

THE MISSIONARY HERALD.

MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

When last year we gave some account of the labours of our American brethren, it was anticipated that the war, then threatening to involve the government and people of the United States, would curtail the receipts, and constrain a limitation of the missions they have for some years so successfully carried on. Already a heavy debt weighed down their hands, and it was deemed prudent by a vigorous reduction of expenditure to meet the crisis that was feared. It was resolved to limit their expenditure to a sum a little less than £17,000. To divide this among the missions was a work of difficulty; the process was as follows: Provision was first made for the payment in full of the salaries of all the missionaries in Asia, with a moderate allowance for repairs, rents, and buildings. Special donations were of course faithfully remitted to the persons designated by the donors. As the labourers in Germany and France were living among their own countrymen, and therefore with fair opportunities of obtaining assistance from friends, their allowances were reduced one half. Returned missionaries were requested to seek pastoral or other engagements, and in this way were able to provide for their own wants with one or two exceptions. The balance remaining after meeting the expenses of home agency, was divided among the stations whose need was most imperative. No new missionaries were to be thought of, no itinerancy was allowed. Everything was placed on a "war basis"; only absolute wants were provided for.

The actual receipts of the year exceeded the amount anticipated by a thousand pounds, while the expenditure exceeded the estimated amount by only £230, by so much reducing a debt of £1700 incurred in previous years.

In spite of diminished resources, the work of God has not been stayed. Indeed, the executive committee are able to say, "What has been wanting in human appliances, has been more than supplied by the presence and power of a divine energy and a divine working."

Besides the missions in continental Europe, our American brethren sustain labourers in China, Siam, and Southern India. The most important and extensive missions are among the Burmans and Karens.

From Germany they report one hundred and twenty ministers, preaching at 976 stations and substations, in Denmark, Poland, and Switzerland, as well as Germany. Over eighteen hundred new converts have been baptized, and the present membership of the churches exceeds ten thousand persons, showing a net increase of more than a thousand individuals. "The past year," says Mr. Oncken, "has been rich with blessings, the

glorious gospel has been clothed with irresistible power. But what demands our loudest praise to the triune Jehovah is, our entrance into Russia and Poland. In Courland nearly two hundred converts have been baptized; and in the Crimea the first secession from the Russian government church has actually taken place. In Poland we have formed two churches and twenty-four preaching stations. The brethren there, as might be anticipated, suffer much from imprisonment."

The six churches in France have been partially assisted by contributions from this country. They have all enjoyed some tokens of the Lord's presence among them, baptisms having added a few new converts to each. The entire number of church members is 319.

The China mission is confined to Swatow and Ningpo, and to ten small out-stations near at hand. Seven ministers, with nine native assistants, labour in these places. Four churches have been formed, containing 99 members, including the 24 new converts baptized during the year. Notwithstanding the jealousy shown at Swatow against foreigners, and the inroads of the insurgents in the district around Ningpo, and finally the taking of that city, the work of God has made encouraging progress. A considerable quantity of Scriptures has also been printed and circulated among the people.

Although the Siam mission has been carried on for a quarter of a century, the results have not been by any means so encouraging as was hoped. In the church which has been formed, consisting of forty-three persons, the major part are Chinese, of which nation great numbers are found throughout all Eastern Asia. During the year a separation of the Chinese from the Siamese portion of the church has been carried into effect, with the hope of increased advantage to both sections of labour. Only two missionaries are engaged in this field, by whom six persons have been baptized in the last year.

The Telugu mission in Southern India is also a small mission, employing two missionaries only. It calls for no particular remark. This is also the case with the Assam mission. We pass on to the valuable and greatly blessed mission in Burmah.

The labours of the nineteen missionaries settled in Burmah, cover nearly the whole of the region under British sway, from the sea coast to the borders of the Kingdom of Ava. Not less than three hundred and eleven out-stations are provided for, besides ten principal stations, by a noble band of four hundred and seventeen native preachers and assistants. They serve three hundred and forty-two churches, containing a membership of seventeen thousand six hundred persons. The baptisms last year alone reached the number of twelve hundred and twenty three. By far the larger proportion of these converts from paganism are Karens; but of late among the apathetic Burmans a spiritual movement of much power has manifested itself, especially under the self-denying and energetic labours of Mrs. Ingalls, who is known to many friends in this country.

The report of the committee makes the following general remarks.

