

THE MISSIONARY HERALD.

WHOM SHALL WE SEND ?

THE last two years have seen a serious diminution in the strength of our missionary band in India. And because we desire to see the losses the society has there sustained, and the stations at present reduced in strength anew supplied, we lay before our readers the wants of our India Mission, with the hope of exciting earnest prayer to the Lord of the harvest, and thoughtfulness in the minds of brethren as to their duty in this emergency.

And first, let us speak of the losses which death has occasioned, of brethren who have entered on their reward on high, but whose places are not yet supplied.

The devoted Mackay, of Delhi, has found no successor to resume the work which he was called so suddenly to lay down.

The aged Aratoon has no follower to renew the unwearied devotion of his long and useful life.

The evangelist Parry has left his place vacant at Cutwa, and there is no one to follow the exertions of his youthful days, to bear to his countrymen the Word of God.

And if the sagacious and wise adviser, the successful administrator of the press, James Thomas, has found a fit successor to his responsibilities in a Lewis, who is ready to take up the studies thus interrupted, and the usefulness thus turned into another channel ?

And, lastly, the lone grave of the amiable and learned Denham, at Galle, yet calls in vain to our collegiate youth to emulate his love for India, and to enter on that great field on the borders of which he laid down his life.

All these have entered into rest within the last two years, and successors they have none.

Let us now glance at the stations and their requirements :

The cruel persecutors of Delhi claim at our hands a Christian's revenge—the announcement of the gospel of peace and pardoning love. At least *two* brethren should be sent to this blood-stained city.

Patna, the city of the truculent Moslem, has had its mission-house for years unoccupied.

Gya, the dwelling-place of Vishnu, standing on the shores of the Hindu Hades, cries to us in its superstition for the light of life.

Cutwa, the scene of Chamberlain's early labour, and the long mission life of a Carey, is without a missionary.

Dinagepore requires for its jungle-covered plains the services of a second herald of the truth.

The churches to the south of Calcutta have yet to be supplied with oversight, and with a minister of Christ to carry into their surrounding villages the tidings of salvation.

And Calcutta asks for immediate aid to make up the loss sustained in the decease of Thomas and Aratoon.

Madrás has hitherto pleaded in vain for a successor to the esteemed minister whom Providence is about to lead elsewhere.

Thus ten missionaries are immediately required, merely to complete the staff requisite for the due discharge of the duties devolving upon us, through the responsibilities we have assumed.

At present but two brethren stand engaged to supply the pressing need.

Meanwhile, on every hand, new fields invite the Lord's people to fresh exertion. But the churches seem unable even to occupy the ground which Christ has given to our charge. Are there none to respond to the cry, "Come over to help us"? Are we to conclude that the spirit and love of Christ dwell no more in self-denying power in the hearts of our rising ministry? Where are the joyous feet, springing with gladness at the call of the Church's Head, to traverse every land, preaching the good tidings of peace? Are there none ready to respond, "Here am I, Lord, send me"?

A missionary beloved thus pours out his heart; when writing of the departure of Mr. Denham to his rest: "We need strong faith in the goodness and wisdom of God to be able to say, 'He hath done all things well.' *Men are so wanted out here that we see not how we can be spared*; and when, of the few labourers in the field, one and another are taken away, all we can say is: 'It is the Lord!'"

Again, after referring to the ravages which death has wrought in the number of the brethren, he writes: "Who are there to fill up these places? *None but men who are already overburdened with work*. Of those that are left, four at least have been working for *upwards of thirty years*. How long can you reasonably expect their lives to be continued? I say it deliberately, you ought not to be surprised at hearing at any time they have succumbed. And who could take their places? No one. *The work at this station must cease.*"

Still more urgently does he press the matter: "Would that the churches at home only had a notion of the work there is to be done here. *They have not*. Could you not make a representation to the colleges in England? Unless you send out many more men, your mission in Bengal will in a comparatively short time come to a stand still."

These are true words. May they be pondered before God by His people.

"*Saith Jesus unto his disciples, The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that He will send forth more labourers into His harvest.*"

"NONE OF US LIVETH TO HIMSELF."

RESUMPTION OF THE MISSION AT MUTTRA.

BY THE REV. THOMAS EVANS.

WHEN the sad storm of 1857 raged so furiously, that we could hardly venture outside the gates of the fort of Agra, few, if indeed any, of us then thought we should be able so soon after the tempest to launch out, and again cast the Gospel net forth into deep waters. For, though the fury of the winds might abate, yet we thought the waves would roll on and on for months, so that the

mission bark could hardly go forth in the tumult without being put in danger of foundering. Our work, thought we, has been sadly delayed, and years will be necessary to restore to us the peace and safety which we once enjoyed. The people, thought we, are fearfully excited; to cool them down will be the work of time, and to regain their confidence and regard (without which we can do them no good) will take years of peace and good government. Moreover, they are now more than ever prejudiced against us, for they have been falsely led to think that the British Government proposed making them Christians by fraud or by force. And though they may not dare to illtreat us, yet they will not listen as usual to the message of love and peace.

These, and such like, were our thoughts and fears, when now and then we tried to pierce a little into futurity through the thick and dark clouds of 1857.

But, blessed be the Lord, *none* of our fears have been realised. We go among the people unarmed (except by the sword of the Spirit); we preach to them the word of life, and we return unmolested.

The people, so far from shunning us, seem more eager than ever to hear the "joyful sound;" and we are received with much more apparent respect than before.

And, what is still more encouraging, there are more inquirers for the truth; and the people generally seem to be more than ever convinced of the ultimate triumph of Christianity over the whole of Hindustan.

The fort of Agra, under God, proved our refuge during the troubles of 1857. By the commencement of 1858 things began to brighten and clear up a good deal. Judges and magistrates now ventured out to their respective stations, and order began to be again restored in the country around.

We also felt anxious to be at our post, but at the time no dwelling-place could be had, and we had to wait with the promise of a house in March. March came, and we were on the point of leaving for Muttra, when a fire broke out in the fort and destroyed everything we had. In consequence of this calamity we were again delayed, and really, at the time, it appeared to us as if Providence said "You are not yet to go." At last, however, we thought our way clear, so we proceeded, and arrived in Muttra on the 11th of August, where we were kindly entertained by Mr. Bradford, Collector of Customs, until our house was ready.

We found the demeanour of the Muttra people much more respectful than usual, and we had *salaams* (bows) to such an extent that we often found it quite a task to return the compliment. At first we were rather doubtful as to the manner in which the *missionary might be received in the bazaar*. For the people, when spoken to by the missionary as *brethren* and *friends*, generally throw off their reservedness, as well as the assumed respect which they indulge in when addressing any European. This is not because they love the missionary less, or hate him more, than other people, but because his bearing towards them is not that of the *Hakim* (master) who commands, but that of the friend and brother, who advises and persuades.

