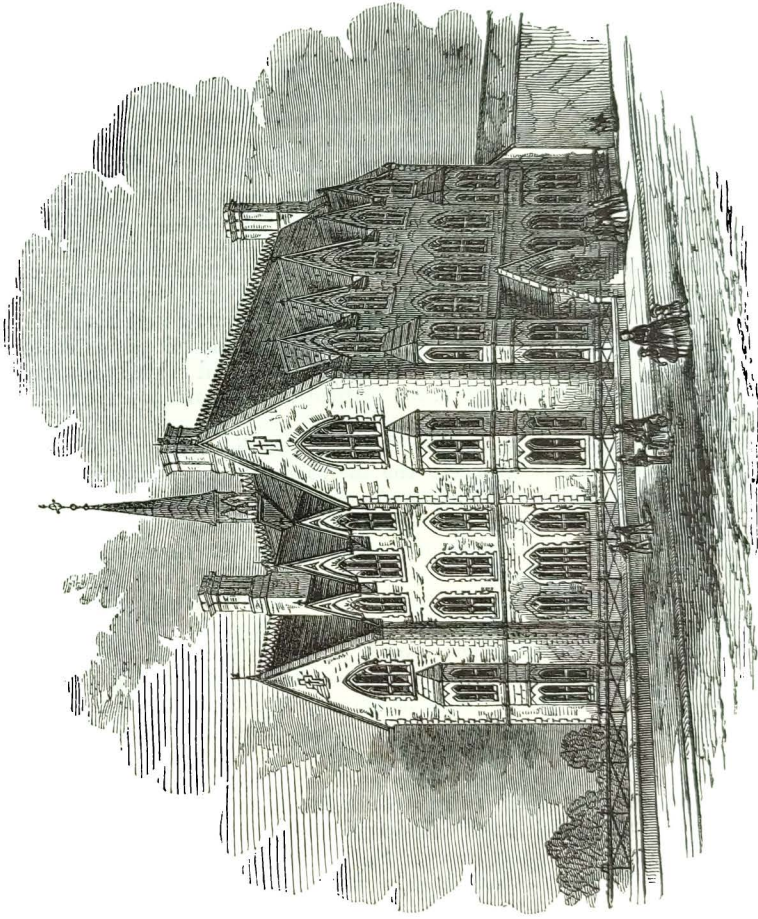


THE MISSIONARY HERALD.



BOYS' MISSION SCHOOL AND HOME, BLACKHEATH.

HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.

THE engraving on our first page will give our readers a general idea of this edifice, the inscription stone of which was laid by the Earl of Shaftesbury, at Blackheath, November 27th, 1856. It will be interesting to them all to possess some information of the origin of this institution, which is not only a good school where the children receive a sound and useful education, but is a *home* for them as well. Those children who may not have friends in this country to receive them during the vacations, are permitted to remain without extra charge, and their holidays are made as agreeable to them as circumstances will allow; in a word, it is for a time truly their HOME.

This institution was commenced in 1842, was much interrupted in its progress for the first ten years, but attained its present more consolidated and organised position about four years ago. A want had long been felt by missionaries, of a suitable home and school in their native land to which their children might be sent, where they would be cared for by sympathising friends, and their own interest in missions excited and sustained. The depressing influence of tropical climates, and the still more unfavourable influences of heathen customs and idolatry, and the absence of suitable schools in the countries where their parents labour, require that they should be sent, at an early age, to England. It is a great relief therefore to the anxious parent to know that his children are not only committed to the care of competent and pious instructors, but that the secretaries of the leading societies, and friends connected with them, take the oversight of the institution, and endeavour, as far as possible, to supply the absent parents' place.

During the past four years two houses have been occupied in Mornington Crescent; but owing to the increasing number of applications more room was required, and it was thought by the committee desirable to erect a building designed expressly for the purpose. If the necessary funds could be obtained, not only would the object be more perfectly secured, but a large saving in rent would accrue. The design was announced, funds came in, and the committee felt themselves justified in carrying it out. After many inquiries, with many disappointments, and very much trouble, an eligible piece of ground was secured at Blackheath, near the railway station; and it is hoped that the building will be ready to receive the pupils by next midsummer. Accommodation will be provided for one hundred; whereas at present the committee have not been able to receive, with comfort, more than forty.

Seventy-one pupils have been received since 1852, and, with very few exceptions, all these have completed their education in it. This fact shows how truly satisfied our missionary brethren are with the institution. Many more than those in the house are expected daily, and applications continue to be made. In order to keep pace with them, no other course was open to the committee but the one which they have adopted. To carry it into full effect, they will require *at least* £4,000 beyond what they have received. They have no fears about the ultimate realization of the amount, though immediate difficulty will be experienced. It is hoped, however, that donations will flow in, and we shall be happy to receive any contributions from friends who may read these lines.

Such is the nature, and such are the objects and present prospects, of the Home and School for Missionaries, the erection of which friends met to

commence on the 27th of November last. The pupils were placed in a conspicuous space, and after singing a hymn, and prayer by Rev. J. C. Harrison, Dr. Tidman, in compliance with the request of the committee, gave a brief account of the origin and progress of the institution, and after enforcing the claims of it on some such grounds as those which we have brought forward, proceeded to observe that not only was a good English education imparted, but the elements of Greek, Latin, and Mathematics; that the institution was not denominational, for it united not only Baptists and Pædo-Baptists, but the children of any evangelical missionary, of any country, and of any name, would be eligible for admission. This is most important, is a great advance on the plans of preceding times, and to which we invite the special attention of our friends. Moreover, this institution is not a charitable one in the usual sense of that word. The larger portion of the expense of the education of the pupils falls on their parents; what remains being met by the annual subscriptions. The parents are assisted *so far*; but the main thing to which they look is that the school is a *HOME*. We understand that the Directors of the London Mission have voted £200 in token of their goodwill. A similar sum can hardly be expected from our Society, with so much smaller an income; but we do hope that a handsome vote will be made.

The documents to be deposited in the stone having been read by the treasurer, Thomas Spalding, Esq., the trowel was handed to Lord Shaftesbury by N. Griffiths, Esq., treasurer to the Building Fund, and he, having first laid the stone with the customary formalities, congratulated the friends assembled on the issue of the proceedings of the day.