"Among the Karens, the converts have been increased by scores, and even hundreds. The desire and efforts of the Karen churches to establish schools, not only for the training of native preachers and teachers, but in all their villages for the general instruction and elevation of their people, and especially of the females, indicates a marked growth, and in a direction that promises to yield permanent and abundant fruit. The retrenchments which the condition of

our treasury called for, appeared to frustrate the plans of our missionaries and to disappoint many fondly cherished hopes ; but the willingness shown by the native churches out of their deep poverty to abound in liberality, and the aid which European friends have rendered, have been most cheering, and should awaken profound gratitude to God. Under the indefatigable labours of Dr. Binney and other missionaries engaged in the work, a company of native preachers and teachers are being raised up, who appear to be girding on the armour of God, and are already not only leading the converts and churches up to higher attainments and greater efficiency, but are carrying the gospel to their benighted countrymen in 'the regions beyond.' The Karens are yet, in many respects, weak and faint, yet they are pursuing ; and there was perhaps never a time since the introduction of the gospel among them, when they needed, more than at present, watch-care, instruction, and aid."

A most interesting mission has been commenced among some new tribes known by the name of Shans. They appear to be of Siamese origin, and have a language and customs differing from the tribes inhabiting other portions of Burmah. By a remarkable concurrence of providential circumstances, at the time that a missionary was being appointed and arrangements were made to visit them in their native mountains, which are under the dominion of the King of Ava, oppressions exercised upon them by their Burman masters had led the Shans to resolve to seek a settlement in the British territory of Pegu. Thus some ten thousand Shan emigrants met the missionary at a spot most favourable for a settlement, and the mission is established among them, with the most hopeful appearances, under the protection of the British flag.

Thus on a review of the year our brethren have to sing both of mercy and of judgment. Their labours, if in some directions curtailed by the painful events passing in the United States, have yet enjoyed in the mission field the marked blessing of God. We cannot better close this brief account of their missions than in their own words.

"A year ago many of us were desponding, and felt that if, in this day of darkness and calamity, we could retain what had been acquired, it was all that we could reasonably expect ; but God, as though He would shame us for our misgiving, and show us that our extremity was his opportunity, has smiled on the crippled efforts of our missionaries, and given to their labours and his own truth, unwonted efficacy and success."

Thus does our Divine Master win for Himself the glory, and sustain His people in the darkest hour.

INCIDENTS OF MISSIONARY LIFE IN JESSORE.

BY THE REV. W. A. HOBBS.

I AM working away with diligence, and striving to make the preachers do so too. The rains have partially stopped our out-door work, but I am employing them partly in efforts at self-improvement. It is surprising how ill-informed they are, except in relation to the surface truths of God's word. *They must become more intelligent, or they will be no manner of use, except just among*

the very lowest orders of the people. Each one of them is now writing out two sermons in full monthly; some of them think the exercise exceedingly irksome. During the past month their united journals give the following figures:—Nine preachers spent in preaching, &c., 971 hours; addressed 7,029 persons; distributed gratuitously 302 tracts; sold gospels, &c., to the value of 14s. This is less than some previous months, but it is not to be expected they will go far from home during the rains, or go out when it is raining. Tomorrow (D. V.) I baptise four out of the five candidates. The other is prevented from being baptised at present by the recent bad conduct of her husband.

Respectable Hindoos, and a few Mahomedans, continue to come for conversation and instruction. Two or three pleasing instances have occurred, which show that the Divine word preached is not all lost. Case 1:—A young Brahmin from Dacca was passing through Jessore on his way to Calcutta. He heard Madhob (of Jessore) preach the doctrine of Christian substitution. He was exceedingly struck by the reasonableness of the doctrine, and being in a great measure free from that carping curiosity which demands the explanation of a hundred irrelevant questions before receiving anything as truth, he entered into a long conversation with Madhob, and finally came to me, and listened for hours with the greatest meekness whilst I endeavoured briefly but consecutively to unfold the truths of religion. Now and then he asked a question, which indicated great intelligence and breadth of view, and at last proclaimed with earnestness, "Sir, *this, this*, is the true religion. I cannot see any fault in it." He mingled freely with our Christians, went to the Bazaar, and declared his new-found convictions; and if I had exercised the smallest pressure upon him, I could easily have induced him to break his caste. The Papist priest here would have snapped at such a tempting bait. But I have seen too much of the evil of introducing people into Christianity before evidence of genuine conversion, that I durst not use any undue influence to sever him from his caste. He staid three days, and had many inward strugglings. His parents, he said, were hanging upon him for support, and if he became a Christian they would curse him. He wished almost he had no parents, for his own soul's sake. At last he took his leave, blessing God that he had met with us, and promising to enquire more carefully and earnestly into all these matters after his arrival at Calcutta. He took with him a set of Gospels. May God bless the young man!