They hear him address them as equals and friends, from which they gather confidence, and reply to him freely and familiarly—and hence the advantage the missionary has to find out the *real* feeling of the natives towards the English. A native will never willingly contradict him on whom he is in any way dependent, lest he should go against him at some future time. This, doubtless, is the reason why those natives who think missionaries to be Government servants will seldom or ever dare oppose them; but, on the other hand, they give full assent to all the missionary says—though they *believe* not a word. Those, however, who understand better who and what the missionary is, treat him and his message either with *real* regard, or *real* and manifest hatred. We knew how the people of Muttra received the Gospel *before* the mutiny. But *now* how will they hear? What is the feeling produced on this great Hindu city by late events? May we *now* stand up among the crowds, and fearlessly proclaim Christ the only Saviour, and Krishna a falsehood?

It may be well, thought we, to be cautious, and feel our way, before we take too bold a step.

In the Agra bazaar we had had respectful and attentive congregations

despite the war and the ill-feeling abroad. But, then, there were European bayonets there, and the city was under the power of the fort guns, which might make vast difference in such times as these. Such were the thoughts passing through our mind when for the first time after the mutiny we were preparing to go forth to preach Christ to the idol-loving people of the city.* We, however, knew in whose hand we were, and believing "the path of duty to be the path of safety," we reasoned not long with flesh and blood, but "gave to the winds our fears," and once more declared to the people that besides Christ there was no Saviour.

There was no tumult, no disrespect shown, and even no opposition, which was a new thing in Muttra, where we can seldom or ever preach without being subjected either to the noisy clamour of the Chowbies,† or to the keen and subtle remarks of some pundit or Brahmin.

At this time, however, all were silent; they were evidently afraid—for the late martial law had left a strong impression on their minds. They are now, however, growing a little bold again, but not at all disrespectful; in fact, the Hindus delight in religious discussions, and they are never better pleased than when they have a long and loud controversy on any theological dogma. Nor do they generally get angry or abusive in the contest, as the proud and conceited Mohammedan invariably does. Preaching is now regularly carried on in the city, and the attendance, as well as the attention, is very encouraging. The great drawback is—the *want of more labourers*. At present I am all alone in the work here, not having even a native helper. I am often sadly grieved when, in preaching, my strength fails me, with no one to follow—while a large audience stands round waiting to hear more. Often, when I can speak no longer with a loud voice to the crowd, they eagerly draw nigh me to listen to a quiet conversation. It is really painful to be all alone among so many; for one's strength fails before the people are satisfied.

I have, however, been favoured with occasional aid—and most welcome it was. In September, Bernard, of Chitoura, spent fifteen days with me; during which period we had the pleasure of preaching twice a day to multitudes of people.

Then, on the 18th October, our dear friends the Parsons came over from Agra, and they remained here until the 9th inst. Mr. Parsons and myself visited the city daily, and we had every reason to thank God and take courage. Crowds of people flocked to hear us daily, and we hope some of them heard to profit.

FOREIGN INTELLIGENCE.

EAST INDIES.

SERAMPORE.—Since our last report of the church in the native Christian village of Johnnugger, the pleasing prospects there anticipated have been clouded by sundry dissensions among the people, arising out of the pecuniary affairs of the church, some of the members being dissatisfied with the management of the parties to whom they were intrusted. The attempt to throw upon the native brethren the responsibility of directing their own affairs, will probably at first occasion some difficulties; but we are happy to learn that in this case the differences were giving way before the exercise of a Christian spirit, and the exhortations of the missionary. Mr. Robinson had the pleasure

* The above may sound strange to those who have not experienced personally the bitterness of the late troubles in India. But those who have can well understand such feelings and sympathise with them.

† Brahmans in attendance on the pilgrims to the idol shrines of Muttra.

of baptizing three young people, one of them the niece of our native missionary, brother Chand, of Baraset.

DACCA.—On his way to Comillah, in the month of May, Mr. Bion was overtaken by a severe storm. Its approach was indicated by his aneroid barometer, and he took timely refuge at Munshigunge. Not a little surprise was expressed by the natives at the ability thus possessed by the missionary to foresee the coming of the hurricane. Still the boat was in some danger. A wave from the sea, urged by the fierce wind, rushed up the little creek, straining the six ropes and the two anchors by which the boat was held. As the barometer fell, Mr. Bion was able to comfort his frightened crew, by announcing the coming of brighter weather. The morning after the gale the head-boatman and his crew came to the missionary, and said: "Sahib, your glass is very true. We could not believe you the day before; but now we see that by your care you have saved us a miserable death. For, had you not prevented us, we should have moved on to the Great Megna, and there, hai! hai! not one of us would have remained alive." A great many boats were wrecked in that fatal storm, and among them that of Mr. Samuel Robinson, of Dacca. He and his whole family—a wife and four children—found a watery grave. Mr. Robinson was a son of our late highly valued missionary at Dacca, and a brother of the two living missionaries of that name.

At Comillah, Mr. Bion found that nine of the native Christians had obtained Government employment; but among the Hindus the encouragement to preach was small. Agitated by rumours, and suffering from the high price of food, but little attention could be gained for the gospel.

At Doyapore unity and good feeling had been interrupted; but it was hoped that the visit of the native preacher, Joy Narayan, would restore the little church to its usual tranquillity.

MADRAS.—The earnest desire of the highly valued missionary to the Anglo-Indians of Western India has been accomplished, and Mr. Page has had the satisfaction before his departure of witnessing the opening of the new chapel, on the erection of which he and his church have for some time been engaged. It is situated in the New Town. The opening services were sustained by brethren of the London, Wesleyan, and American missions. This event took place on the 2nd September last. The sums subscribed were sufficient within 10% to defray the cost of building, which amounted to 1,069%. But further collections were requisite to furnish additional seats, and to convert the bungalow lately occupied as a chapel into a dwelling-house for the minister. Deducting the contributions of the day there remained to be collected for these purposes the sum of 50%. The chapel is put in Trust for the use of the Baptist Church at Madras, with the members of which, according to the usages of the Baptist denomination, rests the appointment of the Minister. In the event of the Church becoming extinct, or too feeble to sustain a Minister, provision is made for the property being held to the use of the English Baptist Missionary Society. The present Trustees are seven in number, all of whom are members of the Baptist Church at Madras.

On the succeeding Sabbath Mr. Page had the pleasure of baptizing four persons into Christ, and finds that the chapel is none too large for the increasing attendance at public worship. The Sunday School contains eighty children.

