

# THE MISSIONARY HERALD.

## RELIGIOUS AWAKENING IN ARMENIA.

THE intelligence recently received by the American Board of Missions from Northern Armenia is of the most interesting character. That light from heaven which has now, for months, been in such an extraordinary manner breaking in on the darkness of Ireland appears to be glancing on the wilds of Asia, and awakening numbers there from the dead sleep which has scarcely before been broken. At Breisa, under the date of March 3, we learn that for more than two months, on every evening except Thursday, when the weekly lecture is given, a prayer-meeting had been held from house to house among the brethren. "The last day of the old year was observed by the church as an occasion of fasting and prayer. Many of the best brethren on that day seemed to experience an almost overwhelming sense of sin. Some, who had already been much affected by recent discoveries of inbred depravity, and had made hearty confession, came to the missionaries that day, almost in despair, and with bitter tears begged to know whether they thought there could be any hope for them. From week to week there has been progress—a growing sense of the fearful depravity of the heart, of dependence upon God, of the necessity of entire consecration to Christ, and of responsibility in respect to labouring for those who are still in darkness."

Mr. Barnum, by whom these particulars were communicated, in writing again two months later, from Constantinople, communicates the intelligence sent by the native pastor, that the work had received a new and remarkable impulse. "The members of the church were more active than ever, and in the bookstore and market they found large numbers of eager listeners. Many came to the pastor to inquire after the way of life, and were so persistent, it was difficult to get rid of them, and find time to eat and sleep." He also says, "From all parts of our mission we receive encouraging reports. In almost every business letter which I receive, mention is made of increased congregations, and of an increasing spirit of prayer and attention to the subject of true religion. The Lord is evidently preparing the way for new displays of grace among the people." "Never before has the prospect for reaching the Turks been so encouraging as at this moment. A wonderful change has been noticed in this respect within the last two or three months. Mr. Williams told me the other day, that he could speak freely to the Turks of all classes, in places where he was, only a short time ago, assailed by jeers and insults; and scarcely a word is spoken in opposition to him now. The Grand Vizier himself came to our bookstore the other day to purchase a Bible (though our bookseller did not recognise him at the time), but, unfortunately, not a single copy of the Turkish Scriptures could be found."

Another missionary, Mr. Wheeler, of Kharpoot, returning from a tour in the eastern part of the district, expresses himself as rejoiced by the signs of promise; such as an increasing demand for Bibles, and for instruction in the art of reading, and a greatly improved state of feeling.

Mr. Parsons, of Baghchajuk, describing of a series of meetings held during a time of unprecedented religious interest, says, "We have never had more precious meetings for prayer and Christian conference. Never had the coffee-shops offered such quiet and attentive audiences. The brethren, two by two, visited among the old Armenian families, finding a wonderful door of access to those who had never attended the public meetings. The enemy became aroused, and persecution followed. Children were turned out of house; partners in business were divided; mammon tried its power to retain its worshippers; and wives were separated from their husbands. One wife kept her husband from attending the meetings by threatening to hang herself. She kept the rope tied in a convenient place, with the noose for her neck ready to use, if she should hear that he had become a Protestant. The priests were awakened, not *by* the truth, but *to oppose* the truth. Then came help from abroad. At one time we had four Vartabeds (bishops) in town. But the Lord has wrought by his Almighty Spirit. The leaven has been working, and the good seed is widely scattered."

In Southern Armenia, also, there is an unusually awakened state of the public mind. The testimony of Mr. Schneider, the missionary at Aintab, is that, "though there have often been times of very active inquiry, never since the gospel first began to be preached in Aintab has the Armenian population been so much interested in these matters. Reading and examining the Scriptures, conversations, inquiries, and discussions have become exceedingly common. One marked result has been a decided increase of the Sabbath audience; for the last few Sabbaths, there could not have been many less than one thousand hearers. As a whole, the state of things in Aintab is very hopeful." "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," is the burden of each story of revival. It is from the depths of self-abasement that the cry arises which calls down THE SPIRIT from on high.

Mr. Barnum's remarks on this point will be read with earnest attention at the present time.

"The only instrumentality which has been employed here is prayer. Next to a sense of sin on the part of Christians, has been a conviction of weakness. The question has often been asked, How can it be that we, a mere handful of weak, ignorant persons, in the midst of so much darkness, ourselves sinners, and deserving only God's displeasure, how *can* it be that we, by our feeble, faithless prayers, can move the great God, and incline Him to come among us and display the wonders of His grace? and then, with the conviction that the salvation of others was in a good measure depending upon our fidelity, how often has a trembling soul exclaimed, 'Who is sufficient for these things?' Often have these humble Christians said, 'If we could only know that others were praying for us—that our brethren in America were praying for us—what encouragement it would give us to labour and pray; for, perhaps, the Lord would hear their prayers in our behalf.' Never before have I been so deeply impressed with the value of the prayers of other Christians, or felt so dependent upon them; and if I could now raise a shout which should reach across the ocean, it would be, 'Brethren, pray for us.' The majority of these Christians are weak and inexperienced, being themselves but recently emerged from the darkness of superstition. The pastor of this church has several times said to me, 'I would gladly go down on my knees to Christians, and would kiss their feet, if I might thus incline them to plead with God in our behalf.' No, dear brethren, but a small

part of your duty is discharged when you give of your gains to support the cause of Christ in foreign lands. According to the confession of all Christians, these human instrumentalities are of no possible avail without the influences of the Holy Spirit to give them vitality and energy. And the Spirit is given in answer to prayer—not a general, formal petition for the spread of the truth, but an ardent supplication from hearts which feel the full power of the words upon their lips. When the church shall become prepared to give the whole heart to Christ, and to pray with the whole heart, then shall we see the kingdom of God coming with great power in all lands. In the Divine economy, the poor widow's mite, borne upon the wings of her faith and her prayers, is a more powerful means of good than the thousands which are given from the stores of plenty, with the feeling that, in the mere giving, duty is satisfied, and even merit acquired. Sad as would be the consequences to the missionary work were the funds for carrying it forward to be cut off, this is by no means the worst calamity that could befall it. No poverty is so deep as to hinder any Christian, man, woman, or child, from rendering the most important service in carrying forward the cause of the Redeemer, if he will only bear this cause continually upon his heart to the Master himself, and 'give Him no rest till he establish, and till He make Jerusalem a praise in the earth.' ”

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## FOREIGN INTELLIGENCE.

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### NORTHERN INDIA.