Case 2:—I was sitting at my table reading a chapter in the Bengali Bible, when upon looking up I saw a respectably dressed young Hindoo standing at my side. The following conversation, as nearly as I can recollect, ensued:—*Missionary*. "Salaam, what is your wish?" *Brahmin*. "I desire to converse with you about salvation."—*M*. "What do you mean by salvation? You Hindoos attach strange notions to the word; do you mean absorption into Brahma?" *B*. "No, I mean by the word what you mean by it—deliverance from sin, and the fruit of sin. And that you may the more easily understand my motives, I will at once confess that I am in heart a Christian. I have read your New Testament, or at least parts of it. I feel myself a wicked person, deserving of hell. I love Jesus Christ better than anybody, and I desire to know more about him that I may love him more. For this reason I have come to *see you*. Some parts of the New Testament are very hard to understand; I cannot at all guess what the words allude to. Such phrases are not at all common among us; kindly teach me."—For more than an hour he listened with rivetted attention, his eyes occasionally sparkling with joy as some new light dawned upon his mind. He was very retiring in his manner, and I could see that it had cost him a terrible effort to pay me this enquiring visit. At length he stopped me in my attempts to instruct him, by saying, "Kindly cease, sir; I have heard now more than I can well remember. I will go home and think about it, and try to do all you have told me. But I have one favour to ask you—do grant it—I *want to hear you pray*. I tell God every day how I feel, and what I wish to become; but I am afraid I do not ask for the right things, or if I do, I fear I do not ask in the right way." We retired to my bed-room,

and I prayed. When I ceased he began; but after a time his feelings overcame him, and he could pray no more. He went away, telling me he hoped to come again soon. A few days ago he paid me another visit, in company with another Brahmin, who professed to be anxious about his soul. We conversed pleasantly for a long time, but as they neither of them made any signs of retiring, I asked them if they had anything else to say to me. Whereupon the first-mentioned Brahmin said, with much meekness, "Sir, we desire to be baptised, and become Christians." My heart bounded within me to hear such a resolution; but fearing lest he might have adopted his resolution hastily, and having suspicions that his companion was more influenced by enthusiasm than grace, I proceeded to lay before them all the hindrances they would probably meet with from the world, the flesh, and the devil, and pointed out to them how sad it would be to mistake excitement for piety. I spoke of the hate of relatives, the loss of social standing among their countrymen, the poverty and worldly ignorance of most of our Christians; and asked them to seriously consider if they were prepared to endure all these for a saving Christ and a true religion. They confessed that they had not thoroughly pondered all these things, and requested a month's delay that they might take a comprehensive survey of the whole subject, and weigh every thought and feeling by which they imagine themselves to be prompted. I prayed with them, lent them "Doddridge's Rise," &c., exhorted them to be faithful to truth and conscience, and now await the result with interest.

These two young men are Kulin Brahmins, that is, Brahmins of the highest grade, belonging to the Mookerjea and Banerjea families, and should God give them grace to decide aright, their baptism will make a profound sensation in Jessore. I have strong hopes relative to one of them only.

JAMAICA.

SALTER'S HILL AND MALDON CHURCH REPORT.

BY THE REV. WALTER DENDY.

At the time the report of the state of the Church was made last year the district was in a state of religious excitement; the house of God on the Lord's day, as well as on other occasions, was thronged with people, who listened with eagerness to the preaching of the glorious gospel of God's dear Son; the class-houses were thronged, and many were physically prostrated under a sense of sin. They cried to the God of Heaven for mercy; and many being directed to Jesus, as the Lamb of God which taketh away the sin of the world, believed in His name, found peace with God, and after giving evidence of having experienced a change of heart, offered themselves for Christian baptism and the fellowship of the Church, and have been received. The number baptised at the two stations are, at Salter's Hill, 138, and at Maldon, 85, making a total of 223, nearly as large a number has had been baptised in the nine previous years.

At a time when so many have been gathered into the Church, an analysis may not be uninteresting. There were 18 married couples; of other married persons, there were 37 men and 31 women; the partners of life of many of these were already members of the Church, and others are inquirers. There were two widows, and of persons in a single state of life, 51 are men, and 66 women. Ninety-four of the number have been prostrated, leaving 129, the larger proportion who had not thus been visited. The advantages of educa-

tion, when combined with the public services of the sanctuary, will be seen from the fact that 156 had been in day-schools, and 143 were Sunday scholars. There were also 14 Sunday-school teachers baptised. 141 can read the Scriptures, and 55 are able to write. Parental example and training have also had their influence. 140 of the new members now have or have had a father or mother, and in many instances both parents, who were members of a Christian Church. The age of 156 range from 14 to 25 years, the remaining 77 are above 25 years old. Of those baptised, there has been no occasion for the exercise of church discipline, except in two cases.

It was not to be expected, neither could it be desired, that the excitement should be continued, as to cause, as was the case in many instances, the common occupations of life to be suspended; but it is hoped that those recently admitted into the Church of Christ will make steady progress in religious attainments, and "be living epistles, known and read of all men."