On the application of Mr. Page a concession has been made by the Government of India, by which the register of the births of unchristened children, born in India of European, or mixed European and native birth or descent, is rendered legally valid. Up to the present time Baptist parents in India have had no recognised legal mode of registering the births of their children. Now the register of births will be on a par with the christenings of the Government Chaplain. But our native Christians will probably have to wait for a general Registration Act. Neither births nor christenings among native Christians are registered at all. If we had a Registration Act for all India it would be of great value, especially when the age of a young convert is disputed, as is sometimes the case, by his parents, who, if under age, demand the return of their son to their home.

MONGHYR.—This station, although in the vicinity of the disturbed districts of Behar, has remained in peace, unvisited by the rebel bands which occupied the jungles of Jugdespore. Under date of July 12th, Mr. Lawrence gives us the following information :—

“On May 31st I had the privilege of baptizing three young natives. One of them was the son of an aged native Christian who died last year; another was this young man's wife. She was left an orphan and had been brought up under the care of a Christian woman. The third was a young man who has belonged to the Roman Catholics. Since then there have been three applications for baptism from amongst our English friends; but hitherto circumstances have prevented our friends from attending to the ordinance. We have had several native inquirers, who seemed hopeful for a time, but they left us at last, preferring their old ways. One whole family, consisting of eleven persons, including children, came from a distance of more than a hundred miles, and remained with us more than two months; but they have also just left us, some of the party being disappointed at not finding a more liberal provision for their temporal wants. These people, however, will not return to heathenism: in all probability they will join the German missionaries, with whom they were for some time before coming to us. A poor Bengal woman has just come to us, who, I hope, is a sincere inquirer.

“The magistrate has just sent us two captive girls, who had been sold for ninety-nine years to a woman who keeps a brothel in Monghyr. I was almost afraid to receive them, thinking that they must have learnt so much evil as to leave little hope of their reformation. But, strange to say, the woman has petitioned the Lieut.-Governor of Bengal against the magistrate,

praying to have the children restored to her, on the ground that the magistrate had taken away the children illegally, and made them over to the missionary with a view to compel them to change their religion and become Christians, and that, in obedience to the magistrate's wish, the missionary had, by force, made the girls Christians. The Lieut.-Governor has ordered the magistrate to give an explanation of his conduct. The magistrate has just called upon me to give a statement of the religious condition in which I found the girls, and how they are at present cared for, which I have done. The truth is, the children had no religion. They could not tell who God is, who Mahomet was, whether they had souls, or whether there be any hereafter. The older girl, in her simplicity, said, ‘What were we taught about religion? All we learned was, to sing and dance, to make fun and be merry, to talk scandal, and to give abuse.’ These girls were sold to the brothel-keeper when they were infants; and, in order to avoid the law, an agreement was drawn out on stamped paper to the effect that the purchaser should have the services of the children, and of their children, if they should have any, for ninety-nine years. This deed was registered in the Company's court by the registrar, a Mohammedan of the court, in the regular way. Our magistrate found this and several other cases out, and brought them to the notice of the Government. They are now under trial in the Sudder Adawlut Court, Calcutta.”

The result of the appeal to the Sudder Court, *i.e.*, the Supreme Court in Calcutta, in this infamous transaction is thus stated by Mr. Lawrence in his letter of October 3 :—

“All the parties that were concerned in selling and buying the children, and in registering the deed of sale in the government registry book, have been released by the judges of the Sudder court in Calcutta, from the sentences pronounced on them by the judge of Bhagulpore. It now appears that there is no law in this country to prevent the selling and buying of children, or other persons, for slaves. Such sales may be effected, and the deeds of sales may be registered by government registrars in the government registry books; and the parties

concerned in such transactions are not liable to punishment. But such sales are not recognised by law, and the parties sold into slavery cannot be compelled by any legal process to continue in that state against their will. Very few, however, if any, of those in slavery are aware of this fact; and, if they were, they would hardly be able to benefit by it. So that, in truth, slavery has little or no check in this country, and is everywhere practised with impunity.”

The state of the law brought out to view by this case has been deemed so important by the Committee, that by their direction the Secretaries addressed a letter to Lord Stanley on the subject. The Secretary of State for India in Council has replied to our application, saying, that his attention has been drawn

to the subject, and that he had required of the Government of Calcutta copies of all the proceedings, and a statement of what had been, or was proposed to be, done by the Government in the matter. We trust that steps will at once be taken to put an end to this vile and intolerable traffic.

From a report presented by the Inspector of Education in Behar to the Lieutenant-Governor of Bengal, we extract the following paragraphs relative to one of our schools at this station :—

“In the bazaar the Baptist Missionaries have established a school, partly English and partly vernacular, during the year. I saw it in April, and found the boys had made very creditable progress; it doubtless will prove an important feeder to the Government School, which will also benefit largely by the future railway town, which is sanctioned to be built at a cost of £300,000, and will be the Crewe of India.

“I may here say a few words regarding the school of the Baptist Missionaries at

Monghyr, which will probably rise to some eminence before the time of my next yearly report. It contains classes for English, and is conducted by the Rev. Mr. Broadway, who was formerly connected with Joynarain's College in Benares. He attends some hours daily, and has so happy a disposition and exact a knowledge of Oordoo and Devanagiri, particularly in conversation, that I look forward to the future of this school with great hope.”

POONA.—The following facts relative to the late lamented Sir Henry Havelock, furnished by our missionary brother, will, we are sure, be acceptable :—

“Soon after the return of the Rev. H. P. Cassidy to India, in 1853, he was advised by Sir Henry (then Lieut.-Col.) Havelock, to make Poona the station of the proposed Baptist Mission, and preparatory to the erection of a chapel (since accomplished) a large building in the cantonment, used as a masonic hall, was fitted for public worship; and Sir Henry, who had hitherto united with the Free Church of Scotland, though still manifesting the kindest feelings towards the respected missionaries of that church, now regularly attended at the Hall, where a little

church was formed, Sir Henry being of course a member, and the principal part of the congregation being the gallant 78th Highlanders, about 300 of whom, officers and men, usually attended on Sabbath mornings. Sir Henry Havelock was a very liberal contributor towards the erection of the present chapel; and on his removal to Calcutta, during his campaign in Persia, and up to the time of his death, never ceased to forward his monthly contribution of seventy-five rupees towards the support of the Baptist Mission, Western India.”

AFRICA.