The Home feature of this institution seems to be regarded by all as one of its most attractive and important. On this point Lord Shaftesbury dwelt with his usual kindness and force. Among other topics he observed, "Institutions such as this cannot be considered as establishments of mere benevolence. I look upon them as institutions founded in right, justice, and necessity. The labourer is worthy of his hire, and one part of his hire is, that where he gives up the enjoyment of home comforts in order to discharge certain great duties, those who call him to surrender those comforts and discharge those duties must supply those things which, by the position he occupies, he is not able to obtain for himself. It is, I say, a matter of great justice, and not an eleemosynary affair. If you were to take that view of it, you would much degrade the institution, and enfeeble the moral position and dignity of your own missions. Just consider what an effect this home and school must produce upon the missionaries themselves by allaying some of their deepest anxieties. And how necessary this is will be apparent when you recollect how many and peculiar are the causes of their anxiety owing to the position in which they are placed. In their case there is added to the ordinary degree of mortality a large waste of health and strength consequent upon an exhausting climate. Then there are actual diseases with which they may be beset, and the wear and tear of mind in the discharge of their high and solemn duties; so that many of them become true martyrs, and find an early grave. And when the missionary reflects upon these things, if he has to feel, in addition, that, when he shall be taken away, there is no provision made for the support of his wife and children, the cankering care of such a thought must of necessity do much to unfit him for his work, and prevent his going forward in that

enterprise upon which he has entered. And, on the other hand, how it nerves the missionary's arm in his conflict with evil, that, if he is called upon to lay down his life in the fight, those so near and dear to him as his wife and family will be taken care of."

Other speakers followed, and the Rev. J. Sherman closed the proceedings with prayer. The company then adjourned to a temporary building erected for the occasion, where a cold collation was provided, Lord Shaftesbury presiding until the cloth was drawn, and, when he was obliged to retire, Mr. Apsley Pellatt, M.P., taking his place. The Hon. and Rev. B. W. Noel, J. C. Harrison, J. Sherman, C. H. Spurgeon, Dr. Porter, of Madras, W. Gill, J. Russell, and other gentlemen addressed the meeting, in further explanation of the purpose and object of the Home and School for the Sons and Orphans of Missionaries.

Thus has been supplied a want long felt, and an institution has been established which will exert a mighty influence for good on the mission cause generally. Missionaries in distant lands will rejoice greatly for the sake of their beloved children, while another proof will be given to them of the deep concern and sympathy felt at home for themselves and for those so dear to them.

A few words respecting the internal economy of the School, extracted from the last Report, may not be amiss. The examination of the pupils at Midsummer, 1856, was conducted by Professors Newth and Godwin, and Rev. R. H. Marten. Mr. Godwin says, "I was much pleased with all I saw and heard, and consider the condition of the school to be a just cause of congratulation to all who are connected with its management." Respecting the mathematical instruction, Mr. Newth remarks, "I have great pleasure in reporting that a full majority of the pupils have passed a most creditable and first-class examination, and that the rest, with one exception, have answered satisfactorily." Mr. Marten observes, "The examination I have conducted at the Boys' Mission School has afforded me the highest satisfaction."

From many of the parents letters have been received expressive of their gratitude that such an Institution has been founded, whereby many most painful anxieties are relieved, and a feeling of confidence experienced that their children, though so far away from them, are under the care of sincerely kind friends, who do their best to promote the welfare of the pupils committed to their charge. Mrs. Flower, the widow of a missionary, is the matron. In Mr. Lemon, the head master, the committee have reason to repose entire confidence; while a committee of ladies often visit the school, so as to insure the domestic comfort of all within its walls. It is most gratifying to have to add that some of the pupils have given satisfactory evidence of genuine piety. Having taken a lively interest in this institution for several years, and had a personal share in its management, we can add our testimony to its usefulness and efficiency.

FOREIGN INTELLIGENCE.

INDIA.

CALCUTTA.—Mr. Thomas writes under date of November 8th, and the information he supplies regarding the Barisaul case will be read with great interest; though the losses of our poor persecuted fellow-Christians there will

not be made up to them as a consequence of the judgment of the Superior Court. This will be done, we should hope, by friends in Bengal.

"I was glad to learn a few days after my last was written, that Mr. Morgan had received your letter, authorising his going home. The doctor now says he must not attempt to go until January or February, as he fears the effect of cold, should he arrive in England in the early part of the year.

"Mr. Wenger has had his eldest son very ill, and though he appears now improving, the father is not quite free from anxiety about him. I am sorry also to add, that our dear brother himself has had a smart bilious attack, brought on, no doubt, by anxiety and want of rest through attending on his sick boy. He appears to-day much better, so that I hope he will soon be restored to his usual health. The rest of our families are in tolerable health.

"You will be pleased to hear, that the

three judges to whom the Barisaul case was submitted, have decided in our favour. The question which they were to consider was, whether the decision of the judge was according to the evidence. They have given it as their opinion that it was not, and that the decree of the magistrate ought to have been upheld. This result has not yet been officially made public, but the report has come to us in such a way that we cannot question its correctness. This opinion of the Sudder judges cannot set aside the decision of Mr. Kemp; but the moral effect will be beneficial. I am doubtful whether anything now can be done to repair the injury sustained by the native Christians; but if the past cannot be remedied, we may hope for juster treatment in future."

BURMAH.—RANGOON.—We have received the following letter from Mr. Underhill, dated October 2nd. It was written soon after his arrival, and before he had an opportunity of seeing much of the Burmese Mission. But first impressions of new scenes are so fresh, and generally described so vividly, that a reader often enjoys them more than when they are the result of a greater familiarity with them. Burmah is very different from Bengal, and the Indian Government are rapidly making vast changes there.

Burmah.

"We left Calcutta as we proposed, and arrived here through God's blessing on the 27th. We have found a home at the house of Dr. Brandis, whose wife you will remember as Mrs. Voight, and as sister of Mr. Marshman. . . . The numerous friends and events we are mutually acquainted with, give great interest to our visit, and the kindness of our host and hostess deserves very honourable mention. Our voyage was a very pleasant one, and with very little incident. . . . Rangoon river, like all alluvial rivers, has flat banks; while the city would present no attraction whatever, were it not for the great Pagoda, with its gilded top, which shone upon us for miles before we reached our anchorage off the Government Wharf. Rangoon is a city in process of re-construction. New roads are laid out. The native houses have been pulled down, and only partially rebuilt. Population is gradually returning, while the English occupation is showing itself in metamorphosing everything. The innumerable Pagodas of Rangoon are no more. They have been thrown to the ground, and the bricks of which they were built, have been used for the roads. The Buddhist monasteries have, in many cases, shared the same fate, and from these changes the town very slowly recovers its former magnitude and populousness.