The attendance upon the places of worship is not so great as in the early part of the year. Many who evidently were only awe-stricken have ceased to come to the House of God, or do not attend so regularly as they did during the period of excitement; but at the public services there is apparently great attention paid, and it is hoped that the good work is going on, and like leaven, is silently pervading the hearts of many.

During the year the Church has experienced the loss by death of two deacons, namely, Mr. Samuel Fiulayson, of Maldon, who died on the 15th Feb. He had been a member of the Church for a period of thirty-three years, having been baptised by Mr. Burchell in May, 1828. The other deacon, Mr. John Taylor, Latium Estate, had, through a protracted illness, been laid aside from active duties for a period of four years. In the cholera of 1850 and 1851 he made himself exceedingly useful in the midst of the ravages of that disease, which carried off one hundred people from the villages of that estate, by visiting the sick, administering medicine, and attending to the burial of the dead. He was baptised by Mr. Burchell in August, 1828, and died on the 25th Nov., 1861, and thus was a member of the Church for thirty-three years, excepting a short interval in which he communed with the Church at Spanish Town.

In consequence of the great increase to the Church, it was resolved at a church meeting that a special day of thanksgiving to God should be set apart for the great mercies bestowed in reviving His work in our midst. A meeting was accordingly held on Friday, the 1st of November, when a large number of members and several inquirers were present. An introductory address was given by the minister, in which he stated the duty of Christians and Christian Churches to give thanks for special mercies received. During the meeting, which was principally occupied with prayers and praises, two other addresses were given by the pastor, one to the old members, and the other to the new members of the Church, setting before them the duties devolving on them of attending, not only to their personal and relative matters, but also to those around them, that the unconverted may be brought under the influence of the gospel.

During the year, including the names on the books in 1860, the number of inquirers in the two districts enrolled was 984; of this number, 223 have been baptised, and united with the Church. The present number of inquirers is 648, leaving 113 to be accounted for. Of this number, 17 have left the district, 6 have left to join other societies, and 3 have died, the remaining 87 have been erased, some for immoral conduct, and others for neglect in attending the means of grace. Thus, it will be seen, that about one in eleven have relapsed, or, in other words, under nine per cent. of the number enrolled. It is expected that many now on the roll will ere long be prepared to follow the great example set by Jesus, and agreeably to His command, submit to the ordinance of Christian baptism.

The "APPEAL," printed specially for distribution in Jamaica by friends in Great Britain, was thankfully received by the Church. They were read by the inquirers and members' classes in the chapel at the usual monthly meeting, where the minister presided, and when necessary he commented on the contents

of this useful little periodical. About 500 persons connected with the congregation were recipients of this seasonable gift.

The amount of money allotted to the minister from the fund for the employment of Scripture readers was found very valuable, and is being economically employed. Suitable time and weather is chosen for a visitor to go into a particular district, and after a season the district is again visited. The visitors have worked well; several backsliders have been induced to seek a place again among the people of God; some persons have united themselves to the inquirers' classes, and several have entered the Sunday morning and evening schools. As a general rule the visits of the Scripture readers have been appreciated, and only in a few instances have they met with opposition, or even with an indifferent reception.

Perhaps it ought to have been mentioned that the week of prayer, in the beginning of the year, which was generally set apart by Christians, was observed by the Church and congregation, although not exactly in the same order as recommended. These meetings, with the other means of grace employed, have been graciously blessed by the Great Head of the Church.

An inquiry has recently been made as to the number of prayer meetings held in the class-houses during the week, and it is found there are twenty-three places where the classes meet. Forty-three prayer meetings are held in the morning of the day, and sixty-nine in the evening during the week; so that, independently of the Lord's-day services, there are 112 distinct prayer meetings held in the week in connexion with the Church. Surely the God that heareth prayer will answer, although not for much speaking, yet for the sake of His only begotten Son, the Lord Jesus Christ, and to fulfil His own promise, "that before they call, I will answer, and while they are yet speaking I will hear."

That the year upon which we now enter may be one in which the like blessings may be enjoyed, and that in greater abundance; we trust that the prayers of the Church are ascending to the Throne of Grace, and that God in mercy will pour out the gracious influence of His Holy Spirit, so that each member may wrestle earnestly in prayer, and cry—

"Baptise the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call him Lord."

MISSIONARY LIFE IN THE BAHAMAS.

BY THE REV. W. LITTLEWOOD.