CLARENCE, FERNANDO PO.—By our recent letters we find that Mr. Diboll has at length been constrained to leave the island, and is now resident at Victoria. Not only had orders been received to expel the missionaries, but notice had been given by the Spanish Governor, that the house inhabited by Mr. Diboll, and the land surrounding it, were imperatively required for the purposes of the Government of Spain. Claims for compensation were immediately sent in by Mr. Saker. The Committee is also in communication with the Spanish embassy in London, and a memorial has been sent in to the Government of the Queen of Spain, after that the English Government had intimated to the Committee their intention to support the claims of the Society. We may therefore hope that the loss entailed on the Society by this act of aggression will, to a certain extent, be provided for, and a full compensation be granted for the damage and seizure of property, which our exclusion from the island entails. It may, however, be feared that a similar act of justice will not be accorded to the people, should they even be permitted to leave Fernando Po for the freedom of the new settlement in Amboises Bay.

During Mr. Diboll's stay in Clarence we were constrained to silence respecting his movements for the spiritual instruction of the people, lest the report of them reaching the island might be followed by personal injuries and arrest. His departure leaves us free to speak, and we now quote some passages from his letters, illustrative of Spanish intolerance and Romish bigotry.

In August last, Mr. Diboll thus wrote :—

“Our neighbours watch us so closely that we can do nothing. On Sunday, the 8th, two of our brethren were coming into our house in the evening, but, seeing seven Spaniards about the house, they turned another way, and sent me a note warning me to be cautious. As I walk and visit in the town, Spaniards are crossing my path everywhere. And sometimes when I enter a house, one or more are at the door or the window.

“I sometimes find an opportunity to speak a word for the Lord, as I meet our people in the street, as they are going after their business. Besides, the Lord has hitherto given me, at least once a week, a *grave* for a *pulpit*. Our prayer is, that such means may be sanctified.

“Many of our people are desirous of going to the new colony, to join their brethren in their work. They speak as if they would rather take the *bush*, as *bush*, than remain here without the means of *grace*; but we have no certain means of communicating with the mainland.

“Deacon Smith has just told me that he intends going up the Niger, and there, among his own countrypeople, speak what he knows of the word of life.

“All our movements among the people now are so stealthy, that we do not let one another know what we do or where we go. I was seen last Lord's-day to go into a house, and a Spanish gentleman came shooting by the side of it, and his servant came through the house three times while I was there, under pretence of seeking the birds in the yard. The owner of the house opposed, but to no purpose, until I was gone.

“If, in my future communications, I refer not to our circumstance in relation to our neighbours, it will be because I deem it unsafe to do so.

“I think I can say that the peace of God is in our midst—a quiet, holy, breathing after God. I speak specially of those who can read their Bibles. And some of these are active among those who are less informed.

“The king of Issuppo has visited us several times. So have the people. Poor things, they grieve at the thought of losing us, and would do anything in their power to keep us near them. It will cost us a struggle to part from them. And it will be long ere we cease to pray for their salvation.”

In September, Mr. Diboll favoured us with the following few lines :—

“I have been once to the mountain this month, and some of the chiefs and their people have been twice to see me. But there has been so much rain that I have been able to do but little.

“One person has been buried since our last, and so I have had one opportunity of speaking out of doors.

“The Spanish governor has received no news favourable to us. He tells me

Mr. Diboll, in his last letter from Clarence, dated October 18, thus writes :—

“The day after the last mail left us I received a communication, stating that a part of the mission is placed at the disposal of the government. A few days later a Spanish transport entered the cove, having on board twenty-three convicts and twenty-five soldiers. Others are coming. Fernando Po is a *Spanish penal settlement*! Mr. Lynslager is no longer Lieut.-Governor, and report says that I am under orders to quit the island.

“Our position among our foreign neighbours becomes less agreeable almost every day. Their vigilance increases with their numbers. I need not say that the present time is with us a time of great anxiety. It is near five months since we were able to raise our voices in the sanctuary. And our poor members are saying, ‘If the

that his government approves of what he has done. I have asked him if I could hold Divine service on board English vessels. He says I may, with the understanding that the service must be strictly for the crews of the ships.

“I called our people together to read your letters to them. Those letters have given much comfort to our people, who are still praying and looking up.”

Spaniards send *you* away, what shall we *do*?’ I am thankful that many of them bear up well under the trial.

“Having obtained permission to do so, I have, on the last two Lord's-days, preached on board the ‘Margaret Ann,’ of Liverpool, Captain Mortley. I have had more religious conversation with the captains of English vessels these last few weeks, than in as many months previously.

“I went to the mountain last week, saw a few of the chapels and some of the people. But the greater number were far away at their farms. I fear my visit was of but little value; but I did the best I could. It is not probable that I can go again. It is likely that many of them will go further back into the bush, to avoid collision with their unwelcome neighbours.”

This may be said to close our direct missionary work in Fernando Po. All further communication with its people will be confined to mere secular arrangements. The darkness of ignorance and superstition once more settles down on that interesting and beautiful island. Gospel light is quenched so far as Rome can extinguish it—we trust indeed to rise more brightly on the great continent, yet leaving to priest-ridden Spain the guilt of driving into exile the servants of Christ, and shutting the Word of God to the poor ignorant people over whom she claims the rights of sovereignty. So far as the past is concerned we have cause for gratitude to God. Many souls have been converted. Many have died in the faith. Many live to serve the Saviour in simplicity and holiness of life. The entire colony has been for some eighteen years under Christian oversight, its youth educated in true piety, and its principal inhabitants have become the acknowledged servants of God. Probably one-half of them will emigrate to the new colony; but, in the hearts of those who remain, the seed of the Word of God has been sown, we trust to withstand both the threats and the allurements of the priests of Rome. The example of Tabiti encourages the hope that this aggression may be found as fruitless, and that our coloured brethren in Fernando Po will remain faithful to the pure gospel of Christ.

VICTORIA, AMBOISES BAY.—From various letters of Mr. Saker we extract the following notes respecting the new settlement and his movements. Writing, September 27, he says:—

“Allen, is quite right in his statement that a considerable population can be found on the mountain sides. We have long had intercourse with them from Bimbia. They speak a language allied to the Isubu. They are called Bakwili, or the ‘people of the bush.’ Bakwili, or Bakwiri, would in plain English be ‘Bushmen’; we are well-known to them, and known only as their friends. As a proof of their numbers, the last market I was at last week we had about 400 adult persons. Perhaps 100 of these were Isubu and Islanders come to barter in canoes and by land, and 300 of them bushmen.

“Then as to the islands. Mondoleh has a few inhabitants, all from Bimbia but recently. This is the larger island, and clothed with everlasting green. Then ‘Ndamia is a bare rock, but full of houses, much smaller than Mondoleh. Next to these are Bobia Islets, deeper in the bay, full of inhabitants. Another anomaly here. These people are not Bakwiri, not Isubu, not Rumbi. Whence come they? They are more akin in speech to the Fernandians; but they are not from thence. Their dialect differs from all we are acquainted with. They intermarry not, as a rule, with any around them. They do not increase much; indeed they cannot. The bare rocks on which they live are full of habitations, and are yearly crumbling with the united influence of wave and tide. The whole cluster, some standing now like pillars, seem to be the remains of a considerable island, and possibly once connected with the mainland.