AGRA.—Mr. Gregson has forwarded an account of a visit which he has paid to Chitoura, the scene of Mr. Smith's labours for many years, and which he would have resumed, but for the pressing call from Delhi. The premises are not repaired, since the Government have not yet decided what allowance to make for the property destroyed. It is reported that from one-half to two-thirds of the value of all property *not removable* will be paid. If this be the decision, we hope it will soon be carried into effect.

It will be seen from Mr. Gregson's statement how important a sphere of labour Mr. Smith formerly occupied. A *village* seems to offer nothing striking or noticeable; but where it is only one among a hundred, it becomes a centre round which a vast population clusters. Gladly would the Committee have re-occupied it, the moment that it was safe to do so; but there was no one to send, and the return of Mr. R. Williams, who was to have been Mr. Evans's colleague, still further weakened the mission-band in the North-West. We must, therefore, be thankful that Mr. Gregson is not only disposed, but able to pay it an occasional visit, and thus, in some measure, retain possession till it can be more efficiently occupied.

“For some time past I have been anxious to go over to Chitoura for a week or two, and visit the scene of Mr. Smith's former labours. Before I could conveniently leave Agra for this purpose, the hot weather set in, and I was obliged to defer my visit.

“Two or three days after the fresh showers, Mr. Gregson and myself were located in Mr. Smith's old bungalow at Chitoura. Mr. Harris, at my invitation, went with us for about a week, and accompanied

Thakoor Dass and myself on our visit to the village.

“I was extremely delighted with Chitoura as a field of missionary labour, and do sincerely hope the Society may be enabled speedily to re-occupy it. Chitoura itself is only a large village, containing a population of perhaps 1,000 souls; but it is the centre of a large number of villages, varying in population from one or two hundred to a thousand, and perhaps upwards. The number of these villages so near t Chit-

four, at a distance of one or two to six or seven miles, greatly surprised me; and I am informed, to a still greater distance, in every direction, villages are equally thickly scattered.

"The country is open, and I should imagine very healthy, as it appears also to be rich and fruitful. A missionary would have to rough it. He would be fourteen miles away from Agra, and have no European society nearer than that.

"Indeed, there ought to be two missionaries here. It would be very trying for a missionary to be here alone.

"There would be abundance of work for both, and their mutual position would be very cheering and necessary. I think that the field is very inviting, and would amply repay the labour expended upon it.

"A few words about the buildings. Of course, the Christian village is only the wreck of what it was, and all the mission buildings need more or less repairs.

"The mission houses are two,—one formerly occupied by Mr. Smith, another very small one purchased for a second missionary, were both burnt and destroyed, but a fine was imposed upon the zemindar, and they have both been partially restored.

"Next comes the chapel. This is near the two missionaries' houses, and is a substantial building; the walls and roof are in good repair, the framework of the doors and windows are in, and all requisite to fit it for use is to put in doors and windows, and whitewash and paint it. Next comes the Native Christian village, at the back of Mr. Smith's house. Seven thatched houses for native Christians are almost habitable, as is the case with a line of seven brick houses. And last of all comes the large weaving-house, which is not likely to be wanted again. This requires many repairs to make it wind-and-water tight. In case of Chitoura being again re-occupied, many of them—nearly all, indeed, of these buildings—might come in useful. A thorough repair of the two missionaries' houses would be necessary; one for a perpetual residence; the other, if not permanently occupied by a second missionary; for occasional visits by a missionary from Agra. Chitoura is a very healthy station, and the Agra missionaries might resort to it now and then, as a needful and beneficial change for themselves and families, without in the least suspending their labours, and to aid and cheer the resident missionary.

"In reference to my recent visit, I spent there nearly a fortnight, and should much liked to have remained considerably longer, but did not feel justified in remaining away from Agra for a longer period. We went

out every day, morning and evening; and yet, when I left, we had been unable to visit many of the villages within a moderate distance.

"I am told that many melas are held in the neighbourhood, when people come from great distances, and collect in thousands; so that there is no lack of large multitudes to listen to the gospel around Chitoura.

"But there is another aspect of this mission-field there that pleases me quite as much, if not more; you can not only collect large numbers to hear an address, but you can go into many little villages where twenty, or thirty, or forty, or fifty people will come and sit around you, and smoke, and listen to you whilst you read the Scriptures or explain them. They will stay for the hour together, and ask questions and mention difficulties, and be quite homely and familiar. Now I am not sure whether this latter is not the way in which most good is to be done. The people are so ignorant and stupid, they attach such a different meaning to many of the religious terms we are obliged to use, to that in which we use them, that after the plainest religious address, question them, and many will at once show how little they have understood, and how much they misunderstood what was intended. I have often heard this myself, and heard others try it; and sometimes it has been most discouraging to see how one's utmost efforts have failed to produce the impressions we wished. Now in this familiar chit-chat style, first reading, then explaining a portion of God's Word, and afterwards conversing about it, and asking questions, and giving replies, the minds of the people are more likely to understand, and to be led to reflection. Having so many places to visit during my short stay, I could go to very few of them more than once, and therefore could not become well acquainted with the people. Thakoor Dass knows many, and all seem to respect him. They also often spoke of Mr. Smith. Thakoor Dass says that some say, if a padra sahib would come, they would prefer Christianity; and I met with many who affirmed that they had long ago abandoned the worship of idols. I did not meet with any who seemed to be under deep and intelligent convictions of the truth of Christianity; but multitudes listen attentively. From their caste, which is low, and their circumstances, which are not unfavourable to renouncing Hinduism, it seems to me a promising field of labour; and a man of prayer and faith might, I think, confidently look for such a measure of the Divine blessing as would gain many converts. Thakoor Dass is well fitted for his post, but greatly needs help, European or native, or both."

**DELHI.**—The good work still goes on. Mr. Broadway has now joined Mr. Smith, and will relieve him of some labour. It will be seen that our friend speaks strongly respecting the proceedings of Government in regard to a native army. It seems desirable that our friends should know the opinions of missionaries even on such subjects as these. It is not often they advert to them; but we feel sure they do not speak of them without thought, and their experience and knowledge entitle their opinions to a respectful consideration.