WHEN I last wrote, I was on the eve of sailing for Long Island. I took passage in a small sloop, much too small for the rough weather often met in this treacherous ocean; but I am thankful to add that we had a quick and safe voyage. I commenced my travelling to the north end without delay. On the first Sabbath I met the people at the Cay settlement. Here we have our largest church and congregation on the island. It was known that I was to be there, and as the weather was fine, every one tried to be present. The Sabbath school I found numerously attended, and in good order; the congregation more than filled the chapel, and what with the earnest attention, the hearty signing, and cheering account given of this interesting station, I felt it good to be there. After the labours of the day, I proceeded to Brother E. Wilson's, about six miles from the chapel. I needed rest, but from some cause or other found none. The following day I had to be in the saddle nine hours, a long ride

without halting. Rest I anticipated would be sweet at night; but there were tormentors, which neither rested themselves nor allowed me to rest. My host was willing to oblige me with a mat on the cold terrace floor; but my long sickness from this cause, in that very house, made me cautious, and I proposed as a substitute putting the two tables in requisition, but finally had boxes placed together, on which I restlessly spent the night.

The next day it rained, and the people in large numbers were prevented from coming to meeting. To keep my arrangements with the Church at M'Kennings I had to leave in the afternoon. We walked a few miles with our saddles and saddle-bags on our shoulders, till the horses were brought to us. It was fatiguing, but we reached our destination before our friends had retired. We were expected, but all was darkness—darker inside the house than out. Kind salutations were passed, and all were seated. After waiting a reasonable time, I proposed to see our friends as well as hear them. Torches were then lit, and placed in an iron pot by the door outside. Refreshments were prepared, whilst I tried to sleep. Our good host spread a bed on rough boards, with their ends supported by chairs, which unfortunately gave way, and let me down to the ground suddenly in the night. Sleep, however, was a stranger, and I was fearful lest fever would hold me a prisoner for a time. Next day service was held in the chapel; the congregation was not large, but attentive. Oh, that the simple-hearted prayers offered may be answered!

We had now a long ride to the harbour, and on my way I spent some time with our excellent brethren, Wilson and Mears. Whilst I was here I suffered much bodily pain; but my engagements must if possible be met, and I continued to move on. The following Sabbath was spent at Great Harbour, and the services were extremely interesting, and I hope profitable.

On Monday, April 21st, we were at the south end, and met a large congregation at Morley Well; and on Wednesday I was able to leave in the government vessel for Long Cay.

I was sorry to find Brother Green had been unwell. He had through much weakness met the people twice every Sabbath. After seeing the elders, and hearing of the satisfactory state of the Church, it was proposed to ordain our brother to the ministry. We did so. The Rev. Thos. Romer, from Nassau, was there, and took part in the service. It was exceedingly interesting, a good feeling pervaded the meeting, and our brother is encouraged by the best wishes and earnest prayers of the pious.

Both at this station and throughout Long Island I have reason to hope well of the Churches. Our brethren are much respected, and are pious, diligent, and faithful. It is proposed to ordain Brother B. Mears when I next visit Long Island.

I have now to look in at Watling's Island, and then proceed to Nassau for my family, and hurry up to Inagua, where I hope to rest awhile. It is much required. The incessant voyaging, travelling, and hard fare on the islands weigh heavily on the constitution. Home has always its charms, but it never seemed more interesting to me than at the present.

DECEASE OF MR. ALEXANDER GUNNING.

WE have the sorrow to announce that our young brother, who so recently entered on the work of the Lord, in Jamaica, has been called away by the Master he delighted to serve. This event took place at Calabar on the 20th July, after scarcely more than fifteen months of labour in the sphere he had entered upon.

It was in early life that a wish to become a missionary took possession of his mind. As he grew in years, his affectionate character won the regard of all who knew him. On arriving at youth he chose the calling of a schoolmaster, and completed his studies at the Normal School at Homerton. Before going to the training college he had had considerable practice in teaching, and was happy in securing the prompt obedience and affection of the young under his care.

On leaving Homerton he became the master of a school at Snodland, near Rochester, where he won the esteem of his employers as a Christian and Christian teacher. Here he also married a lady engaged in a similar occupation. His school was flourishing, and he was useful.

Thinking that the Society might be in want of a teacher for some of its schools, and with the hope that his early desire for the Lord's service in foreign lands might thus be fulfilled, Mr. Gunning offered himself to the Committee. At this juncture the Committee were looking out for a tutor to take charge of the Normal School department in the Calabar Institution, Jamaica. His offer was accepted, and in the month of February, 1861, he and Mrs. Gunning sailed for their destination. They arrived in April, and Mr. Gunning immediately entered on his work with zeal and earnestness. He also freely gave his services to any other work, by which the welfare of the students of the Institution could be advanced. Besides the students of the Normal School, he undertook the supervision of a day school, containing about seventy children. At the annual examination held in December last, the progress of the students under his tuition was pronounced satisfactory, and the results afforded adequate testimony both to the diligence of the students and to the skill of the tutor.

