking the services at the Pettah chapel. The method of catechising after the sermon has been found most useful, both for eliciting and imparting a clear knowledge of the gospel. Mr. Allen also hopes thereby to ascertain the qualifications of the members, and at a future time to put them to some definite use. He will aim to bring the churches into a more self-reliant position, and eventually to support their own ministry, and the ordinances of Christ.

KANDY.—The native schools are in an improving condition, much of which is owing to the books and maps prepared by Mr. Mur-

dock, the agent of the Tract Society. At the two girls' schools of Kandy and Matelle there are fifty children in regular attendance. The Kandy boys' school is also doing well. In this school Mr. Davis is assisted by a young European who has bought his discharge from the army and devoted himself to the work. The native church is somewhat unsettled since the departure of Mr. Silva; but the congregation continues good.

ST. DOMINGO.—The Rev. W. Rycroft has had his labours interrupted by severe illness. The worship of the sanctuary has, however, been maintained by the kind assistance of two merchants of the place, one acting as the clerk and the other reading a sermon, Mr. Rycroft is in fear that he should be obliged to leave the house he at present occupies as a residence and chapel, on account of its being required for other purposes.

JAMAICA, REFUGE.—The work of grace continues to prosper in the hands of our coloured brother, the Rev. Ellis Fray, and the church continues in peace. The schools are, however, low, although hundreds of children may be seen weeding the cane-fields and needing instruction. The schoolmaster is dependent on the payments of the children. A recent donation of H. Kelsall, Esq., towards the master's support, has proved of great service.

BROWN'S TOWN.—The Rev. J. Clark informs us that at his stations the congregations continue large, and the word of God is not preached in vain. The increase of the church does not, however, more than make up the losses by death and exclusions. The foundation of a new chapel has been laid in the back mountains of Trelawney. This has arisen from the successful labours of Mr. Milliner, formerly of Melksham, among the European immigrants and coloured people resident in that region. As they were poor, the people have given their labour. They went into the woods on Mr. Milliner's pro-

perty, cut down trees, sawed up timber and boards, made a lime-kiln, and prepared stone for the chapel which they are now busily engaged in erecting. They will, however, need a little help to procure glass, ironmongery, &c., for which, probably, £20 would suffice. Will our friends at Melksham help in this?

The day following, Mr. Harry, a black brother, and for a long time an assistant of Mr. Clark, was recognized as pastor of the church at the Alps—a station of the late Rev. B. Dexter. The attendance was large, and an interesting mixture of white and coloured ministers took part in the solemn services of the day.

SAVANNA-LA-MAR.—Under the ministry of the Rev. John Clarke, the work of God makes pleasant progress at this station; the people contributing to their best ability to maintain the worship of God, and to complete the erection of a chapel they have in hand. Africans from a distance of eight miles are flocking for instruction, and a most gratifying effort is made by the church to supply them with clothing and other necessaries. The inquirers' class is large, and it is hoped that many will early in the year be baptized into Christ.

ANNOTTA BAY.—The Rev. S. Jones, both in person and family, has lately had to endure much affliction. Repeated attacks of fever have greatly hindered him in his work, and laid aside his partner and children. His youngest child, rather more than two years old, at last fell a prey to its ravages. The same trials have also befallen his people, while the want of bridge communication has much lessened the attendance on the means of grace. Every bridge on the twenty-three streams in the vicinity, was destroyed in the great flood of January last. A donation of £5, from H. Kelsall, Esq., to the schools has proved of most providential service to the family of the schoolmaster.

HOME PROCEEDINGS.

The meetings held during the past month have not been very numerous. Mr. Trestrail was at Shacklewell, Mr. Russell at Lymington, Mr. Smith at Shouldham Street. We

have received a most encouraging account of the services which were held at Somerleyton and Lowestoft. Mr. Peto presided at the meetings, at which the brethren Brock, Bir-

well, Leechman, and others advocated the Society's claims, as well as preaching at both places on its behalf on the Lord's day. The contributions were more than double those of any preceding year.