“I am thankful to say that, although the excitement in Delhi is less, yet we are making steady progress. Crowds listen daily to the gospel, and though not so many as formerly, yet numbers visit me for conversation. My four inquirers' meetings, held in different parts of the town, are very interesting, and gradually one and another come out to profess their faith in Christ. On Sunday, the 4th of September, I had the privilege of baptizing ten more from Shakdra; and last Sunday morning I buried another with Christ by baptism, in the presence of crowds who lined the banks of holy Jumna, where I now generally baptize. I have several candidates for to-morrow. As we render them no temporal aid, and they must all bear persecution to some extent, I have given over keeping them on trial for six months. When men amid much opposition are ready to take up the cross and follow the Saviour, there is no reason why we should doubt their sincerity. I think I mentioned the schools I had established for inquirers and their children. I have four of them, all taught by native Christians, who act as Scripture-readers also. These schools and their masters are doing good service. I have just got a large building in the middle of Chandru Chouk, which we are going to use as a chapel on Sundays, and central school during the week. Our young people are obliged to attend the Propagation Society's school in order to learn English, for which their desire is universally strong; so that I am obliged to provide the means of education, or allow the fruit of our labours largely to be reaped by others. I shall have nothing but Christian teachers, and hope to provide all local expenses without troubling the Committee. You will be delighted to hear that I meet with almost daily proofs of the usefulness of my predecessors, especially Mr.

Thompson. I have seen lots of old worn Scriptures and tracts which the natives have saved during the mutiny, when some of them could save little else. It is encouraging to find that long-continued labours, though at the time apparently fruitless, have not been in vain. ‘Be not weary in well doing; for in due season ye shall reap, if ye faint not.’

“Indian politics are dreadfully disheartening. It would appear our governors are too proud to profit by experience. A native army nearly destroyed our rule, made our streets flow with Christian blood, and inflicted an amount of evil which it is shocking even to think of; and yet no sooner is that army destroyed, than we commence to organise and drill another more than twice as strong. With the country in a state verging on bankruptcy, we are spending the bulk of our revenue in paying an immense native army, that is a source of weakness, and may any day rise and destroy us. Nay, in this respect we are far worse than we were before the mutiny, except that we have more European soldiers to watch the native army. We have no fear of the people, but there is a growing fear of this monstrous wild beast which we are pampering and feeding in order that he may devour us. With the country disarmed, there is no need for a native army. A well-organised police is all that we require with our present strength of European soldiery. And this policy has forced the Government to tax the European community heavily. I had to pay 20 per cent. duty on the box of fancy articles just come from Birmingham, and a sort of income-tax is just about to be inflicted. Now remember this is all to keep up a native army, that is not only useless, but a continual source of danger.”

## BENGAL.

**HOWRAH.**—By the return of Mr. Morgan to this station, Mr. Kerry, who took charge of it when illness rendered a voyage to England absolutely necessary, will undertake the oversight of the churches in the district south of Calcutta. He went out to India to enter on this duty, which was suspended in consequence of Mr. Morgan's coming home. Mr. Pearce will now be relieved of a work far too laborious for one of his years, and who has been so long toiling in India. We hope, too, that though Mr. Kerry's primary duty will be the oversight of these churches, he will be able to find some portion of time for native work in Calcutta.

"I am pleased to learn that the Committee have sanctioned the proposal that I should have charge of the southern villages. The district presents a very interesting and important sphere for missionary labour, both in connection with the churches which have been already formed there, and among the heathen; for the district is one of the most densely populated of any in India. Both you and Mr. Underhill speak of my also doing mission work in Calcutta; this, of course, I shall be glad to do, if I find that my time is not fully occupied in the South. But should it be that I can endure well the fatigue and peculiar difficulties of itinerating in that very unhealthy region, I shall have my hands quite full enough of work, and especially so as it is the custom of the

native Christians and others to visit the missionary at his own house, for counsel and advice on all sorts of matters. Both Mr. Wenger and Mr. Pearce think that if I am able to spend a large portion of my time down in the South, which is a most desirable thing to be done, I shall not be able to do much else in Calcutta. Still I will do what I can, and I suppose that the Committee will be satisfied if they know that I am fully engaged in mission work, even though their directions are not exactly followed. Mr. Pearce has felt, I know, for a long time, that to the south of Calcutta mission work has not been prosecuted with that vigour which is needed. His health and strength are not now such as will enable him to do much in the way of itinerating."

**BARISAU.**—**MR. MARTIN** writes, under date of August 11th, detailing another outrage perpetrated in that district, similar to that at Baropakhya about four years ago. The proceedings in this case were published from time to time in *The Herald*; and in India, Mr. Underhill, with Mr. Page, called public attention to it. The magistrate's decision was reversed by the Supreme Court, and he himself rebuked by the Lieutenant-Governor. It was hoped that this would prevent such lawless attacks in future; and doubtless they have been checked. But the same spirit now shows itself in another part of the same district, and we call attention to the facts as stated by Mr. Martin.

"On Thursday morning, the 7th ultimo, almost all the Christians' houses in the villages of Digalya and Pakhor, in the district of Jessore, were plundered, and all their property carried off, by the orders of the talookdars of Rotwalipara, to whom the above villages belong. We have just ascertained that between seventy and eighty houses were plundered, and property to the amount of between two and three thousand rupees has been carried off. This property consisted chiefly in cows and rice, the latter being the only thing on which the people had to depend for sustenance during the rainy season. Three men were also carried off and confined, but after a few days were recovered by the police. A few houses on the chapel ground at Digalya, and a few quite near the chapel, have been preserved, together with the property belonging to them; and these constituted a refuge for the greater number of the Christians until they were reinstated in their homesteads by the deputy magistrate of Jessore, at the end of last month. And had not Mr. Page been on the spot when the affair took place, these houses too would have been plundered, and the Christians driven completely out of the villages. The water all over the district is now seven or eight feet deep, but at that time it was not more than three; consequently some of the cows were driven through the water, and others carried off in boats.

"On the morning on which the work of

plundering commenced, a sort of drum used by the natives was beaten three or four times in close succession at the talookdars' cutcherry, opposite the Digalya chapel. This signal having been given, men sallied forth in little boats from all the houses round about, and went towards the cutcherry. After a little consultation there, these men—some hundreds in number—sallied forth again, and went in every direction to the Christians' houses. Thus it appears that the Christians were plundered by their own neighbours, the ryots of the same landlords. You need not wonder at this; the ryots of any zemindar or talookdar in Bengal are ready at any time to do their masters' bidding. Most of the men were armed with sticks and other weapons. As soon as the plundering commenced, the Christians fled from their houses in order to escape a worse fate—namely, falling into the hands of their enemies—and came with all speed to the chapel ground. A few found refuge for a while with Mussalmans, and a few others went to friends in different parts of the district. But, with these exceptions, all the rest, men, women, and children, upwards of a hundred in number, and all the cows that were on the homesteads near the chapel, were confined to this small patch of ground for nearly a month. There was not sufficient shelter for so many people at night, and consequently some of them were obliged to sleep in the open air. Sleeping in the open air at any other season

of the year is a matter of little consequence to the natives, but in the midst of the rains it becomes a serious thing. Add to this the fact that all round the chapel is a sea of water, that upwards of eighty families have been reduced to beggary at a stroke, and that those on the chapel ground are in constant dread of being attacked and driven from the only spot that can afford them shelter and protection, and you will have some notion of the state of things that then existed.