This usefulness has suddenly been cut short by the hand of death. About a week before he complained a little, and Mr. East administered the usual fever medicines. The disease gave way to the treatment, but a doctor was sent for on Friday. He did not arrive till Sunday at mid-day, when the crisis had already come. Blisters and other measures were resorted to, and up to eight o'clock on Sunday morning the means employed produced the desired effect. Still the fever did not yield, and at length it assumed a malignant type, when all hope failed. At three p.m. all was over, and the servant of Christ fell asleep. The next day his remains were interred in the little cemetery behind the Institution, where already rest others who have preceded him to the mansions above.

The event is a painful one to the already overtaxed head of the Institution, and Mr. East earnestly presses on the Committee the importance of speedily replacing the loss thus sustained. To the young widow the affliction is still greater; yet God is with her in her distress, and by His grace she sustains the stroke better than could have been anticipated. Yet, happy is he who, when the Lord cometh, is found faithfully fulfilling the duty to which he has been called.

A MISSION TOUR IN NORTHERN INDIA.

BY THE REV. J. WILLIAMS.

(Continued from p. 123.)

5th. This morning we visited Mahāv-nagr and Sājah, where we preached Christ to many of the inhabitants. At Mahāv-nagr one Pundit wanted to display his knowledge and intelligence, by affirming that Krishna was superior to Jesus Christ, and therefore should be worshipped by all men. But our brother Bernard took him up, and soon showed him his ignorance and want of

understanding. At last the fellow could not utter a word, but stood there among the audience like a dumb idol, and nearly all the people were smiling at him. The other villagers gave ear to the things spoken, and many of them said that they were not worshipping Krishna and Ram, but Jesus Christ.

6th. Before breakfast we visited the Māngah bazaar, and having got a few of the villagers together, we began to converse with them about their sins and demerits, and about their present state and wretchedness. One of them, who was their Pundit, replied, "Yes, Sahib, we have heard something about Christ." Then we asked what were his opinions concerning him? He answered us rather sarcastically and said, "it is not very high." We asked him the reason of this; he made a reply, saying, "because he is not my God, and consequently I cannot cherish high opinions about him." Who is your god? we asked; he said, "Hunoomān," (the Monkey God); and you worship such a god as Hunoomān? was our question, "Yes," he said. Then we told him that Hunoomān was not the *true God*, for he was depraved and sinful, and mortal, and destitute of every quality essential to the Being of God; and therefore, that he ought not to be worshipped by any man. After this he uttered but few words, and kept silent; then we preached unto him and those who were present, Jesus Christ as the true God and the Saviour of the world. Having taken our morning meal, we left Māngah about 10 o'clock, and reached Dholpore about 2 o'clock in the afternoon. Having enjoyed a few biscuits and a glass of water, we went out to the bazaar, and in a very short time, a large number of people of every caste and description surrounded us, and began to listen attentively to our preaching. They appeared as if they had a certain liking for the news of the Cross, and we were much pleased with their serious and earnest attention, and many asked for tracts to read, which we cheerfully delivered unto them. We stopped here for another three days, and preached morning and evening in the two bazaars, and we can say that the people were not tired of us, neither were we tired of them. They continued to attend earnestly to the truths spoken, and seemed to relish the story about Jesus. True, the last evening we got a few oppositions from two or three of the chief Pundits of the city, but the people present were soon impressed by the fact, that the wisdom of their learned men, was but vanity and foolishness in the presence of God's truth.

10th. From Dholpore we went to Jari, where we had the pleasure of preaching Christ to about thirty Brahmins, who kindly welcomed us, and cheerfully sat down to hear what we had to say concerning Jesus and his religion. We spoke to them for nearly an hour, and all of them seemed to be satisfied with our discourse. Some of them came out manfully, and avowed in the presence of each other, that our religion was far better than theirs.

13th. Leaving Bambour we proceeded to Gwalior. We stayed here seven days. For five successive days we visited Leshkar, the royal city, and preached not to hundreds, but to thousands of its inhabitants, who listened to our message with the greatest attention, and received hundreds of tracts, which I know many of the people read. We were exceedingly pleased in this grand and wealthy city, because thousands of its people, day by day, crowded to us to hear the word of salvation. They earnestly attended to what was spoken, and avowed the reasonableness and the great importance of the truths we proclaimed. Many of them asked us to stay there with them, and to teach them more thoroughly concerning "this new doctrine." We also visited the old city of Gwalior and Chouni, where the Europeans are, and preached in the two bazaars "the wonderful works of God." We got here in the two places large congregations to hear us, and all seemed to be much pleased with our preaching.