We have to announce that since our last, two brethren have been added to the list of missionaries to India. The Committee some weeks ago invited the Rev. J. Gregson, of Beverley to give himself to the work, and after due consideration and prayer, he has felt it to be his duty to accede to the request. The church over which he has presided for four years, while lamenting his removal and expressing their cordial approval of his services as their pastor, and their esteem for him as a Christian brother, felt that they could not take the responsibility of opposing his going on such a work. The separation was painful to both parties, but it was effected in an eminently Christian manner and with unabated regard for each other. Mr. Anderson, one of the senior students of Stepney College, having offered himself for mission service in India, has been cordially accepted. There are now *three* brethren ready to join the mission band in India, and these, with Mr. Carter in Ceylon, and Mr. Robinson, who is to go to Dacca, will make *five* of the twenty proposed to be sent forth in accordance with the plan adopted by the Committee for strengthening and enlarging the Indian mission. So far, then, we have grounds for encouragement and hope.

As these brethren could not leave until January, and would arrive in India at the beginning of the hot season, the Committee have determined to delay their departure until June or July, 1854. In the meanwhile

they will form a class for instruction in the Hindustani and Bengali languages, under the direction of the Rev. G. Pearce. They will begin their services under very advantageous circumstances, and will be ready for their work at least six months sooner than if they were to leave at once. We trust their number will soon be augmented.

The Committee of the Young Men's Missionary Association have requested us to state that Mr. Cuzner, one of the Secretaries, has recently visited and delivered lectures to the young people and scholars connected with the following places of worship:—Boston; Myrtle Street and Byrom Street, Liverpool; Salford, Grosvenor Street, and Oxford Road, Manchester; South Parade and York Road, Leeds. The attendance at these lectures has been large.

It will be a great convenience if the treasurers of local auxiliaries will do their best to forward, as speedily as possible, all moneys in hand, and to get in such subscriptions as are due. We hope, too, the accounts will be forwarded before the 31st of March, on which day the financial year closes. By so doing they will greatly facilitate the getting out of the Report, which would be finished much sooner if there were no delay in these matters.

NOTICE,

At the beginning of a new year we call the attention of parents, superintendents, and teachers of schools, to the desirableness of endeavouring to increase the circulation of the *Juvenile Missionary-Herald*. We hope this request will be heartily responded to, as the circulation is not yet what it ought to be.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from November 21
to December 20, 1853.*

Donations.	£ s. d.	Legacies.	£ s. d.	£ s. d.
"A Printer's donation"	1 1 0	Brown, Miss Isabella, late of Skipton, by Miss Grace Brown ...	19 19 0	LONDON AND MIDDLESEX.
Daniell, R. P., Esq., for India	21 0 0	Thompson, Mr. William, late of Austin Street, Shoreditch	100 0 0	Alperton— Collection
Peto, S. M., Esq., M.P., for Bahamas	5 0 0			Blandford Street— Ladies' Association, for Barisal School ...
X. Y. Z.	0 5 0			0 14 0
				5 0 0

	£	s.	d.
Bloomsbury Chapel—			
Sunday School, for			
Haiti School Rooms	5	0	0
Do., for School Mate-			
rials, Haiti.....	5	0	0
Hammersmith—			
Contributions, quar-			
terly.....	8	7	6
Milton Street—			
Sunday School, by Y.			
M. M. A., for Schools	0	13	0
Walworth, Horsley Street—			
Sunday School, by Y.			
M. M. A., for Kalu-			
walgodda School, Cey-			
lon	3	2	0
Walworth, Lion Street—			
Sunday School, for			
Gahalaya School,			
Ceylon.....	6	0	0
BERKSHIRE.			
Wallingford—			
Collections.....	9	5	2
Do., Dorchester ...	0	5	0
Do., Roke	0	4	6
Do., Warboro'	0	13	2
Contributions	16	16	0
Do., for India	7	1	0
Do., Juvenile Asso-			
ciation.....	4	5	7
	38	10	5
Less expenses	0	15	0
	37	15	5
BUCKINGHAMSHIRE.			
Crendon—			
Contributions, by Mrs.			
Rose	1	0	0
CAMBRIDGESHIRE.			
CAMBRIDGESHIRE, on			
account, by G. E. Fos-			
ter, Esq.,.....	71	18	6
Cambridge—			
Contributions, for			
Haiti School Rooms	3	10	0
Do., for Kettering			
Chapel, Jamaica	4	0	0
CORNWALL.			
Calstock —			
Collections.....	3	10	3
Contributions	0	15	6
Do., Sunday School	0	7	9
	5	13	6
Less expenses	0	7	6
	5	6	0
DURHAM.			
Sunderland, on account,			
by Mr. John Hills ...	20	0	0
ESSEX.			
Braintree—			
Collections.....	12	0	11
Contributions	5	0	8
Do., for India	0	10	6
Do., Sunday School	0	12	2
	18	13	3
Less expenses	1	9	6
	17	3	9