"It is reported that these talookdars are determined to get rid of the hated Christians, and to this effect have sworn by *Gobindo deb*, their favourite god.

"You are, doubtless, ready to ask, Why all this oppression? The real cause of the present outrage, and one which constitutes, in the eyes of the idolatrous zemindar, the head and front of the Christians' offending, may be told in a few words:—The native Christians, as a matter of course, refuse to give those illegal demands which are wont to be made upon the ryots, for marriages, poojas, festivals, etc., and which form the greater part of the landlord's gain.

"These talookdars do not hesitate to acknowledge that the above is the cause of the violent measures which have been adopted, and the chief fault of the Christians. It may be, too, that they do not receive that obsequious respect from the Christian which they receive from the Hindu ryot. About twelve or thirteen years ago, when the Christians of the village of Digalya were much smaller in number than they are at present, an outrage of this kind was committed upon them.

"For some months past we had constantly been hearing reports that the talookdars of the villages of Digalya and Pakhor had determined to plunder their Christian ryots, and for this purpose had once or twice assembled armed men; but, on seeing the bold stand which the Christians made, were compelled to defer the execution of their design. And on Sunday evening, the 10th ultimo, I received a letter from Mr. Page to the effect that the Christians had actually been plundered. Mr. Page wrote at the same time to the magistrates of Barisaul and Jessore. I hastened to Digalya

We beg to call the particular attention of those who take an interest in schools to the following extracts from a letter of Mrs. Martin; and we shall feel very great pleasure in forwarding any help which may be rendered. It will be a pitiful thing if her most useful labours are checked for the want of such aid as she asks for. The general funds of the Society are too heavily tasked already to allow of any additional

"We used to receive twenty-five rupees a month from the Ladies' Society, through Mr. Thomas; but since April, 1858, that has been discontinued. Mr. Thomas wrote that the funds at his disposal were

as soon as possible, and found the state of things such as Mr. Page had described it. Mr. Bainbridge, the magistrate of Barisaul, thinking Mr. Page himself was in danger, came to the spot with all speed, and after spending the greater part of the day in visiting the plundered houses, put some of the talookdars under bail to keep the peace. Meanwhile Mr. Page had left for Jessore to represent the case personally to the magistrate there. The case was taken up with much promptitude and consideration, and the deputy magistrate, Baboo Boukin Choudro Chatterjea, was sent at once to Digalya to conduct a local investigation. He remained a week, took the depositions of the greater number of the Christians, reinstated them all in their homesteads, and apprehended several of the chief instigators of the oppression. The baboo is a Bachelor of Arts of the Calcutta University, and is about the best specimen of an educated native that we have seen. We were very much pleased with his proceedings throughout. His ability, independence, energy, and kind consideration were unmistakable. Thus far the case has proceeded favourably, but difficulties meet us at every step. In any other country but Bengal the oppressed find friends—even those who were hitherto unknown to him rise up to sympathise with and assist him; but not so here. It is in the nature of the Bengalee to trample on the man that is down. None of the Christians dared to name his Hindu neighbour as a witness, knowing full well that he had neither the will nor the power to give evidence in his behalf. No Bengalee ryot can either institute or give evidence in a case without first consulting his landlord. If he did, he would most likely be treated as the Christians have been treated. It was well that Mr. Page had not left for England, for I must confess I have neither the experience nor the will to carry on a lawsuit as it is requisite to be carried on in this country.

"We must appeal to the Christian public in India for aid; but if we do not succeed in getting sufficient to set the Christians in some measure up again, I have no doubt our friends in England would only be too glad to assist us."

exhausted. Then for about a year, Mr. Dalrymple, the collector at Barisaul, kindly contributed five rupees a month to our school; but, of course, when he was removed, his subscription ceased. The last

three years the Sunday-school at St. Andrew's Street, Cambridge, has generously sent us about eighty rupees per annum. Besides which we have had kind assistance time after time from other friends. Now, however, we have no regular funds to look to, and unless we have assistance from some quarter before long, we must limit the number of our girls. This we should be extremely sorry to do; for as they are the children of the native Christians, it is highly important that they should be trained and taught our Christian principles. When we have our usual number of girls—about thirty—the expenses of the school are about 400 rupees a year; but now that the price of provisions and everything is so high, it would cover, I suppose, twice that sum."

### SOUTHERN INDIA.

MADRAS.—We have been expecting for some time to receive tidings from Mr. Claxton, whom the Committee had invited to succeed Mr. Page in the pastorate of the church. Our friends at Madras have, for some years, sustained their own institutions, and the Committee simply acted for them, and at their desire; glad to render such assistance as was within their power. These remarks may be necessary, that our friends may understand the nature of the relation subsisting between the Committee and the church at Madras. It will be seen from Mr. Claxton's letter, dated September 16th, that our friends have severely suffered during an unusually protracted voyage. It is a most pleasant duty to note the sympathy and kindness shown them by the captain, surgeon, and their fellow-passengers,

"We arrived here safely last evening, at 8 p.m.; and as the mail leaves this morning, I have only time to give you a very few lines.

"We have ended a rough and painful voyage of ninety-two days, and to both of us they have been days of great suffering, but especially so to my beloved wife. From the 19th of June until the 30th of August, Mrs. Claxton never left her cabin, and scarcely her bed. She had the advice of two medical men, who rendered every assistance in their power, but on the 17th of July they assured me they had done all they could to effect her recovery; as they had failed, they could hold out no hope un-

less we could consent to *other measures*. After consultation with the captain and some of the passengers, one lady, especially—Mrs. Rendall, an American missionary's wife, who rendered us invaluable service—we consented; accordingly she underwent four distinct operations.

"God in his mercy blessed the means made use of. My wife has recovered, and my child lives. I could fill pages in enumerating our sufferings, but to save us mutual sorrow I forbear.