The American Mission.

"We did not unfortunately arrive in time to be present at the examinations of the Karen High School, which contains about 190 boys and girls. But for two days this week, the Karen Home Mission has had its meetings, and at most of these I have been present. The Rangoon branch of the Karen Mission, under Mr. Vinton and Mr. Brayton, consists of about 36 churches, with more than 2,000 persons in full membership. There is a school in connection with every church, and 600 children in them. Seventeen of these churches support their own pastors, the other nineteen are comparatively new churches, and do it only partially. The remainder of the salary is furnished from the funds of the Home Mission. This society is purely Karen, and has existed only for two years. Last year these Karen churches contributed about 780 Rs. to its funds, which money is spent in supporting the native pastors referred to, and several itinerant preachers. Besides this they erect their own chapels and school-houses, and have contributed towards the erection of a brick chapel at Kemendine, the centre of the mission, 3,000 Rs. This will give you an idea of the zeal and liberality of this remarkable and interesting people. During the service, one man was ordained to go beyond Prome to labour, while there are

not men enough to meet the incessant demands in all directions for preachers and teachers. I hope to know much more yet about them, and will not now enter upon the rapid spread of the gospel in their midst, or the singularly interesting phenomena attending their reception of the gospel. Would that the native Christians of India had a tithe of their zeal, self-reliance, and ardour for Christ and the salvation of men! I am endeavouring to obtain some clue to the causes of this great movement. Modern missions present nothing like it elsewhere. It would of itself suffice to answer the sneers and

calumnies of the 'Westminster Review.' The arm of the Lord has wonderfully been revealed to this depressed race.

"I am thankful to say that we continue quite well. God has dealt very graciously with us in this respect during our long sojourn in the tropics. I long to be at home and at work again, and trying to impress our brethren with the magnitude of the work God has called us to undertake. We must have more prayer, and more men, even to hold the ground we have taken; but what shall be done with the regions beyond?"

MONGHIR.—Mr. Parsons continues to carry on his translation of the Scriptures in Hindee, though he does not wholly confine himself to this work. In this he is wise. For a change of occupation is beneficial every way; and the grand purpose of a missionary, preaching the gospel, is not neglected.

Ere long Mr. Parsons will remove to Agra, where his translation work will be carried on with greater advantage, while his presence there will strengthen our mission in that district: and it needs strengthening, for Mr. Williams's health, we regret to say, is not very firm. We trust, too, that Mr. Kerry will soon be safely landed in Calcutta, to be ready to take Mr. Morgan's place, who will be leaving next month. Still there will be great difficulty in meeting the requirements of Monghir, as Mr. Lawrence strongly objects, as he well may, to be left alone. We trust, however, that Mr. Parsons' place may be soon supplied; and there is some hope of this wish being gratified.

"I am thankful to be again permitted to address you after my usual interval, in health and strength. Through mercy I have been enabled to keep steadily, from day to day, at the translation; but not the whole day, for my afternoons are regularly devoted to the chapel services or out-door preaching. Perhaps the translation might be expedited by my being the whole day at it; but it is certainly much more refreshing to the spirit to have some variety of occupation; and, from past experience, I believe it is highly conducive, if not really necessary, to my health. Add to which, constant intercourse with the people promotes a knowledge of their idiom, and the public preaching of the gospel is our principal work as missionaries. I hope, therefore, I may be able to continue this healthful and useful division of my time.

Progress.

"Since my last, Mark has passed through the press, at least the last proof was returned by me some time ago, and I suppose it will soon be issued. I am now busy on Luke. While Mark was passing through the press, in order to realize, as far as might be, a suggestion of Mr. Underhill, that it would be well if there could be a complete coincidence in *meaning* between the three versions our mission is interested in, in Upper India (namely, the Bengalee, Oordoo, and Hindee,) I went through Matthew and Mark, comparing them closely with brother

Wenger's last revision; and where there seemed a difference, I reconsidered it, and either adopted a form coinciding with his, or have noted the place for consultation with him. Brother Lawrence is about to start in a few days on the river for a preaching tour. By the time he returns I hope to have made good progress in Luke; and then I purpose, if I can, to pay a visit to a Christian friend, and good Hindee scholar, in Tirhoot, whom I have always consulted in my translations, and read over what I have done, to endeavour to discover and correct deficiencies or errors.

Itinerary.

"The general work of our station has proceeded as usual. The party of itinerants, who had gone out into the Tirhoot and Purneah districts (namely, Nainsookh and Bundhoo), with our brother missionary from Patna, Mr. M'Cumby, returned on April 26th. They had visited three fairs, several markets, and a great number of villages—some very large ones—in the course of their tour; and they also paid a visit to our mission station of Dinagepore, the scene of our dear brother Smylie's self-denying labours. Mrs. Smylie is still there, and showed them great kindness. Brother Nainsookh expresses himself as much pleased with the native brother, Paul Rutton, who is labouring there. He appears to be diligent in his work, and has made himself familiar with the peculiar

brogue of the district. Our itinerants also met with a man who had received instruction and Scriptures from Paul, and who appeared, from the conversation they had with him, to be a sincere convert to Christianity. The attention manifested by great numbers of people in the fairs and villages was very pleasing, and a great many persons were found ready to pay a small price for the Scriptures. Oh, that some of this seed may fall into good ground, and bring forth fruit unto eternal life!

Native Work.

"On the 6th of May, our native brother, Soodeen, also returned home, after having spent considerable time with our brother Kalberer, at Patna, and in a tour to Gya, and other places. Soodeen says of Patna, 'that the people are more attentive than they used to be, and would seem to be more and more anxious to hear, and there is much less disputing than there used to be.' Of Gya, likewise, he gives a similar account: 'Very great crowds assemble to hear, and are generally very attentive, and there is very little disputation, only occasionally a person asks questions in a friendly spirit, and the pilgrim-hunters are become very quiet, and do not trouble us, but stand and listen.' Our brethren met with some individuals who seem to have a more especial interest in the truth. Thus in Gya, Soodeen met with a schoolmaster, a Brahmin, but well read in English, as well as the native tongues, who appeared to have lost all confidence whatever in Hindooism, and is a constant reader of the Scriptures; and a student also, who came daily to him for conversation and instruction in the meaning of Scripture. Bundhoo, in his journal of the above-mentioned tour, mentions a 'poor shepherd,' who said, that for some days he had heard of the brethren being in his neighbourhood, and having now the pleasure of seeing them, begged to have the word spoken to him. He remained

with them till evening, and heard much about the gospel, and discussed his former opinions. Before leaving he said, 'I am now convinced that the Seebnarayunee sect, to which I belong, is all false—my only confidence is now in the Lord Jesus Christ.' Among their hearers in one of the markets was a travelling dancer, who paid great attention to what was said, and boldly avowed his conviction that all the Hindoo gods and incarnations were false, and that he had now found the true Saviour. A Brahmin, also, at the same market openly stated many of the immoralities ascribed to the Hindoo gods, as proving them to be false gods, and then advised the people to hear of Jesus, and believe in him, though, alas! without giving evidence that he had done so himself.