“As to the wildness of these islanders. A cultivated mind, as was Allen’s, would regard them so; but they are not more wild than Bakwiri, Isubus, or Duallas;

but I perceive your note regards the inhabitants of the hill. Now take a specimen of our *greatest palavers* with both.

“We took possession of the bay and its wilderness. The Isubus were jealous lest we should spoil their market; the Islanders jealous lest we should intrude on their fishing-grounds, and eventually eat all the fish in the bay. The Bushmen murmured that I had taken their country, and had not paid them. Murmurings were heard by me in perfect silence. At last this fire burst out on the morning of a market-day, and there was great uproar; but I heard not, nor regarded. To the long harangue of the chief of Bobia some thoughtful man said, ‘Will you fight King William, too?’ He said, ‘Let us quarrel with the man.’ One replied, ‘Can you quarrel with a man who says nothing, does not even look at you?’ The Bushmen said, ‘They are few, let us send them away.’ Some one said, ‘Will you send William away, too?’ But they said, ‘William has *ate* all the pay, and we get nothing.’ It was said, ‘William has no pay yet. This was the great offending; for why should the king eat *copper*, and not they.’ After the fire had burnt, and no fuel added, it went out. The head Bushman came to me, and begged a head of tobacco to settle the palaver. I laughed at him and gave him two. The head men of Bobia agreed with the Isubu gentlemen, that they must first go to King William, and to me afterwards. This I suspected he did not do; but the next day he returned, saying, ‘That King William and he had talked the palaver, and that William said I was to give him three heads of tobacco (value 1s.) to settle the palaver.’ I gave it him with a smile; but the vile Bush-

men who came with him took a head for his trouble of speaking for the chief. This is country fashion, and the chief did not complain. So this great dispute, if it deserves the name, came to an end. It cost me not a word, and in money as a 'dash' afterwards I paid 1s. 8d.

"I may add another word of the Bushmen. Some wild head said, 'They only come here softly to take all our country from us. By-and-bye they will fight and drive us all away.' Another replied, 'Do the missionaries fight, or steal? Have you seen a single gun among them yet?' This latter word settled the point. To come there among hundreds, and not have a gun was too clearly an evidence of our harmlessness.

In October Mr. Saker writes as follows, respecting the necessity of their removal of the mission to the mainland, and the progress that had been made :—

"It is natural that some of our friends should fear we are acting too hastily in removing from Fernando Po. But were it possible that I could communicate to them in a few hasty letters all our circumstances, past and present, I am sure they would more than exonerate us from the charge of hastiness. The long-endured threats, direct opposition and positive injuries we and the church have sustained, have ripened all hearts for a removal. Oft have I felt the necessity of opening a way for our people to escape the oppression to which they were subject. Yet so long as the ordinances of God's house were permitted, my path was not clear; I could only counsel submission. But when, with such force, the Spanish Government take the control of all things into their hands, and land here such a force of Jesuits, I know that henceforth we cannot be tolerated. Then I felt that no time was to be lost. Hence my efforts to secure a home on the continent.

"But all the steps thus far taken have not resulted in the actual removal of a single family to Victoria. Immense is the toil to go through ere we can congratu-

late ourselves on the establishment of a settlement. Some thousands of yards of forest have been cleared. And I have one iron house (nearly finished), into which Mr. Diboll can, with his daughters, find shelter. Other buildings too are now in progress. Our brethren from the colony are clearing and building small huts for the immediate removal of their families. This preparatory labour, especially in bad weather, requires time when labour is so scarce—time that you can scarcely comprehend. Now all this time of preparation involves a *continuance* in the land we *talk* of removing from *immediately*. We know all this, even while we talk, and my fear from the beginning, and still is, that the time for removing will come ere we are ready; and the delay gives abundant time for the development of the designs of Spain, so that the fear of being *too hasty* in our movements cannot enter *our* heads. You see we have taken secure steps to remove, and yet all the families have necessarily continued in Clarence till now. So far as we are concerned, if we do not *go* out, we shall be *cast* out."

Mr. Diboll landed at Victoria towards the end of October, with some loss of goods owing to the imperfect means of landing at present existing. The first days of his arrival are thus described :—

"I found Mr. Johnson had wounded his eye in the bush. His servant boy had fallen into the fire, and was sadly burned. I found one efficient man, and one boy; our own party from Clarence added seven more to the colony; and we were soon strengthened by two arrivals from Cameroons. We now muster about thirty persons, some of whom go to Clarence to-morrow with Mr. Saker.

"Of the place, as I found it, no descrip-

"Notwithstanding the safety of being unarmed, I have often wished I had a good gun. What conflicts we have had with the 'python'! The leopard, too, takes from our very door our sheep. And here, at Victoria, I, foolish creature, have wished for a gun. 'For what?' you say. 'To shoot some of the beautiful birds and monkeys over our heads?' 'Shame!' you will say. Alas! I do not know how to shoot. I never used a gun in my life. Fly on, then, ye lovely, beautiful tribes. My shot will not hurt you. Yet in earnestness I would now have a gun in the house, fit to destroy a wild-beast. We are too well known to be feared as warriors at Cameroons."

tion that I can give would convey an adequate idea.

"I found the 'Palace,' a building the growth of a few hours, about thirty feet square, with one opening, and rooms about nine feet deep, all opening into a yard in the centre of these rooms; one is the cooking-room for the whole community, and one is set apart for the celebration of Divine Worship, and here we raise our voices in praise of our dear Redeemer.

Here we unite in lowly prayer, and here we commemorate the Saviour's dying love and rising power, and here we rejoice that in this forest we find *liberty to worship God*.

"I am now residing in the iron house, with my two daughters; and our conveniences are arising round it; every day witnesses some improvement. I assure you that 'a man is famous as he lifteth up the axe upon the thick trees.' Mr. Saker is a wonder at it. I have made some feeble attempts, and failed; it has always sent me to bed; however, I contrive to employ my time in some way for good.

"We have our regular morning and evening religious services, and our Lord's day services are of the same character as at Clarence.

"Yesterday week I and Mr. Johnson started to find a neighbouring village, in

Thus the new colony may be said to be fairly launched. An asylum is opened for the oppressed, and another great portion of the earth. May the kingdom of our Lord have a wide extension from this forest-home of his people.

order to open our commission. Our road lay across a river, and through a mangrove swamp. It was bad to begin with, and grew worse at every step. I was forced to return. It was the first time in all my life that I gave up at a bad road on a Lord's day. I have been unwell almost ever since. Just now we are all well through the tender mercy of our God.