"I owe my dear brother, Page, a debt of gratitude for the provision he has made for my comfort, and for the warm and hearty reception with which we met."

### BOMBAY.

Mr. Cassidy writes, under date of September, as follows. The paper to which he refers, "read the inclosed," is a proposal from the Bishop for a concert in prayer. It is remarkable as coming from such a quarter, and still more, as coincident with the movement in Ireland.

"Poona, 9th Sept., 1859.

"MY DEAR BROTHER,—The Lord is working mightily. Read the inclosed. Perhaps these are events which may grow.

"The revivals in America and Ireland have caused the Bishop to issue an invitation to prayer, a copy of which I inclose. The words 'by the Bishop' are in the handwriting of the Episcopalian senior chaplain here.

"There are prayer-meetings in Bombay

for business men. Some of our meetings are interesting. I hope to tell of fruits, but the harvest seems not yet full come, though at hand.

"Pray for us all here. Remember me in Christian love to all the Committee. The blessing that maketh rich, and addeth no sorrow, be with you.

"Yours in Christian esteem and love,

"HENRY P. CASSIDY."

About the same time as Mr. Cassidy's letter came to hand, we received the following paper from Mrs. Weitbrecht, well known as the widow of an eminent missionary in India, whose memoir she published not long since. It has roused many Christians in this country, and steps are being taken to secure a general response to the call from Loodiana. It is another proof of the widening influence of the great movement which has taken place so near at hand.



## AN INVITATION TO UNITED PRAYER,

ADDRESSED TO THE CHURCH OF CHRIST THROUGHOUT THE WORLD.

*Being an Extract from the Minutes of the Twenty-third Annual Meeting of the Loodiana Mission.*

"Whereas our spirits have been greatly refreshed by what we have heard of the Lord's dealings with his people in America, therefore :—

"Resolved 1st. That we hereby publicly acknowledge the debt of gratitude we owe to him, and our obligations to live more than ever not unto ourselves, but unto him who died for us.

"And in the view of our own spiritual necessities, and of the wants of the perishing millions about us, and in the hope of obtaining similar blessings for this land :—

"Resolved 2nd. That we will do our best to get Union Meetings for prayer for the outpouring of the Spirit, established at our respective stations, and also at other stations, wherever we may find two or three willing to meet together in the name of Christ.

"And further, being convinced from the signs of the times that God has still large blessings in store for his people, and for our ruined race, and that he now seems to be ready and waiting to bestow them as soon as asked, therefore :—

"Resolved 3rd. That we appoint the se-

cond week in January, 1860, beginning with Monday the 8th, as a time of special prayer, that God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation; that on the first day, that is, on Monday the 8th, be a holy convocation for solemn fasting, humiliation, and prayer; and that on the last day, that is, Sabbath the 14th, be a holy convocation for thanksgiving and praise; that the intervening time be spent in private and social exercises of prayer and praise, as the circumstances of each community may dictate; that all God's people of every name and nation, of every continent and island, be cordially and earnestly invited to unite with us in a similar observance of that time; and that from the receipt of this invitation, onward, all be requested, in their secret, family, and public devotions, habitually to entreat the Lord to pour out upon all his people so much of the Spirit of grace and of supplication, as to prepare them for such an observance of the time designated, as may meet with his approval and secure his blessing."

## CEYLON.

COLOMBO.—Besides his ordinary missionary engagements, Mr. Allen is occupied, in connection with Mr. Carter, who has devoted much time to a new translation of the New Testament into Singhalese, in revising the work for the press. From the situation of his present residence, which is doubtless healthy, it will be seen, from his letters, how many have found comfort and solace there in times of sickness and affliction. Mr. Allen cries out continually for help, and the Committee would rejoice to afford it to him. May this meet the eye of some one fitted for such a post, and lead him, in the fear of God, to undertake it.

"I have been very busy this last week in collecting subscriptions for the year, and arranging for sermons and a public meeting. The meeting was held last night, and a fine meeting it was. I do not suppose that it was ever paralleled in some respects in Colombo, if it has been elsewhere. The chapel was full; many were outside about the doors and windows. The speaking would have done very well even in the old country, and the collection was very fair—16l. 13s. 7½d. But the singular feature of the meeting was the platform. With the exception of the minister of the Dutch church, and a Wesleyan missionary, Mr. Dunlop, and myself, it was occupied by Episcopalians. The chair was occupied by the Hon. Major Skinner, the Auditor-General; and the Revs. Mr. Whitby, Secretary of the Church Missionary Society;

C. C. Fenn, of the Cotta Institution; D. Fenn, of the Tinnivelly Mission; Scott, Wesleyan missionary, and Dunlop, of the Bank, Baptist, were the speakers; I only read a report. A fine feeling pervaded the whole, and I have no doubt it will long be remembered in Colombo. There has been at times a good deal said about union, but till last night I never knew it take so practical a turn here."

"Now, I close with the old request: I am somebody to help without delay. Send me well and able to work, but my system won't stand the strain it would a while ago. It is not at all improbable that I may be left here soon without any kind of help. Elliott is dead; Dunlop may be removed—probably will—to Bombay, or some other place; and then what's to be done, unless, indeed, God raise up men on the spot? Were it

even so, there is need of another European. The Old Testament wants revising."

"I am afraid I shall have to give up; though I mean to try a little longer. Send help, as one cannot do so many kinds of work to profit."

"There is scarcely time to say anything to-day, as the mail will leave in a few hours, and I am far from the office. Besides, though I might wish to say much, it would be impossible under existing circumstances to do so. I am somewhat bewildered. I fully intended to commence my communications at six this morning, that I might have sufficient time to consider matters. But who knows what a day may bring forth? Instead of carrying out my purpose, I had to start for a doctor. Ah! every now and then we are reminded that we live in a land of sickness and death. My house, for months past, has been a kind of receiving-house for the sick and the afflicted. No sooner was poor Mrs. Elliott gone than room must be afforded for some one else, perhaps in like circumstances. Three weeks ago Ferguson came here to be nursed, and left us only on Monday for Nuresa Ellia, to gather up his strength after a rather severe attack of fever. A Wesleyan missionary, also, who has been

bereaved of his young wife in her first confinement, was with us part of that time; and yesterday, when writing to Carter, who is also at Nuresa Ellia, I expressed a wonder as to who the next patient might be. And, lo! 'tis even nearer home this time. Our own last-born is just behind me struggling with that fell disease that destroys so many here. For him I went to seek the doctor; but what the result may be who can tell? God's will be done! The rest of the children are well. Mrs. A. is still stout, though not so bony as in England. Lately, however, she has been laid by a few times; and I wish, for her sake, that some change were practicable. She has had none since our return. Want of time and means, and the distance to Ellia, make it almost impossible. Yet if help should come, I would try and overcome some of these difficulties. Dunlop is going to Galle for a few weeks, and I shall have the Pettah on my hands for that time, and so be unable to visit the jungle on the Sunday. It is probable he will be removed altogether, shortly, to Bombay or elsewhere. Well, I'll do what I can, as long as I have health. I shall be at liberty again to visit the churches and schools in the week."