Hopes and Fears.

"In Monghir we are gratified by meeting sometimes with persons who say they read the Scriptures often, and who exhibit a considerable knowledge of their contents. There are, also, some who, we know, meet together for the purpose of reading the Scriptures and improving their acquaintance with them. These facts are encouraging, and we trust we may never give way to weariness or unbelief, so as to slacken in our exertions. But how much do we need the outpouring of the Divine Spirit, without which these buds and flowers do not bring forth the ripe fruit we wish to gather! After having often informed you of these bud-dings of knowledge and conviction, how do we long to tell you that our earnest desires and the ultimate purpose of the mission have been realised, in souls converted and walking openly and consistently in the ordinances of the gospel! Let us hope that the dear friends and supporters of the mission will be much in prayer for this, as a matter not doubtful, though future, but one for which the Lord will be inquired of by the house of Israel."

BARISAU.—We have received a letter from Mr. Martin, giving at great length the result of his observations in the district where he labours, and which we regret not having had space for before this. Having been there now sufficiently long to form a judgment of what is going on about him, of the people, their superstitions, the methods employed to communicate the knowledge of the gospel, and the nature of the agency endeavouring to do that work, his remarks are worthy of consideration. There is a freshness of tone, and a graphic truthfulness of description, which cannot fail to interest the reader. His testimony to the usefulness and simplicity of the native preaching we have read with unaffected pleasure; while the picture he draws of the degradation, pollution, and profligacy of the people generally, is affecting to the last degree. It is manifest, too, that these topics can only be handled in a very general manner. The naked truth would alike shock and disgust. But if the modified statements which Mr. Martin gives of the scenes which met his eye are such only as can be printed, how would they affect us if they were plainly and truthfully depicted! Well may brethren who labour in India constantly implore Christians at home to remember them in their prayers.

"This year's statistics of the churches in the district of Backergunge will tell a sad tale. For many weeks past cholera has been prevalent in several of the Christian and heathen villages, and death to a fearful extent has been the result. How necessary it is for us to watch and be ready! 'for we know neither the day nor the hour when the Son of man cometh.'

"Since our return from Calcutta at the close of the conference in September last, Mr. Page and I have attended many markets and several large melas in this district. Mr. Anderson accompanied us to most of them. He and Mrs. Anderson were spending a few weeks with us here at that time, and the health of the latter improved very much by the change. It was pleasant to meet together again. Such intercourse braces one afresh for the work, while it is found also to be good and profitable in other respects.

Preaching to the Multitude.

"I will now give you a brief account of the melas; from it you will be able to gather an idea of the nature of our work among the heathen. The first mela that we attended commenced on the 20th of October last. It continued for three days, and was held at three different places, all a short distance from Barisaul. The first place is called Rarkatee. Mr. Anderson and I and seven native preachers were present. Mr. Page could not find it convenient to be with us, other duties having called him away to one of the stations. The spot chosen for this gathering of people possessed no charms, no attractions, nothing that one could desire. It was on the bank of a river. There were no trees or houses to be seen; the land was low and wet; every tide seemed to overflow it, and almost every man you saw was covered with mud to the knees. Having selected a suitable place, and having stuck up two bamboos with a coarse mat tied to them to keep off the sun, Mr. Anderson and I seated ourselves in the shade, and the native preachers addressed the crowds that gathered around us. This, to me, was a new phase of missionary work; I had never seen it in this fashion before, and I was most deeply interested in it; it gave me a better notion of the true character of the work of an evangelist than anything I had ever seen or heard. The preachers divided themselves into two parties, and spoke in different parts of the mela at the same time. Each spoke in turn. The congregations were sometimes large and sometimes small, varying from 50 to 200. The preachers acquitted themselves well; they threw their whole heart and energy into the work; and upwards of three hours were occupied

in this way on the same spot. Being able to understand most of their words, and to follow them generally in their arguments and trains of thought, I felt peculiarly gratified in listening to them.

The Service on the River.

"When the shades of evening came on, and the noise and bustle of the people made it desirable for us to remove to another place, we returned to our boats, and there the preachers continued their addresses until it was quite dark. Sometimes, four or five boats would gather around ours, all crammed with human beings, who, for the most part, listened attentively to the gospel. It was a beautiful sight, and one that made a deep impression on my mind. From what I had heard of the character of Bengalees, and especially of native preachers, I was not prepared for such earnestness and perseverance. But the din was sometimes so great that it was with difficulty we could hear the speaker. The mela extended along the bank of the river almost a mile, and all that side of the river was lined with boats stretching back four or five rows, one behind the other. The boats themselves were a novel sight. Such a collection can be seen nowhere but at these places. Though it was a Hindoo mela, the majority of the people were Mussulmans, and none there made themselves more ridiculous. The incessant boat-racing, the noise of the drums, and the harsh and discordant tones of the musical instruments, were quite deafening, and we were glad at last to push our way out, and seek a quiet and retired spot for the night.

"Next day and the day following, the mela was held successively at Ponchokoron and Runatpore. Here the scenery was fine and rather picturesque. At the last mentioned place there was a beautiful bend in the river, and a few wide-spreading trees on each side afforded a grateful shade from the rays of the sun. The preaching was carried on sometimes on land, and sometimes on the decks and roofs of our boats. On one occasion, the preacher stood on the bank and addressed the people on the river below, and in this way large numbers heard the gospel at the same time.

A Mohammedan Festival.