"I am glad to find that there are several towns very near to us, and that they would have no objection to our visiting them. If all is well I go next Sunday. The people show themselves friendly to us. Some of them come and cut down trees for us. They are more cleanly in their persons than those of Fernando Po, and are more decently dressed; but in morals they are below the Fernandians. That the Great Head of the Church may make us a blessing to them is our daily prayer."

WEST INDIES.

BAHAMAS ISLANDS.—INAGUA.—Early in last year Mr. Littlewood was enabled to visit the out-stations over whose spiritual welfare he presides. In these voyages he is often exposed to very considerable peril, while comfort must be altogether disregarded. His bed is often a plank, and his hunger must be satisfied when and how he can. Still, while thus travelling in small and leaky craft, and through islands over the roughest roads, the missionary's health has graciously been preserved, and the cause of the Redeemer extended. His report is as follows, dated May 22nd, 1858:—

"I proposed visiting Long Cay, Crooked Island, Watlings, Rum Cay, and Long Island. The two first islands are ninety miles north by east from Inagua. I found brother Green fully employed with his school and church duties. He has a goodly number of scholars, of whose attendance and conduct he speaks well. The congregations were satisfactory, and the churches in peace; but he could not speak highly of the piety of the members—they are worldly and lukewarm. The evil habits of drunkenness and licentiousness are crying sins of the place, through which many of our people are carried away. Our brother had lately returned from Acklins and Crooked Islands, and his report was highly encouraging. He travelled by foot through each, halting at the different settlements, collected the inhabitants, and preached to them the word of life. I directed our brother to visit Mazaguana as early as possible, and I hope soon to hear that he has done so.

"Watlings Island, the most northerly of the Bahama group, as Inagua is the most southerly, is sixty miles north by west from Crooked Island. We made the run in the night, but my stay was short, and I intended, if possible, to return and spend a little more time with the friends. We reached Rum Cay from Watlings in five hours and a half. We had a rough passage; the swelling billows looked grand as they spread the hoary froth over the wild surface. In this passage a boat with its entire crew was lost some time ago.

"Rum Cay is a salt and agricultural island. Its inhabitants number about 800. Most of the adults are Baptists by profession, about 200 of whom are members of the church in good standing. Mr. George Hall is our acting presiding elder. He reported favourably of the church and schools.

"I first met the elders, deacons, and leaders, and received a report of each class. They had a long list of inquirers, and after

much consultation seventeen were selected for baptism. The ordinance was administered on Sunday morning, about eleven o'clock, in the open sea, before a large concourse of spectators. Perfect order was observed, and a deep solemnity pervaded the vast assembly. The scene, so much like that in the wilderness of Judea, when Christ was baptized; the songs of praises, so heartily sung; the youthful appearance of some of the candidates, contrasting appropriately with the matured looks of others; the flowing tears of a few, and the heavenly smiles of many, tended to make a pleasant impression, an impression long to be remembered. The afternoon was devoted to the administering the Lord's Supper, when twenty were received into the church in the usual way.

"Here we are building a very fine chapel, but want means to proceed.

"Having finished my work at Rum Cay, and an opportunity offering for Long Island, by way of Watlings, I gladly accepted it. It was far out of my way, lying in a contrary direction, but then it would yield the satisfaction of staying a few days with these isolated brethren. Watlings is quite out of the way of vessels bound to windward, and is consequently but rarely visited. It is fertile for the Bahamas, and supports about 500 inhabitants, most of whom are Baptists of the old school, and cannot be persuaded to unite with the missionaries.

"These poor people are of course very ignorant, but few can read, and even the old leader very imperfectly. I must do them justice however; they received me kindly, and allowed me to preach in their chapel nearly every evening I stayed with them. They have a Sabbath School, but are badly off for school materials. I promised to supply them with a few. Could they be more elevated, intellectually and morally, in which they are said to be fearfully deficient, it would be a great blessing.

"I proceeded in our small craft to Long Island, and, after a quiet sail of a day and night, had the satisfaction of landing on the south end, and at once commenced my journey. A walk of many miles over these rough roads, in a hot sun, has not many charms, and yet I was cheered with the prospect of doing good to the souls of men. I thought of Christ, who trod the dusty lands of Palestine, climbed its rugged hills, and braved its stormy lakes. Nor could I forget his devoted follower, 'who counted not his own life dear unto him, that he might finish his cause with joy, and the ministry which he had received of the Lord Jesus.' A friend at length kindly lent me a horse, and I soon reached our first station. Brother Wallace, our leader, was at the time of my arrival in his field

but hearing that 'minister' had come, he hurried home and received me joyfully. In the evening I met as many of the friends as could be collected, and preached to them Jesus. On Saturday, about sundown, I reached Great Harbour, where Shadrach Kerr, our native preacher, resides. The Sabbath was a profitable and happy day. The friends came from a distance, the congregations were large, and the schools well attended. The friends have purchased a mission-house for the teacher to live in, and his prospects are hopeful. I proposed setting him apart for the ministry, but they preferred its being deferred for the present. On Monday I was again in my saddle, and about three o'clock halted at brother Mears's. He is, I am told, an active man, as is also brother Essex Wilson, devoting much of their time to the cause of God. The Lord has greatly blessed them in their worldly affairs. Mr. Mears lives in an excellent stone house, built on a hill of considerable eminence, overlooking his well-cultivated farm, stocked with many cattle, sheep, and hogs. There are several cottages contiguous, or nearly so, to his own dwelling, occupied by labourers. As I looked around on the pleasant scene, admired the well-built house, with its appropriate furniture, partook of the kindest hospitality, or rested myself upon a good sofa, I involuntarily exclaimed—The once degraded slave is capable of the highest refinement, morally, socially, and intellectually.

"I had not been at our brother's many hours before we observed a large vessel ashore, not many miles below us. The next morning all were astir, preparing for the wreck.

"We next halted at Palestine, and arrived there before Mrs. Fowler had closed her school. There were about forty children present. After examining the classes and distributing prizes, a day's holiday was granted, and the little ones were dismissed. The church here, the largest on the island, was reported not to be in a very good condition, and I was sorry at the little prospect of being able to meet the members, all the people having gone to the wreck. They are making an effort to erect a more commodious chapel, and, from what has already been done, I hope soon to hear that their design has been carried into effect. I was sorry to find that the church at the north end required a special visit to adjust some unpleasant matters. Brothers Wilson and Mears kindly undertook to attend to the business. I stayed at the Cay until Thursday, but, finding that the people would not return from the wreck for more than a week, I returned from the north, and arrived at the harbour in time for the government packet."