### WEST INDIES.

TRINIDAD AND HAITI.—The following most interesting letters from Mr. Underhill, giving an account of a Sabbath spent in the wilds of Trinidad, and of his arrival at Jacmel, together with his remarks on the present social condition of the emancipated peasantry and their descendants, will be read with much pleasure.

It is not unlikely that Mr. Gamble may remove from his present position in Trinidad, which is isolated and remote, and begin a mission at San Fernando, a town about five miles distant, with a considerable population; and from which place the missionary can reach the out-stations quite as easily as from his present residence. As these churches manifest considerable independence of feeling, and prefer to have pastors of their own choice, the missionary is required to visit them only occasionally, in order to assist in maintaining their efficiency by such counsel and influence as he may be able to bestow.

Mr. Underhill's first impression of Jacmel appears to be favourable. We have every reason to believe a more intimate acquaintance with the mission in Haiti will greatly strengthen these impressions. The new President of the Government is pursuing a policy widely different from that of his predecessor, and we trust he will be able to enlarge the liberty of the people, and control the power of the priesthood. At present the prospects are very cheering. We shall look with some anxiety for the letters of next mail.

"The previous night had been very wet, and it continued so till after breakfast on Sunday morning; it then cleared a little. Mr. Gamble and myself donned large leathern leggings, and mounted our horses for Montserrat, the chief station in this part of the island. It is about five miles from Savanna Grande. Our road led us over hills and through deep hollows. Sugar-plantations lay on either hand, and occa-

sionally an uncleared belt of wood showed how recently the country had been reclaimed from the original forests, which still occupy by far the largest portion of the surface of the island.

"But how can I describe the road we travelled? For two hours we slowly worked our way through immeasurable depths of mud along the steep sides of hills, and latterly through the original

forest. Our horses plunged more than knee deep into the tenacious argillaceous earth, often with difficulty withdrawing their legs from the cavities into which they sank. We were quickly splashed with mud from head to foot, and in this condition had to meet the expectant congregation. The chapel we found standing in a cleared lot of land, maize, plantains, and sugar-canes growing round it; and beyond were the great trees, the cabbage palm, and the tangled maze of creeping plants which bind the forest into one dense mass of foliage and vegetation. The people were waiting, the school had been dismissed, and Mr. Gamble at once commenced the service. There were about sixty adults present, all black people. They were well dressed and looked intelligent. I preached to them from Luke xv. 10. The attention was very marked, and considerable tokens of excitement were visible towards the close. After the service the ordinance of the Lord's Supper was observed, Mr. Gamble presiding. Before dismissing the people, I spoke to them of the object of my visit, and elicited some very hearty expressions of gratitude for the blessings enjoyed through the preaching of the gospel among them. Great interest was manifested when I told them that, with God's blessing, I hoped to visit the Bahamas. Most of these people came originally from the Bahamas. They came as slaves; when made free, they left the estates, and through Mr. Cowen's kind intervention obtained grants of land, on which they now chiefly live. A few of the people were formerly connected with the army during the American war, and at its close were located here by the Government. The church consists of both these classes of settlers. It has a worthy pastor and leader in a coloured brother, named Webb, who receives a part of his support from the Society, and numbers about fifty-six members. Some fourteen of these are, however, under church censure and discipline. About thirty altogether on this occasion surrounded the table of the Lord. The pastor seems to enjoy the esteem and affection of his flock. He is also the teacher of their children. Thus, on the very border of civilised life, on the outskirts of civilisation itself, the gospel has found a home, and is training up a people for the Lord, as well as planting the blessings of social life in the wilderness. The service was not over till after two o'clock. During its progress rain had again fallen, but we were graciously permitted to accomplish the return journey without this addition to our discomfort. Very weary, I at length reached the mission-house, yet very grateful to have seen the triumph of grace among these dwellers in the wilderness. I admire, too, the missionary zeal

which can sustain our brethren in their endeavours to give the gospel to this people in the face of the severe trials and perils which attend their steps in the mountain districts during the rainy season of Trinidad.

"There is much that is interesting among these black descendants of slaves. For the most part, they are a tall, well-formed, and manly-looking race. They exhibit a large measure of good sense, and there is no little amount of self-reliance and self-confidence among them. They chiefly cultivate their own land, but occasionally work on the sugar estates, where they become carpenters, boiler-men, overseers, and the like. They are, however, greatly deficient in education, and good schools are a primary want among them.

"The country hereabout is very beautiful, and were the roads passable our rides would be a rich treat. But the necessity of watching every step lest your horse should plunge into some abyss of mud, leaves you scarcely a moment to glance at the brilliant flowers, the gaudy insects, or the glittering plumage of the birds in the noble forest trees, whose branches sometimes almost sweep you from the saddle."

"We arrived safely at Jacmel on the 4th. Mr. Webley was waiting our arrival on the jetty; but I was sorry to find that both himself and his wife have been very poorly. The chapel, behind and over which are the rooms inhabited by Mr. Webley, is a very pretty wooden structure—the ornament of the town, well located, and very comfortable. Here, as in Trinidad, the greatest drawback is the difficulty of obtaining provisions. Native productions are scanty, and of course all imports are dear. It is a large town, with numerous streets and some good houses; but the business of the place seems little enough. Just now the country is in an excited state from an attempt to assassinate the President, and to overthrow the Government. Had it succeeded, it would have caused civil war and years of anarchy. The poor young daughter of the President was shot in the head, with the hope that the crime would bring out the President, and within reach of the murderous assailants. The people have, however, strongly rallied round the Government, and the event will, doubtless, add to its stability. Every one speaks well of the measures hitherto adopted, and says that trade was already reviving, and the country becoming more settled and peaceful. Soulouque was the enemy of missions, and the favourer of sorcery. Geffard encourages religion and education, and checks the display of the vile orgies so common under the Imperial regime. Missionaries would dread his removal.