"On the 9th of November, we left home for the purpose of attending another mela, which was held at a place called Kalisuri, and arrived there on the evening of the following day. This was a Mussulman mela; the name of it is Sheetol Lal Peer (commonly called Sheetolalpin), and it is held in honour of a saint of this name. It was an immense assemblage; on the lowest calculation there could not have

been less than 50,000 people. It extended upwards of three miles along the bank of a river. The land there is high and dry, convenient for all the purposes for which the majority of the people seemed to have come together—viz., to eat, buy and sell, and get gain. It would be unnecessary, and indeed impossible, to give even an idea of the quantity and variety of articles that were brought for sale. Suffice it to say that every description of commodities in general use among the Bengalees, whether articles of food, clothing, or ornament, was to be found there. These goods were brought from Calcutta, Dacca, Barisaul, and other parts of the country. From one end of the mela to the other, slight sheds were constructed, consisting of the oars of their boats, a few bamboos, and mats. These were placed in three, and in some parts in four, lines, forming parallel streets and lanes along the bank of the river. Tailors, carpenters, smiths, &c., all were to be seen busy at their work, and shopkeepers intent on their various employments. Every man had his little patch of ground measured out to him by the professed descendants of this celebrated saint, who have now become so numerous that their name may be called legion. The rent of the land alone during those few days must have brought an immense gain to the owners. Mr. Page, Mr. Anderson, and I, and ten native preachers, remained five days. We sometimes formed two, and sometimes three parties; one party generally occupied the tent, and the others went to different parts of the mela. The hours devoted to preaching were from seven to ten o'clock in the morning, and in the evening from three to sunset. There was scarcely any shade to be found except in the tent, and the sun was sometimes so powerful that it was with difficulty we stood under its scorching rays, even with our sola hats and covered umbrellas. But the gospel was preached faithfully and earnestly, often to four or five hundred people at once, and not without the hope that some good effect was produced. This was sufficient compensation for all our toil.

"Their cooking apparatus on these occasions is rather a curious sight. Between the rows of sheds throughout the whole mela they had their little 'chulas' (or portable hearths), and little fire-places dug in the ground, and hundreds seemed to do nothing from morning to night but cook and eat rice and fowls. It did seem as though they had come for this very purpose, and were under the impression that some peculiar blessing would be the result of these operations. We left on 'the great day of the feast.' Would that it could be called a 'holy convocation!' Indeed, we were obliged to leave. This day was reserved

for the slaying and eating of bullocks, and all the refuse of slaughtered bullocks, kids, and fowls, was exposed to the burning sun; and in consequence of the bad smells which arose from this and other nuisances (not fit to be described), the preachers could not continue their work.

Hindoo Idolatries.

"The last mela that we attended was held at Laocatee, a very short distance from Barisaul. We left home on the evening of the 22nd of November, and arrived there early the next morning. This was a Hindoo mela, and in many respects was quite a contrast to the Mussulman mela. It was almost as large in reality, though not in appearance. In consequence of its proximity to Barisaul and several villages, the majority of the people walked to and fro every day, so that it was difficult to make an accurate calculation of their number. There is a rich baboo living here named Raj Chunder Roy, who keeps a 'pooja' in his house; and this is the reason, I believe, why the mela is held at this place. Pooja means worship, and is appropriated generally to the worship of idols, but applies also to the worship of any one. The baboo has a pretty large collection of Hindoo gods, as well as representations of many distinguished men of modern times. These are made of sola, and present an appearance somewhat like marble. In addition to all this, there were musicians, singers, and dancers every night as long as the mela continued. The people had free access to the whole, and none but those who understand the character of the Bengalee know the effect which the music, the sight of the singing and dancing women, together with those idol-representations—often not of the most chaste description—produce on his mind. Opposite the baboo's house, and at a short distance from it, there was a temporary house erected for him to sit in at night, while the singers occupied a place in front somewhat in the shape of a square tent. Both were decorated and hung with showy and foolish adornings such as are common among the Hindoos.

Their immoral influence.

"If I were to draw a comparison between this and the former melas, there are one or two points in which it would clearly appear that the Mussulmans are far in advance of the Hindoos in the scale of civilisation. But this is a delicate subject, and I would not mention it were it not for the bearing which it has upon our work. At the Mussulman mela, there were no idol-representations, and only three or four women of doubtful character; while at this mela, signs of idolatry met the eye almost at every step, and there were three or four hundred professed prostitutes. These as

well as others occupied temporary huts. We remained here also five days, and there were twelve native preachers with us most of the time. The congregations were sometimes exceedingly large, and some of the discussions which took place very interesting; but towards the end the people seemed more disposed to indulge in controversy than to hear the gospel. Much time was spent in fruitless cavilling. A few days at such a place, in the midst of so much wickedness, maddens them, and corrupts both their minds and bodies. At each of the melas we distributed a considerable number of gospels and tracts. This was hard work and tedious too. Mr. Page, Mr. Anderson, and I, thought it desirable, even necessary, for the sake of order and quietness, to give them away ourselves; and we gave to none but those who could read. Almost all the Brahmins can read well, whilst very few of the other Hindoos or the Mussulmans can read at all. The press was so great that it was often necessary to put a pretty stiff shoulder to the crowd in order to maintain our position. If one were to judge of their appreciation of the books from the impatience and eagerness which they manifested to obtain them, he would be sadly mistaken. Many received books who, we doubt not, will never read them. The fact of getting one was a new thing to some, and to others possession was all they desired. Many, however, will read them, and the word of God is its own witness; he has said, 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

Indifference to the Gospel.

"It is impossible to make even one visit to these gatherings, and return without a strong conviction that the Hindoos have very little or no faith in the efficacy of their own systems. They do not in their hearts believe that they shall obtain salvation by the performance of any ceremonies. Indeed, very few pay any regard to them at all, and it is no uncommon thing to see a man carrying two or three idols in his hand from the mela as toys for his children, with much the same feeling as an English lady would take home a doll as a present for her little girl. If they worship these things, it is more the result of long-established customs, of the influence of caste, and of their stereotyped notions which forbid change, than from a conviction that they shall derive any real or substantial good from the works of their own hands. If it were otherwise, there would be more hope of them. Did not their conscience tell them that 'an idol is nothing in the world;' had they a sincere and firm confidence in its power to save; it would be much more easy to convince them

of the truth of Christianity, or persuade them to embrace it. They are the subjects of a fearful infatuation. On all the weighty matters both of this world and of the world that is to come, the Bengalee manifests an indifference that is truly appalling. He seems to live as though he thought there was no object in life, nothing worth a moment's reflection, but rupees, his hookah, and his food. Hence it happens that the most solemn truths of the gospel spoken in the bazaar or at the mela seldom affect him. Hence, too, it happens that, though he often signifies his approbation, and calls out 'good words,' he goes away and never more gives them a thought.

Objections and the Answer.