	£	s.	d.
Waltham Abbey	9	16	10
GLOUCESTERSHIRE.			
Coleford—			
Collections	7	8	6
Contributions	7	9	6
	14	18	0
Less expenses	1	4	0
	13	14	0
EAST GLOUCESTERSHIRE,			
on account, by Mr. R.			
Comely	25	0	0
Gloucester—			
Sunday School, for			
Native Preachers... 1	4	0	0
HAMPSHIRE.			
Guernsey—			
Collections, Catel and			
St. Saviour's, for			
Breton Itinerary			
School	1	6	4
Contributions, for do.	1	8	4
Longparish—			
Contributions	2	2	6
Romsey—			
Collection	5	13	10
Contributions	6	17	0
	12	10	10
Less expenses	1	4	0
	11	6	10
HERTFORDSHIRE.			
Markyate Street—			
Collection	1	14	0
Contributions	2	8	8
Do., Sunday School,			
for Native Preach-			
ers	2	7	8
	6	10	4
St. Alban's—			
Dudding, Rev. H. N.,			
Vicar of St. Peter's	0	10	0
Watford, on account, by			
Rev. J. P. Hewlett ...	3	3	0
HUNTINGDONSHIRE.			
Bluntisham—			
Collections (moiety)... 3	11	10	
Fenstanton—			
Collection (moiety) ...	0	10	7
Contribution (do.).....	2	10	0
Houghton—			
Collection (moiety) ...	1	16	4
Huntingdon—			
Collections (moiety)... 7	19	6	
Contributions, for			
Native Teacher,			
India	10	0	0
Ramsey—			
Collections (moiety)... 7	0	1	
Do., Public Meeting			
and Contributions	27	13	9
St. Ives—			
Collections (moiety)... 6	19	1	
Proceeds of Bazaar			
(moiety)	10	10	0
Do., of Tea Meeting			
(moiety)	2	13	3

	£	s.	d.
St. Neots —			
Collections (moiety)...	3	13	9
Spaldwick—			
Collections (moiety)...	3	8	4
	88	6	6
Less expenses	2	18	2
	85	8	4
LANCASHIRE.			
Haslingden, Ebenezer—			
Collection, &c.	7	19	6
SHROPSHIRE.			
Dawley Bank.....	2	0	0
Pontesbury	3	0	0
Shrewsbury—			
Collections.....	13	17	5
Contributions	1	8	2
Do., Sunday School	5	14	5
Wellington—			
Contributions	3	1	11
	29	1	11
Less expenses	1	15	8
	27	6	3
SOMERSETSHIRE.			
Boroughbridge—			
Contributions, Juve-			
nile	1	12	4
Burnham—			
Contributions	1	4	2
Do., for Mrs. Fox-			
ler, Bahamas.....	1	0	0
Chard—			
Contributions (1852-3)	14	0	2
Winscombe—			
Hooppell, Mr. R.	4	0	0
Yarcombe—			
Contributions (1852-3)	1	7	7
STAFFORDSHIRE.			
Tamworth	4	13	0
SUFFOLK.			
Bardwell.....	0	10	0
Beeches	5	11	10
Bilderstone	3	1	1
Bradfield	1	1	4
Bury St. Edmund's—			
Collection	12	16	0
Contributions	11	18	8
Do., Juvenile (moi-			
ety)	3	3	0
Do., Sunday School	5	19	0
Charsfield—			
Contribution	1	1	0
Chelmondiston	2	0	0
Clare—			
Collection	4	1	6
Contributions	3	1	6
Crowfield	0	13	9
Grundisburgh—			
Collection	1	18	5
Contribution	1	0	0
Horham	6	4	3
Ipswich, Stoke Chapel—			
Collections	24	17	10
Contributions	17	15	1
Do., Juvenile.....	9	2	6
Laxfield	7	10	0
Lowestoft—			
Collection	22	0	0
Contributions	16	0	3