22nd. Left Dagaon early, and having arrived at Parghani, we stopped there for about an hour, and published unto the inhabitants "the glad tidings of great joy." The people hearing of our arrival there began to flock to us, and among them was the head man of the village, who enjoined them to sit down quietly, and listen to what we had to say. They instantly did so, and seemed rather anxious to know what kind of a message we would deliver unto them. Having

got them into this state of mind, we asked them if they ever heard anything about Jesus Christ, who came into the world to save men from sin and eternal pains? They seriously replied, "No, sir; we never heard a word about him." Then we began to tell them who he was, and what he did, and what he does for their welfare and happiness; and that it was their incumbent duty to love and worship him, and not to respect and adore the gods of India, which were made by their own brahmins and pundits for their own ease and gain. When we were thus addressing them, the chief man asked us, if what we said about their gods was true? We answered, yes; and said unto him, believe our words; you may depend upon it that your *devtas* are nothing more than the fancies and imaginations of what you call your learned men. They were amazed at such a doctrine, and did not know what to say, yet they seemed to feel the force of our statements. Indeed, some of them candidly expressed themselves, saying, "Sahib, your words are very sweet, and they melt our hearts;" and further, they said, "we will henceforth worship Jesus Christ, and abandon our own gods, for we believe they do not give us anything." In the evening we preached at Ammazan, where we got a fine congregation, good attention, and also a few opponents. In this crowd were many Pundits, who listened to us with all their might, that they may victoriously attack us at last. When we were about closing our discourse, they began to question us about the *essence* of God, and about the *nature* of man's soul; and a short discussion ensued, which ended in the Pundit's total defeat. The people here seem to have a taste for the "good news," and they give heed to the word. Because it was Sunday, we stayed in the place for the following day, and again preached in the village, where we got good attendance, good attention, and not one opposition. The villagers to-day received some tracts, and some of them were anxious to know what was written in them. Many Pundits and Brahmins were present to-day as well as yesterday, but the principal Pundit, who was defeated the day before, did not attend, for, as the people said, 'he was afraid of the Padre Sahibs.' We were rather pleased by the inhabitants of this village, because most of them appeared as if they had a liking for the things spoken.

26th. Left Bangra, published the word at Camsera, Ishiriga, Lallahyr, and Parhati, where we were kindly received. Many of the inhabitants of the aforementioned villages were glad to hear us speak of the way of life. As we were declaring unto them that Jesus Christ suffered and died in their stead, and for their salvation, they were astonished; and some of them said, "he must have been very kind and merciful before he could have done such things for us." "Yes," we replied, "he is gracious, and he wants to save you from eternal misery." They delighted in the good news, and promised us that they would henceforth worship Jesus.

27th. Having reached Attari, we went out into the village, and made known Jesus as their true and infallible Saviour. One or two Brahmins raised a few objections concerning the *nature* and *consequences* of sin. They wanted to prove that sin in them was unconformity to the laws of their own religion, and that sin in us was our want of conformity to the laws of our religion; also, they tried to make out that every sin, according to its demerits, is actually punished in this life, and that nothing awaits their souls beyond the tomb but perfect joy and happiness; or, as they express themselves, "*identification with God.*" We had a long disquisition with them about these topics, and the other people listened very attentively,

(To be continued.)

MISSIONARY MOVEMENTS.

HOWRAH.—The health of Mr. Morgan has so far improved, that he has been able to resume his preaching in the chapel. There is much hope that he may yet regain his former strength.

SEWRY.—Mr. Ellis has baptized the brother of our native preacher Bolaram. He has had to endure much sorrow for Christ's sake, by which his sincerity has been tried. Mr. Ellis hopes to spend part of the year at Cutwa, and proposes to establish several substations in the district, as means become available, as well as suitable native helpers. He reports that Mr. Rouse has made rapid advance in his acquisition of Bengali, and has commenced to speak a little in the bazaar.

Writing from the same station, our venerable missionary Mr. Williamson, reports, that during the late cold season, he had visited about 100 villages, eleven markets, and one fair. In the smaller villages, two discourses on an average, were delivered; in the larger, where he and his native preachers stayed from two days to a week, several addresses were given in various parts of them. At the mela, or fair, eight days were spent. The brethren were much encouraged by the remarks of their auditors, and especially by some Sonthal villages, through which they passed. Since the mutiny, the privilege of preaching to the prisoners in the jail, has been withdrawn by the local authorities. *Why*, it is difficult to say.

BENARES.—Although in the beginning of the year, the 19th Regiment left for Lahore, the English service conducted by Mr. Parsons, continues crowded. A more commodious chapel is being built, in a better situation, the residents of the station supplying more than half the cost.

AGRA.—Two soldiers were baptized, on Sunday evening, the 29th June, and several others are inquiring after the way of life. The native congregation has somewhat declined, although there is much attention given to the word preached in the bazaars.

DELHI.—On the 3rd May, Mr. Evans had the pleasure of baptizing three soldiers. There are more enquirers, both among the natives and Europeans. The theological school is also doing well. The students houses are ready, and in a month or two, Mr. Evans expected to have the whole in full operation. The erection of the new chapel it was intended to commence immediately after the rains. The authorities in Delhi, had forbidden preaching at the city kotwali, or police office, but on reference to Sir Robert Montgomery, the Lieutenant Governor, permission was freely given.