"It is humiliating to hear the trifling objections which are offered to Christianity, and the still more trifling questions by which the preacher is frequently interrupted. The same questions will be asked, perhaps, twenty times in the same day, and by as many different individuals, who seem to learn and repeat them, parrot-like, without being able to comprehend their meaning, or to know when they are answered. One of the favourite things which they urge, and on which they lay much stress in extenuation of their guilt, is that 'God is the author of sin; that man has no power of himself to do good or evil, and is, therefore, not accountable to God for his conduct, because whatever it is that sins, he has created.' The preacher generally replies to this in a very practical way: 'If man is not accountable, of course it is very wicked to punish him, and if one man steals from another, of course it is very wicked to punish him for the deed; but if it is God that sins and not man, why has the latter a consciousness of guilt? and when he is apprehended for any crime, why does he dread the punishment, and come before the magistrate with fear and trembling? or why does he do such things in private rather than in public?' This appeal to reason and conscience often confounds the objector, and makes him look quite ashamed. It is vain to bring forward the testimony of Scripture on the subject, for the reply will be, 'I have not seen your Scriptures, and know nothing about them.' It is somewhat different with the Mussulman: he will admit a large amount of Scripture truth: but tell him that Mohammed was a false prophet, and that Jesus Christ is the only Saviour, and you at once rouse his indignation and his enmity.

The Native Preachers.

"Though one cannot help being struck with the sameness of the native preacher's discourses, and the limited information which he possesses, yet we must remember

his means of information have been limited, and he has to deal with men who are generally much more ignorant than himself. On this account his scanty knowledge seems to be but little disadvantage to him. He soon learns all the objections which his opponent is capable of urging, and he is for the most part surprisingly ready in his replies. On the whole, I have been very much pleased with the conduct of the native preachers, and am disposed to think they are more efficient than we are accustomed to regard them, and worthy of more respect than is wont to be shown them.

"I have now given you the result of my own observations at these melas. I need not tell you and our friends in England how much those who are bearing the burden and heat of the day in their efforts to spread the gospel in this dark, wicked land, need your sympathy and your aid. Remember them; they require patience and strong faith; it behoves them to 'quit themselves like men, and be strong.' The barriers which they have to surmount are great, the opposition which they have to encounter is mighty. But truth is destined to prevail, and He who has conde-

scended to use the instrumentality of man in accomplishing his great and holy purposes, has not willed that they shall be accomplished in a day. In the objects that everywhere present themselves to view, we see God moving mysteriously and by degrees. Nature does not clothe the trees with foliage or deck the fields with flowers in a day. There is first the bud, then the opening leaf, after that the full-spreading flower. The husbandman must exercise patience before he reaps the fruit of his labour; he 'casts the seed into the ground, sleeps and rises night and day, and the seed springs and grows up, first the blade, then the ear, after that the full corn in the ear.' So it is with respect to those moral and spiritual changes which so much concern the interests of religion, and the well-being of man in the world.

"I have now a boat of my own, and intend to be constantly on the rivers with two or three native preachers, if they can be obtained. We purpose penetrating into those parts of the district where the gospel has seldom been heard. These journeys will sometimes occupy a month and sometimes less."

AFRICA.

CLARENCE.—Mr. Diboll informs us that he had received a notification from the Governor of Fernando Po, forbidding him to erect any building of any kind in the place until a written order could be produced from the Government of the Queen of Spain. This notification was to have immediate effect, but was not to interfere with present occupation, *until further orders*. The presence of a Romish bishop and his priests on the island, when viewed in connection with this notification from the Governor, has naturally alarmed our friends, and we have before us a letter from the deacons of the church at Clarence asking for help in this emergency, and intimating that they were preparing to remove in case orders should come from the Spanish Government to suppress the mission. Meanwhile Mr. Saker has been there to afford succour and advice, and throughout the affair has exhibited the greatest prudence, wisdom, and firmness. His letter first speaks of the spiritual condition of the mission, and then goes on to describe the events as they arose, and the steps which he took in regard to them. Whatever can be done at home to secure the protection of our property there, and the liberties of the church, will be done. The bishop is gone home for further orders, and in the present state of Spanish affairs, and judging from the character of the Queen and the Government, he is not likely to have any difficulty in procuring them.

"From Clarence I can again write you a few lines, which I hope will interest you and our friends. I arrived here from Cameroons, on Wednesday last, Oct. 15th, and matters of much interest have occupied all my heart all the week.

"The state of many native minds is very pleasing to me. Among those with whom our friend Wm. Smith has much intercourse, there is decisive evidence of an humble trust in the mercy of God, through

Jesus. I have had an opportunity of meeting them twice, and my heart was much cheered. Through what deeps of ignorance and darkness the soul of man may look unto God! If but the Spirit of grace enter into the deep dungeon of the heart, through all its guilt and degradation and untold ignorance, how keenly, how fervently the soul directs its eyes to Heaven, and in broken accents cries, 'My Father, my great Father, I have none but thee. Oh,

cast me not away into the great bush!
'Oh, save me for Jesus' sake, who died!'

Progress amidst Opposition.

"The visits of our friends to the native towns, for proselytising, have long been interdicted; but when our friends connected with the church do visit them for any purpose, some will seek instruction. Wm. Smith spends the greater part of his time among them, and is highly esteemed by all; but I do not know if we can continue him many weeks longer in his good work. At Basipu, where our brother Diboll began a work, there is at present no resident; and, partly for want of health, and in part the want of a teacher at Clarence School, he himself has not been able to visit for some time. A temporary arrangement made now for the school will relieve him from that tie, and leave him free to embrace every opportunity for evangelistic visits.

"Of the state of the church, our brother himself will be the best informant. The want of spiritual life in some has given me much pain, and I have not failed to open my mouth publicly and privately, to warn the careless and fruitless—and with the words of truth, have sought to draw them nearer to God. These efforts, in addition to the constant labours of our brother, will I hope be successful. Strong and deep is the affection the people still bear me, and I hope for the larger success from this circumstance.

Old Foes come again.

"Our brother Diboll has long since informed you of the arrival of Spanish priests and sisters of mercy. He may also have spoken of the processions, which seem to have been intended for the especial benefit of the town. Twice has this procession been tried, and on the last occasion closely connected with the giving away of large quantities of spirit. The scenes of that day, I should be sorry to read, much less attempt to describe, but the drunkenness, and noise as described by others, were frightful. The infamy of that day's doings will not be seen in a day, nor will it be told this year. Disappointment must be the portion of those that expected any holy influence from it; not a single Bible has been closed yet; not a single disciple of Jesus has been turned aside, and not a convert from darkness is as yet heard of.