			£ s. d.				£ s. d.				£ s. d.
Occold.....	1	0	0	Lockwood—				Cardiff, Tabernacle—			
Otley—				Collections.....	8	11	0	Collection	4	0	1
Collection	2	9	6	Contributions, Juve-				Contributions	0	15	0
Contributions	1	0	0	nile	1	16	0	Do., Sunday School	2	5	10
Rattlesden.....	2	15	3	NORTH WALES.							
Rishangles.....	1	12	6	MONTGOMERYSHIRE—							
Somerleyton—				Newtown—							
Collection	20	17	2	Contributions, by Mrs.							
Contributions	9	8	2	Davies, for Kotiga-							
Somersham	0	11	4	havata School, Cey-							
Stoke Ash	2	10	0	lon							
Sutton—											
Collection	0	10	11	5 0 0							
Sunday School	0	12	7	SOUTH WALES.							
Walton	3	1	0	BRECKNOCKSHIRE—							
	207 17 10			Pantycelyn—							
Acknowledged before	91	3	4	Contribution, for Bre-							
and exponents.....				ton Itinerary School							
	116 14 6										
	Sussex.			0 5 0							
Forest Row—				CARMARTHENSHIRE—							
Collections, &c.....	3	5	8	Cwmfelin—							
Hastings—				Collection							
Collection.....	12	9	11	1 0 4							
Contributions.....	15	6	2	Llangynog, Ebenezer—							
Do., Sunday School	2	3	7	Collection							
Lewes—				1 14 5							
Collections, &c, (two-	10	5	0	Llanstephan—							
thirds).....	5	15	0	Collection							
Contributions	49	5	4	0 12 7							
	17 12 10			Newcastle Emlyn—							
Acknowledged before	31	12	6	Collection							
and expenses.....				1 0 0							
	Wiltshire.			Contributions							
Salisbury—				2 6 0							
Contributions, for				Do., Sunday School							
Breton Itinerary	1	5	0	9 13 6							
School				Rhydarganau—							
	Yorkshire.			Collection							
Earby—				1 10 0							
Contribution	1	0	0	St. Clear's—							
Gildersome—				Collection							
Collection	2	10	0	1 4 4							
	Less expenses			Contributions							
	0	1	0	2 7 6							
	3 9 0			Sittim—							
				Collection							
				1 11 0							
				23 0 2							
				Less expenses							
				0 4 4							
				22 15 10							
				GLANORGANSHIRE—							
				Ararat—							
				Collection							
				1 0 0							
				Briton Ferry, Rehoboth							
				0 18 6							
				Caerphilly—							
				Contributions, for Bre-							
				ton Itinerary School							
				0 5 0							
				Cardiff, Bethany—							
				Contribution, for Bre-							
				ton Itinerary School							
				0 5 0							
				Cardiff, Tabernacle—							
				Collection							
				4 0 1							
				Contributions							
				0 15 0							
				Do., Sunday School							
				2 5 10							
				Hengoed—							
				Collection, for Breton							
				Itinerary School ...							
				2 13 0							
				Contributions, for do.							
				0 16 6							
				Neath, Tabernacle							
				1 6 0							
				PENBROKESHIRE—							
				Beulah—							
				Collection, for Breton							
				Itinerary School ...							
				3 0 0							
				SCOTLAND.							
				Glasgow—							
				Lothian, Mr. Robert							
				0 10 0							
				IRELAND.							
				Coleraine—							
				A Friend							
				0 10 0							
				Dublin—							
				Collection							
				7 4 10							
				Contributions							
				42 3 5							
				49 8 3							
				Less expenses							
				2 19 0							
				46 9 3							
				Waterford—							
				Contributions							
				1 11 0							
				FOREIGN.							
				AUSTRALIA—							
				Murrindindi, Victoria—							
				Miller, Mr. Alexander							
				50 0 0							
				JAMAICA—							
				Annotto and Buff Bay,							
				for Africa							
				5 0 0							
				Conlart Grove, for do.							
				2 0 0							
				Ocho Rios, for do.....							
				4 0 0							
				St. Ann's Bay, for do....							
				4 0 0							

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by C. Anderson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co., Lombard Street, to the account of the Treasurers.