On reaching home Mr. Littlewood found that during his absence his house had been entered by robbers, greatly to the terror of Mrs. Littlewood. An alarm being raised, the thieves decamped before any loss had been sustained.

NASSAU.—In the month of June, Mr. Davey was enabled to visit some of the out-stations of which the following is a report :—

“I have paid a visit to Grand Bahama, one of the largest of the Bahama group. The island is very poor, nourishing a population of 922 persons, and these scattered over the entire island, which is about 100 miles in length. The island lies to the north-west of Nassau, and is distant about 120 miles. The voyage has to be made in vessels of two or three tons burden, and this across the tract of the great ships of all nations, which pass through the New Providence Channel to New Orleans and other places in the Gulf of Mexico. Between New Providence and Bahama there is a group of about fifty small islands, known as the Berry Islands. On all these islands there is a population of only 236 persons. These islands, with Grand Bahama, Andros Island, and Biminies, form but one parish. And, lest there should not be work enough in this parish for an incumbent, another parish, comprising the island of Shaco, is attached to it. Before I left Nassau I made an agreement with the captain of the little vessel in which I had taken passage, to call at the Berry Islands, as we did not leave till Saturday morning, and I did not wish to lose the Sunday. I col-

lected together about twenty persons on Cistern Cay, and preached to them, both in the forenoon and afternoon. About half-past eight the same night, we left for Bahama, and the next morning by day-break we saw the land, but did not land till some hours afterwards. The island appears to be one of the wildest that I have visited. The pelican, cormorant, and carrion crow have made it their home, and turtle of various kinds abound in its waters. As soon as the vessel came along the shore, the inhabitants of the settlement came out to welcome me. And though they are very poor, they showed me every possible kindness. I spent five days among them, holding services as often as I could gather the people together. There being seven candidates for baptism, I examined them very fully on the leading doctrines of the Christian religion in the presence of the church. I was much pleased with the knowledge which some of them seemed to possess. And the church being satisfied with their testimony, I baptized them in the sea the following day, having first held a prayer-meeting in the chapel, and a short service on the rocks by the sea-side.”

On the return to Nassau, the vessel was driven by stress of weather to revisit the Berry Islands. Mr. Davey found that two Episcopal places of worship were in course of erection, one at Cistern Cay, the other at Bamboo Cay. There are about twenty persons belonging to our denomination, and it is proposed to erect a chapel for them on a spot fixed upon by Mr. Capern. They will be visited by the teacher of Andros island, and occasionally by Mr. Davey on his way to Bahama.

At a later date Mr. Davey says that he has reason to believe that the Lord is prospering his work. He has about forty inquirers, while the preaching of the word is listened to with attention and profit. The usual commemoration festival, on the 1st of August, had passed off with great rejoicing. The anniversary of emancipation is a day worthy to be had in everlasting remembrance by the enfranchised sons of Africa. Although this mission is an extensive one, and embraces a large population, the members of the churches alone numbering about a thousand persons, its cost to the Society is small. One missionary and six native teachers drew upon our funds not more than £230 the last year. Whatever further sum is required is provided by the liberality of the people. Sixty individuals have been added to the church during the year.

TURK'S ISLAND.—Mr. Rycroft continues to labour with his customary diligence, although somewhat discouraged by the influence of evil example in quarters where attention to the laws of decency and order should fairly be looked for. The 1st of August was a day of general rejoicing, young and old making holiday together. The congregation met to enjoy friendly intercourse, and speeches and songs alternately expressed the emotions of the free peasantry of the island.

TRINIDAD.—Mr. Law, after a very pleasant voyage, has again entered on the sphere of his labours in this fine island of the West. Religious services were regularly held on the passage, and the tracts which were furnished to our brother by the Tract Society were gladly received by the soldiers, sailors, and

others on board. A party of sappers, on their way to the gold fields in Canada, was supplied with a parcel of Mr. Spurgeon's sermons. Mr. Law landed on the 8th October. A crowd of his people met him on the beach with warm welcome and embraces. Under Mr. Gamble's care he found that the cause of Christianity had continued to make progress.

JAMAICA.—SPANISH TOWN.—Many of our friends will be pleased to peruse the following report, from the Rev. J. M. Phillippo, of the state of the schools, towards the revival of which they have kindly contributed. The schools first referred to are established in Spanish Town. Mr. Phillippo says :—

"The Metropolitan Schools were reopened soon after my return to Jamaica, amidst demonstrations of joy throughout the town, and are now amongst the best conducted and most efficient institutions on the island.

"These schools already contain 106 scholars of both sexes, of which number 95 are in daily attendance. They are conducted by Mr. and Mrs. Omeally, who, though once slaves, and received their education in the schools over which they now preside, are among the best qualified teachers in the country. They were for many years teachers of these schools before their discontinuance; they subsequently kept a respectable private school; and Mr. Omeally was latterly second master of a free grammar-school in the town, to which in all probability he would have succeeded as principal, but for his inability to produce the testimonials of a graduate of one of the English universities. Mr. and Mrs. Omeally are also exemplary members of a Christian church, and their

character as well as their literary qualifications are unquestionable.

"The country schools, three in number, containing upwards of 200 children, and presided over by four teachers, male and female, are not only still in existence, but have been brought into greater efficiency since my return; I having been enabled, by the increased means afforded, to secure in two of them, better qualified teachers than those previously employed.

"Altogether my most sanguine expectations with regard to the efficiency and general prosperity of these schools, as the result of the generous subscriptions and donations of the Friend of the Negro to my case, have been hitherto more than realised, and, in reliance upon the faithful performance of the promises of friends made for the two succeeding years, I flatter myself still, that the chief difficulties in the permanent maintenance of these institutions will be overcome."

Any contributions forwarded to us we shall continue to be happy to remit.

CALABAR INSTITUTION.—Mr. Patrick O'Meally, a student of the institution, has been settled over the church at Coulbart Grove, formerly under the pastoral care of the Rev. B. Millard. At this station there is a Sunday school of 160 children. At a distance of nine miles, where most of the people reside, there is a day school, with an average attendance of ninety-seven scholars; but it is difficult to support the teacher, and also to provide books for school use. Both mission-house and chapel are in a dilapidated state, which the poverty of the people renders it difficult to repair. Help our native brother asks at our hands. Cheerfully shall we convey to him any sums that may be placed at our disposal.

NOTES AND INCIDENTS.