Perhaps it is disappointment, or it may be real concern for the poor deluded people of the town, led away by our dangerous teaching, as the priests have been heard to express. These or other causes have, at last, led the priests to resolve on our expulsion from the island. How soon this will be effected we know not. At present we intend to continue both public preaching and the school, and await the decisions of Divine Providence.

"Some of the people, believing in the threatened expulsion of their teachers, are already preparing to leave the town and reside on the continent; where, among heathen, they expect less annoyance in their worship than is constantly experienced under a Spanish Governor.

"The natives on the hill manifest much indignation at this threatened expulsion. The news has flown among them already, but it is our wish to have nothing to do with anything they may say or do; for there are not a few who would gladly lay hold of anything of that sort, to charge us with exciting the natives to rebellion, as it is termed. I am indebted to a naval officer for my knowledge of their indignation; and I learn from him that they make no attempt to conceal it.

Preparations in case of need.

"Last evening, October 21st, we had a church meeting to make known the opposition of the priests, and the probability of our removal. As I was called upon to preside, the church first passed, unanimously, a resolution declaring a report in circulation against the character of Mr. Diboll, and which is said to have emanated from the church, to be scandalous and untrue. Then the Governor's missive, forbidding the completion of the chapel, was read, and a resolution passed voting all the property of the church to my care and keeping. Then an abstract of notes of the messages from the priests commanding us to leave was read, and then, as it was not deemed needful to take any step for the removal of property, such advice was given as the circumstances seemed to call for. Subsequently and privately, a request was made that I should take such steps now as should be needful to preserve for them the advantages of social worship, either here or on the continent. With an earnest address and fervent prayer we separated."

HOME PROCEEDINGS.

THE meetings of which we have had any information held during the past month have been very few. The Secretary has visited Oxford, Abingdon, and Bampton; Mr. Allen, Wraybury, Staines, Sunning Hill, and Windsor; and Mr. Denham has been occupied in soliciting donations and subscriptions for Serampore College in London, Greenwich, and Bristol.

In common with numerous friends, of all sections of the Christian church, we were present at the reception of Dr. Livingston by the London Missionary Society on Tuesday, 16th Dec. We never remember an occasion more deeply interesting. The meeting was enthusiastic. It brought back the remembrance of those days when Knibb and Burchell were in England pleading the cause of the oppressed African race. Not only did Lord Shaftesbury, with the heartiness and good-nature that always mark his advocacy of religious objects, preside on this occasion with his accustomed ability, and surpass anything we have before observed in the fervent expressions of gratitude to God, and love to missions; but such men as Sir Roderick Murchison and Sir H. Rawlinson seemed to forget their favourite science, in a higher regard for the probable result of Dr. Livingston's discoveries in the social and moral elevation of the Negro. They paid due honour to him as a man of science and a most successful traveller; but no one could fail to perceive that they did greater honour to the *missionary*.

It would be useless to attempt, with our limited space, an outline even of Dr. Livingston's journeys. They were three; in one of which Mrs. Livingston, daughter of the celebrated Robert Moffat, accompanied him. The last was the most important; for he not only reached the west coast from the centre of Southern Africa, but traversed the whole continent from Loando, in Angola, to Quillemaine, on the Mozambique channel, opposite Madagascar. These various journeys comprised a distance of eleven thousand miles, during which Dr. Livingston encountered innumerable perils, suffered great hardships, and had an unheard-of number of attacks of fever.

The testimony which he bears to the Negro family is deeply interesting. More civilised than the tribes which lie on the frontier of their country, they are also more gentle; and the proofs which he gave of their integrity, kindness, and fidelity, when once their confidence was gained, were very striking. It is not a little noticeable how distinguished men are sure to utter some sentence now and then, which strikes all minds. Thus Dr. Livingston, when writing home respecting the accomplishment of his last most wonderful journey, observed, "*The end of the geographical feat is but the beginning of the missionary enterprise.*" That sentence will never be forgotten. It will become a motto, a sort of household word, as Carey's great utterance has. There is a sort of immortality about it.

There was one remark made by Dr. Livingston at the evening meeting, held at the Milton Club, to which we beg particular attention. "When I went into the Bechuana country, and tried to form an honest opinion with respect to the success which had attended the efforts to diffuse the gospel, I thought the success had not been as great as had been represented. When I had obtained a proper *standing point*, I found the success in that land was very great. . . . If a commission of scientific men were sent out to inquire as to the condition of the people *now*, as compared with their position *before* the gospel was preached among them, I am convinced they would not withhold their meed of praise from the London Missionary Society."

This is the true method of dealing with this question; and we are convinced that for want of a regard to it, friends at home, and even missionaries abroad, have suffered from the disappointment consequent on unreasonable expectations. Unless the Christianity of the natives shows itself in the forms in which it is exhibited by the Anglo-Saxon, it is doubted. Surely, due allowance should be made for native character and habit, and the deep degradation and darkness

out of which they have been brought. It has taken four centuries of severe discipline to bring our people up to the standard they have attained. To expect the same energy, steadfastness, superiority to surrounding influences from which native Christians have but just escaped, is unreasonable and unjust.

Set before them the highest standard of moral excellence, and exhort them to strive to attain to it. But still remember their ignorance, feebleness, previous sensuality, and misery. Look at them in their present comparative enlightenment and purity, in relation to their former degradation and vice, and then all may truly rejoice.

While listening to Dr. Livingston, no one could fail to be interested in his wife, daughter of one whose praise is in all the churches, and whom she much resembles. Lord Shaftesbury's kind and graceful reference to her brought out the strongest expression of feeling. While her husband was exploring Africa, sustained by the excitement of new scenes, new discoveries, and seeing, as he went on, the good which ultimate success in his trials would bring to Africa, Mrs. Livingston was in England. She had all the anxiety of suspense, and the ever-present fear lest her husband might perish amidst the manifold dangers which surrounded him, and had to bear these alone and in silence. And yet there is no shrinking from a re-entrance on the further prosecution of the great enterprise. "Do you intend to go back with your husband to Africa?" we asked her. "Indeed I do, and I shall stick to him too," was her immediate reply. This is heroism. May they both be long preserved for the good of their adopted country, and live to see a rich harvest of fruit gathered into the church of God!