"The country is very beautiful, and I hope to see more of it on my way to Port-au-Prince, whither I propose to go in about a week. It is a journey of sixty miles on horseback, over rugged mountains, and across raging torrents, but all the more attractive for the spice of adventure which will attend it. I have seen most of the members of the church, but have not spent a Sunday among them yet. I have been very greatly pleased with their conduct and piety. The school formerly under Miss Harris has given a tone to, and fixed a mark on, their religious character of a very interesting kind. One of her pupils, and I suppose the best, Diana Ramsay, is now the governess of the Government School for Girls. She has about 140 girls under her care, regularly instructs them in Scripture, sings hymns and has prayer every day. This

among a Roman Catholic population. She told the authorities that she was a Protestant; but her abilities secured her the post. There is not much doing in the way of conversion, and means are wanting to act more directly and continuously on the outside population. I hope that I may be able to see my way to some feasible plan for the extension of the mission without much additional expense; for foreign agency in these islands must for years to come be very costly. But I will hope to write you, by-and-by, in full, a report for the Committee. Generally speaking, I have derived a higher opinion of the capabilities of the black people, and of the progress they have made since emancipation, than I expected. Time and good government will in the end elevate them; and if Christianity can have its full effect the result, sooner or later, is certain."

JAMAICA.—Among the noble band to whom belongs the promise, "the righteous shall be had in everlasting remembrance," few names have a warmer place in our hearts than that of William Knibb. Our readers are not, perhaps, aware that his youngest daughter is now a hopeless sufferer. The following extract from a letter recently received from his widow will recall the memorable days of Knibb and Burchell, and will awaken Christian sympathy for one whose claim on it, for her father's sake, will never be disowned.

"We, that is, Fanny and myself, are much as usual, except that poor Fanny is rather more weak and helpless now than she has been for a long time; she is not able to leave her bed, and suffers much from pain in her head and eyes,—the sight is all but gone; but she is very much and wonderfully sustained, and bears all with quiet patience, as coming from the hand of a wise and loving Father; and amidst all her great sufferings, she is not forgetful of the many mercies granted to her here, and is comforted with a prospect of an inheritance

in that world where sorrow and suffering will be unknown. In a few days she will be twenty years of age, and until this fearful illness no child I ever met with seemed to be better fitted for the enjoyment of life than she was.

"If you should, in your travels, meet with any kind friends who could give a few interesting books for me to read to Fanny, it would be a great comfort to us; she used to read a great deal when she could see, and now it is a comfort to her my reading to her."

SAVANNAH VERE.—By a letter dated June 7th, we regret to learn that Mr. Duckett has been called to sustain a heavy trial in the decease of his wife. Mrs. Duckett was one of the first band who went from Jamaica to Africa with the Rev. J. Clarke, and for fifteen years she has been a faithful labourer in the mission-field. She has left behind three young children—one, an infant only a few hours old when the mother died. The following extract from his letter will be read with interest and sympathy:—

"I think it due to the memory of my departed wife to communicate her death to you, forasmuch as she was among almost the first of our Society's labourers in West Africa. She loved the change Providence made for us. We thought we saw some cheering signs that the Lord was crowning our labours in this field, and were humbly thankful that the field was large. While we were indulging in this delightful future, the Master came and called her away. My wife seemed to have taken a severe cold, either in the damp chapel, where, from necessity, we resided ten months, or in the house where she died; for the latter, to

this day, is unfinished, so that its inmates are exposed to the cold and wet by night, and during the rains.

"About two weeks before her death she was attacked with asthma; but as she had been subject to such attacks, we did not take much notice of it. . . . On Saturday, May 28, she was with me, but more than usually grave. About four o'clock on Sunday morning, a violent convulsion seized her, which deprived her of speech, after which she uttered not one word. About two p.m. she gave birth to a little girl, and the hopes of the medical men were raised. Convulsions, however, returned; and on

Monday the 30th, death took her away from the work her heart was so deeply engaged in.

"The friends have been, and still are, showing the most touching sympathy to me and my motherless children; indeed, some who are not in connection with the church are unlimited in their acts of kindness. Friends seemed to have contended who could do most for us. Many, who could find no place of usefulness in the house, slept in the chapel, that they might be ready to render their services when

needed, while those in the sick chamber performed their part with unwearied diligence. For me it was good that Brother Clayden came on Sunday evening, and remained until my wife was buried. I am praying for grace that I may not sin against God while his hand is upon me. I wish I could look calmly on the burden coming on me, in the bills which this event will bring me. But I am poor, and my people few and poor. In this I shall have your sympathy."

### "LORD, WHAT WILT THOU HAVE ME TO DO?"

TEACH, oh teach me, blessed Saviour,  
My true mission here to know;  
Give me strength and grace to labour,  
All life's changing journey through.  
Make me ready,  
When I hear thy voice, to go.

Sure the vineyard needeth labourers,  
Earnest labourers, day and night;  
Let me not an idler linger  
Longer, worthless, in thy sight.  
Oh, forbid it—  
I would work with heart and might.

Yes, O God, my heart is yearning  
For the heathen far away,  
And to them my thoughts are turning—  
Restless—longing,—can I stay?  
I would hasten—  
Tell of Christ without delay.

Winds of heaven to me are wafting  
Mourning voices, faint and low,  
Asking for the bread of heaven—  
How to shun eternal woe—  
"Come and save us."  
Shall I, Lord, be one to go?

When I hear this cry of anguish,  
Floating over land and sea;  
When I think of Christ my Saviour,  
Bleeding, dying, on the tree;  
Let me answer,  
"Here am I, O Lord, send me."—*Macedonian.*

## NOTES AND INCIDENTS.

BUDDHISM IN CHINA.—Dr. Macgowan, of the American Baptist Mission, writes:—"A journey of several days brought us to the Tientai Mountains. These are celebrated as the stronghold of the religion of Sakya Mani, the place of the origin of the Chinese southern school of Buddhism. Here the celebrated priest Chikai founded that school, near the close of the sixth century. Twelve hundred years have rolled by since that time, and still these solitary regions are exclusively occupied by the votaries of the Indian atheism. We had many a weary walk in visiting the monasteries which asceticism has founded in these magnificent solitudes. At one, where we passed a night, we had considerable conversation with the priests. At a temple we were shown a Sanscrit manuscript written on palm leaf, in as good a state of preservation as if executed yesterday. It was a Buddhist classic, which Chikai had covered over. The priests showed us the silk robe worn by the founder of the establishment, and also his copper rice-bowl. The relics of saints are as much prized in China as in Christian lands so called."