CHRISTIANITY IN CHINA.—From the 7th century downwards, the Nestorians, entering China from the West, were successful missionaries; and in the 14th century, side by side with them, the emissaries of the Roman Catholic Church confronted the established religions of the Chinese. And when Rome had exhausted the resources of her missionary tactics in the course of five centuries, Protestant missionaries began about fifty years ago to appear upon the borders of the field. The general result of these efforts is, that while the religions of Confucius, Taou, and Buddha retain their hold upon the millions of China, some knowledge of the Bible has been widely diffused in the empire; 360,000 Chinese, under 13 bishops and 160 priests, including 99 natives, are said to worship the true God according to the ritual of the Roman Catholic Church; and a few converts on the eastern coast, probably less than a thousand, are the ostensible fruit of the labour of about 100 Protestant missionaries. The five ports, and the island of Hong Kong, appear to have been the chief field of labour of the English Bishop, with his staff of nine

clergymen, and the American Bishop with his smaller force. While the interior and the northern capital are penetrated by Roman Catholic missionaries, Protestantism has been represented in those parts only by translations of portions of the Bible and by tracts.—*Colonial Church Chronicle*.

THE DUTY OF THE EAST INDIAN GOVERNMENT.—The East India Government, likewise, as a government, without taxing their heathen subjects to maintain bishops, chaplains, or missionaries, which the natives would feel to be unjust, may, nevertheless, confess and serve Christ, both by their words and actions. As Mahomedan rulers before them acknowledged Mahommed, they may in all their laws, proclamations, public papers, and treaties with the native princes, acknowledge themselves to be the servants of Jesus Christ. So all they do should be done avowedly with regard to His authority. Because they are Christians, they should not encourage false religions, nor discourage the servants of Christ, nor dishonour Christ by immoral acts; but rule the people with avowed subjection to His authority, and see that every law that they pass, and every measure which they adopt, should be in harmony with His law.—*Hon. and Rev. B. W. Noel*.

WHAT THE INDIAN GOVERNMENT OUGHT NOT TO DO.—They are not called to persecute Mahomedans or Hindoos, because it is the will of Christ that His religion should be extended by instruction, reasoning, and persuasion; and because man is answerable for his belief to God alone, so that no man may interfere with another man's creed as long as he does not violate his neighbours' rights or offend against public decency. They must not, as Christians, prohibit heathen worship, nor interfere with its advocates when they preach or write in its behalf; because truth is always the strongest when it is left to contend with falsehood by itself. If error is silenced by authority, its advocates may always say that it would have conquered by fair play; but when truth prevails by argument alone, its victory is complete. They are not therefore permitted to bribe heathens to profess faith in Christ, by the offer of office, or by attaching any honour or emoluments to that profession; for this may create hypocrites, but cannot make men Christians. They should not tax Hindoos for the purpose of maintaining Christian preachers; because this, by extorting their money for the purpose of destroying their faith, would exasperate them rather than convert them to Christ; nor are they called, as Christians, to make any laws for the promotion of Christianity; nor to make any grants of money for this object; nor to employ any missionaries; for the work is not their office, and they are not fitted to discharge it. But it is their duty to confess Christ, and to serve Him both as individual Christians and as a government.—*Hon. and Rev. B. W. Noel*.

THE GERMAN MISSION IN CHOTA NAGPORE.—This successful mission was begun in 1845. For the first four years no fruit appeared; but at length three or four men of respectable position confessed Christ, and the movement became rapid and widespread. Much persecution followed, and at the time of the revolt the native Christians were driven into the jungles. Some were put to death, and the stations were plundered and destroyed. The missionaries escaped to Calcutta. At this time about a thousand persons had given in their adhesion to the gospel. With the return of order the missionaries have returned to their flocks, and the poor scattered people have begun to reoccupy their ruined villages and homes. The missionary thus describes the painful event. "The Christian village has been levelled with the ground. With Narain the church elder of Kolu and his party, there were more than one hundred children for six weeks in the jungles, and this in the rainy season. The lives of the church elders were especially sought for, and upon the head of one a price was set. He was hid for a month by the widow of a zemindar in her own house and escaped. The man who sought his life, a former servant of the Government, bound and imprisoned the Christians of another village, to extort money from them, and got it. In every place the Christians had in like manner to suffer; but none denied Christ. All suffered manfully." Early in 1818 the congregations were regathered, though in diminished numbers, and the houses and church were partially repaired. Still the condition of the poor people is very distressing. They were robbed of everything, and are without clothes and without provisions. Some dare not even yet to return to their villages, the zemindars continuing to exhibit the most bitter hostility towards them.

HOME PROCEEDINGS.

As far as we have been advised, the meetings have not been very numerous during the past month. Mr. Morgan, who is gradually recovering strength of voice, and whose general health indicates that ere long he will be able to return to his sphere of labour in India, has been engaged at Windsor, Wraysbury, Staines, and Colnbrook; going thence to Swansea, Haverfordwest, and Pembroke, and other churches in South Wales. He will then pass over to Ireland to hold meetings in Waterford and Dublin. After these engagements are over, he will have to rest awhile.

The Committee have recently been in frequent correspondence with the Government respecting the proceedings at Fernando Po, by whom all their representations have been courteously received. They have forwarded to the British Minister at Madrid a memorial which had been prepared, setting forth the facts of the case, and a claim for indemnity for the value of the property there, and losses sustained in consequence of the proceedings of the Government, with directions to lay it before the Spanish Minister for Foreign Affairs. It also gives us sincere pleasure to have to state that, in compliance with the request of the Committee, Lord Malmesbury has communicated with the Board of Admiralty, and that in consequence orders have been sent out to the senior officer of Her Majesty's ships on the coast to render all the assistance in his power, as far as the exigencies of the service will permit, to enable the emigrants to be conveyed to Victoria with comfort by Her Majesty's ships.

The officers of the Society are also in communication with the Spanish Legation in London, and there is some ground for expecting that the Society's claims will, ere long, be recognised and met.

It will also afford our friends great pleasure to know that the Right Hon. the Earl of Carlisle has kindly consented to preside at the Annual Meeting in Exeter Hall.

Subscribers to the Mission, resident in London, are respectfully informed that Mr. James Brown, of Camberwell, is appointed collector, and will shortly wait on them for their contributions.

Mr. and Mrs. Henderson sailed for Jamaica in the Medina on the 12th ult. Mr. Henderson has requested us to express to those friends who have so generously rendered him aid, his sincere thanks, both for the contributions towards the expenses of his return and those for the support of his school. As the amount of contributions does not fully meet Mr. Henderson's expenses, we shall be glad to receive any further sums from friends who may have received the circular, but forgotten to reply to it, and forward them to Mr. Henderson.

NOMINATION LISTS.

In accordance with the practice established the last two years for the nomination of persons eligible for election on the Committee, at the ensuing General Meeting of the Society in April, the Secretaries will be happy to receive from Members lists of names from which the election will be made. No letter of nomination can be received after the 31st of March.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moor-gate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.