Dr. Livingston is a person of great plainness of appearance. With a strong muscular frame, of great determination and vigour of character, combined with those higher mental and moral qualities which go to form a great man, he is evidently most wonderfully adapted to the work he has taken in hand. But most of all, humility, and an almost childlike simplicity, illustrate and adorn his character. We scarcely ever remember an instance in which these qualities were so conspicuous in one so truly great, mentally and morally, and whose fame has been so wide-spread. We have stated, somewhat at length, our impressions of this eminent servant of God, and of the occasion of his welcome to England. We are sure none of our readers will regret the space we have occupied; and we are sure they will all mingle their cordial congratulations with those of the more immediate friends and supporters of the London Missionary Society.

We are happy to inform our friends that Mr. Taylor, of Birmingham, has seen it to be his duty to go out to Australia. He has resigned his charge at Birmingham amidst the regrets of the church, who have, however, much to their honour, thrown no obstacle in his way. He is now fully occupied in making his arrangements, and will probably leave England in February, by the *Great Britain* steam-ship. May the Divine benediction rest on this important proceeding!

Again do we entreat the pastors and deacons of our churches to do all in their power to secure a cordial and effective response to the appeal for a sacramental collection on the first Lord's day in this new year.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Nov. 1.	ASIA—AGRA, Williams, R., Oct. 25.
CLARENCE, Diboll, J., Oct. 21 (2 letters);	ALIPORE, Pearce, G., Oct. 22.
Saker, A., Oct. 22, 23, 25, and 28;	CALCUTTA, Thomas, J., Oct. 8 and 24,
Wilson, J., and others, Nov. 4.	Nov. 8; Trafford, J., Oct. 21.

CUTWA, Parry, J., Oct. 20.
 HOWRAH, Morgan, T., Oct. 22.
 MONGHIR, Parsons, J., Oct. 14.
 RANGOON, Underhill, E. B., Oct. 2.
 BAHAMAS—NASSAU, Davey, J., Nov. 10.
 BRITTANY—MORLAIX, Jenkins, J., Dec. 13.

HAITI—JACMEL, Lilaouis, J. J., Nov. 1 and 27; Webley, W. H., Nov. 4, 11, and 27.
 HONDURAS—BELIZE, Henderson, A., Nov. 15.
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 8 and 24.
 SAVANNA LA MAR, Clarke, J., Nov. 3.
 WALDENSIA, Gould, T., Nov. 24.

ACKNOWLEDGMENTS.

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

Friends at Arnsby, for a case of clothing, value £30, for *Rev. C. Carter, Ceylon*;
 H. Pope, Esq., Manchester, for two packages of books;
 The Sunday School, Lion-street, Walworth, for a parcel of clothing, for *Rev. H. Capern, Bahamas*;
 The Sunday School, Keppel-street, by the Y. M. M. A., for a box of school materials, value £8, for *Rev. J. Davis, Colombo*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1856.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Allan, R. M., Esq., Newcastle-on-Tyne	10	0	0	Islington, Cross Street—Collection, additional, for Relief Fund, Inagua	1 0 0
Cannings, Mrs. Finch-Dean (2 years)	1	1	0	Salters' Hall—Juvenile Auxiliary, by Y. M. M. A., for Salters' Hall School, Camerouns	10 0 0
Carthew, Peter, Esq.	5	0	0	BEDFORDSHIRE.	
Douglas, James, Esq., Chavers	5	0	0	Luton, Union Chapel—Smith, Mrs.	1 0 0
Hatfield, Mr. Robert, Luddington	1	1	0	Wilden—Collection (moiety) ... Contributions, by boxes	1 3 1 4 13 2
Hayward, Mr. Thomas, Deal	0	10	0	BREKESHIRE.	
DONATIONS.				Reading, on account	48 0 0
A Friend, for Relief Fund, Inagua	0	10	0	Wallingford—Collections	9 5 0
Angas, Miss, Bideford, for Serampore College	50	0	0	Do., Dorchester	0 5 0
Anon, for Relief Fund, Inagua	0	1	0	Contributions	14 19 6
E. J., for Widows and Orphans	3	0	0	Do., Juvenile	1 18 4
G. L., for Serampore College	0	10	0	Less expenses	
Do., for Trinidad	0	10	0	26	7 10
Giles, Edward, Esq., Clapham Common	25	0	0	1	7 0
Gundry, Mr., for Serampore College	2	0	0	25	0 10
Martin, M., Esq., for do.	2	0	0	Wantage—	
Reynolds, Mr. John, Field, for Relief Fund, Inagua	1	0	0	Collections	9 18 4
Towers, Mr. S., in pursuance of the wish of the late Mrs. Towers	32	0	0	Contributions	11 2 11
Watson, W. H., Esq., for Serampore College	10	0	0	Do., Sunday School	0 19 0
LONDON AND MIDDLESEX AUXILIARIES.				22	0 3
Bloomsbury Chapel—Contributions, on account	37	2	9	Less expenses	1 3 6
Do., for Serampore College	5	0	0	20	16 9
Devonshire Square—Sunday School, by Y. M. M. A., for Schools	1	13	6	Windsor—	
				Contributions, for Relief Fund, Inagua	1 10 0
				BUCKINGHAMSHIRE.	
				Wraysbury—Collection	1 15 0
				Contributions, by boxes	1 9 4
				CORNWALL.	
				Launceston—Contributions	3 6 0
				Less expenses	0 0 6
				3	5 6
				Padstow—	
				Contributions, for Relief Fund, Inagua	1 0 0
				CUMBERLAND.	
				Whitehaven—White, Mr. Thomas, for Relief Fund, Inagua	0 10 0
				DEVONSHIRE.	
				Chudleigh—Contributions, for Relief Fund, Inagua	2 14 2
				Lifton—Contribution	0 5 0
				Proceeds of Lecture	0 17 0
				Plymouth—Contributions, for Relief Fund, Inagua	8 12 4
				HAMPSHIRE.	
				Brockenhurst—Sunday School	0 15 0
				Crookham—Contributions, for Relief Fund, Inagua	1 10 0
				Portsea, Rev. C. Room's—Collection, St. Paul's Square	8 0 2
				Contributions	4 2 7
				Do, Sunday School, Marie-la-bonne	4 7 6
				HERTFORDSHIRE.	
				Boxmoor—Contributions by boxes, for Benares Schools	2 1 5
				Do, Sunday School, for do.	0 18 7
				Proceeds of Tea Meeting, for do.	1 0 0
				St. Alban's, on account	10 0 0
				HUNTINGDONSHIRE.	
				HUNTINGDONSHIRE, on account, by Thomas Coote, Esq.	140 0 0