## HOME PROCEEDINGS.

THE meetings which have been held during the past month have not been very numerous. The Rev. T. C. Page, late of Madras, has, with the Rev. W. G. Lewis, visited, Waltham Abbey, where both the claims of India and China were enforced. Subsequently he attended meetings at Bedford and Canterbury. Mr. W. Heaton has represented the Society at Salisbury, Downton, and Harlow, and with Mr. Lewis at Watford; the Secretary has taken Swansea, and the Rev. C. Stovel the Lancashire district. Mr. Burchell, of Rochdale, writes—"The meetings in our district have been good; I have attended them all, excepting those at Liverpool and Oldham. Heywood, Bolton, and Preston will nearly double their last year's contributions."

## DISTRICT AGENTS.

We are happy to be able to add to the list published in June last the names of the following brethren who have kindly consented to take up the work of organizing auxiliaries in places where they do not exist, or of re-animating those which may have fallen into an inactive condition.

Rev. T. Aston Binns, Warwick, Leicester, and parts of Northamptonshire.

Rev. B. C. Young, Shropshire and Staffordshire.

Rev. Wm. Upton, Hertford and Essex.

Mr. Young has either formed or revived an auxiliary in the following places, and secured the offices of the friend whose name is placed opposite, as local secretary.

Place.	Secretary of Auxiliaries.
Mining District . . . . .	Rev. J. P. Carey.
Shrewsbury and vicinity . . . . .	Rev. T. How.
Wellington . . . . .	Mrs. Cranage.
Donnington Wood . . . . .	Rev. F. Hemas.
Dawley Bank . . . . .	Mrs. Garbett.
Whitchurch, Prees Heath, and Ightfield . . . . .	Miss Manning.
Oswestry and vicinity . . . . .	Mr. John Windsor.
Wrexham . . . . .	Mr. Joseph Griffiths.
Wem . . . . .	Mrs. Edward Evans.

Mr. Shindler, who, with Mr. Middleditch, attended last month meetings at Sevenoaks, Crowboro', &c., has during the past three months visited nearly twenty churches in his district. In some he has succeeded in arranging for meetings to be held regularly, in others for sermons to be preached, and in a few for the organization of auxiliaries.

Mr. Fuller reports that he has visited Bradford, Holt, Broughton, and Cheddar, and made arrangements for future meetings. He visited, with a view to revive auxiliaries, and with a special reference to the China Fund, Paulton, Penknapp, Wincanton, Beckington, Trowbridge, Devizes, and Bratton. In most places he has delivered a missionary lecture, and he says, "It is gratifying to announce that the lectures have everywhere been well attended, and in most cases the chapels have been crowded."

Mr. Upton writes: "I have visited the following places: Barking, Burnham, Rochford, Prittlewell, Chadwell, Bishop's Stortford, Hertford, Hatfield, and Watford. . . . I regret to find, that as yet my visits have tended far more to reveal the poverty of the land, than, I fear, to promote the interests of the mission. At Watford, by interview with Brother Bailbache and several of his friends, we have paved the way for a more systematic and efficient working of missionary matters there." Though some of our brethren speak of difficulties and discouragements, their reports, on the whole, are encouraging. They are finding out what churches *can* give, and what churches *cannot* give. Their information in regard to the latter will be valuable, as it will get rid of what is unsubstantial, and on which, from want of our knowing better, long arguments and bright hopes have been built. The real power of the denomination will be eventually developed, and we shall know where pecuniary ability really exists. We add our most earnest request that the pastors in the several districts will afford to the brethren, who have taken up this work, every assistance in their power. Their co-operation will be invaluable, and it is affectionately desired.

## MISSIONARIES TO CHINA.

Our friends, Mr. and Mrs. Kloekers, after beating about in the Channel for some time, put into Portsmouth, and, as there was every likelihood of their remaining there a few days, they, with the other passengers, came on shore on the 8th. Writing under date of the 9th, he says, "I hope our stay in Portsmouth has not been in vain. I preached on Sunday evening, and spoke at the meeting on Monday night. Sunday morning, Independents, Wesleyans, and Baptists were taking the Lord's Supper together." The last we heard of our friends was the following gratifying intelligence—"We are all in good spirits:" and, in reply to a telegraphic message, we were informed on the 9th—"The *Heroes of Alma* sails this afternoon." Very general will be the desire among our friends that a voyage which began in tempest and storm, may throughout, and in the end, be propitious and peaceful.

## "JUVENILE HERALD."

In consequence of the duties connected with the resident tutorship of Rawden College, the Rev. S. G. Green has resigned the editorship of the *Juvenile Missionary Herald*. It will now be published by Messrs. J. Heaton & Son, of Warwick Lane. Some considerable changes will be effected in the size, appearance, and general getting-up, which we hope will be considered improvements. Nor will less attention, but more, be given to the contents, and the embellishments will not be neglected. The secretaries will have the general oversight and responsibility of it; while Mr. Wm. Heaton has kindly promised his best services. We remember what it was when *wholly* in his hands, and the circulation was something like 15,000. Less money was spent upon it then. With the additional advantages now possessed, it is confidently expected that the interest felt in it will increase, and the circulation be greatly promoted. Superintendents of schools, and teachers generally, are earnestly requested to do their best to give the new series a fresh and advantageous start.

## NATIVE PREACHERS.

The Christmas cards for our young friends will be issued at once. We trust their zeal has not diminished. The object is one easily comprehended by them, but its importance is not so easily shown. However ably our missionaries may grapple with the various languages they have to acquire in different parts of the world, it must be obvious that they can hardly ever speak them with the same facility as the natives. Hence, a good native preacher is an invaluable agent.

## SACRAMENTAL COLLECTION.

The circulars soliciting a renewal of the kindness shown to the widows and orphans of missionaries in former years will soon be sent out. The interest which was first felt when the proposal was made has been steadily increasing, and consequently the proceeds have considerably augmented. We confidently anticipate a large increase on this coming anniversary. On the first Lord's-day in the year, at the Lord's Table, we hope our friends will remember the widows and the orphans.

## CONTRIBUTIONS.

In compliance with the wish strongly expressed by many of our friends, the list of contributions will be printed in *The Herald*, as heretofore, and not on the cover, as they have been for the last twelve months.

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