CEYLON.—We regret to say, that our esteemed missionary, the Rev. J. Allen has been suffering much in health, so as at one time to give rise to serious apprehensions as to the issue. Later advices announce a decided improvement; but the help that will be rendered by Messrs. Pigott and Waldock, now on their way, is most urgently needed. The version of the New Testament, by Mr. Carter, is finished at press, and only awaits binding for immediate distribution. "It is matter of joy to me," says Mr. Allen, "that we have now a New Testament that we can read with pleasure and profit." There have been a few additions to the churches, which lie scattered in the jungles.

FRANCE, MORLAIX.—Mr. Jenkins reports that the Bible Society, has resolved on printing two new editions of his Breton New Testament. He had paid a visit to Angers, and taken part at the opening of Mr. Robineau's Chapel. It is a very neat structure, and will hold 300 people. It also contains a baptistery.

BEUZEVAL.—Mr. and Mrs. Bouhon have been staying at this place, to the great improvement of their impaired health. They will shortly proceed to Brittany, to co-operate with Mr. Jenkins. In connection with a converted Roman Catholic gentlemen, divine worship was instituted and regularly carried on. The priests of this district, are said to be addicted to card-playing; one makes it his sole recreation after Sunday mass.

BAHAMAS.—At Nassau 32 persons were baptized on the 1st of June, and several inquirers await examination. Mr. Davey has also visited the island of Grand Bahama. He found several matters requiring attention, and that both the churches and schools were not in so flourishing a condition as he could wish. The island, though large, has very little cultivable soil; so that the people chiefly gain a living by fishing, and gathering sponges.

JAMAICA, FALMOUTH.—Mr. Lea reports that his labours in this important town meet with much acceptance. The Day and Sunday Schools are prospering; the want of funds, however, prevents the establishment of others in places where they are much wanted.

PORT MARIA.—Mr. Sibley of Gurney's Mount has accepted an unanimous invitation of the church to succeed his late father-in-law, Mr. Day, as pastor.

TRINIDAD, SAN FERNANDO.—Mr. Gamble informs us that he has made a commencement towards the erection of the proposed chapel. A good friend has given the stone for the foundation. During the rains he has occupied his time with visiting the houses of the people, and distributing French and English tracts among them. Many interesting conversations have sprung out of these visits on the doctrines of the Church of Rome.

WEST AFRICA—VICTORIA.—Mr. Pinnock reports that his school is prospering; but that he very much needs a supply of school books and English Bibles. Preaching is regularly carried on among the natives of the region round about. Mr. Smith has been staying at Victoria for a few weeks for the improvement of his health.

JOHN AQUA'S TOWN.—Mrs. Sturgeon was married on the 30th May to Mr. Diboll, the day after her arrival, as announced in our last. Miss Diboll is conducting a school at this new station, which contains from thirty to forty children. The attendance of the people, both at public and family worship, is very irregular; but some exhibit much interest. Mr. Diboll preached at Dido's town for the first time, where a school is much desired. At six other places the same request was urged.

FERNANDO PO.—Mrs. Sturgeon paid a short visit to many of her old friends in Clarence on her way to Cameroons. She was received with the fondest expressions of pleasure. It appears that many of the people meet privately and exhort one another; they have also a class meeting in the week. Mrs. Johnson has a school of 37 children, and even some of the Spaniards seem to be inquiring after the truth. Disease and death have severely afflicted the band of priests and nuns, so that very few remain to interfere with the people.

SOUTH AFRICA—PORT ELIZABETH.—Mr. Adams writes on the 16th June to announce his safe arrival on the 12th of that month, after a long and rough passage of 90 days. He has been very cordially received by the people, and looks forward very hopefully to the success of his labours under the blessing of God.

FAREWELL MISSIONARY SERVICE.

THIS very interesting service was held, as proposed, at Freemasons' Hall, on the 11th August. The missionary friends present and about to depart were the Rev. J. Wenger, the Rev. L. F. and Mrs. Kalberer, Rev. F. and Mrs. Supper, Rev. E. Edwards, and Rev. W. Etherington. The chair was occupied, in the absence of Sir Morton Peto, through domestic circumstances, by W. H. Watson, Esq. After prayer was offered by the Rev. S. Green, and an address from the Chairman, Mr. Underhill introduced the missionaries to the meeting, giving a slight sketch of their spheres of labour. The Rev. W. G. Lewis then made a few suitable remarks on the nature of the missionary life. The Rev. J. Wenger, on behalf of the senior brethren, and the Rev. W. Etherington for the junior ones, expressed their views on proceeding to the field of labour. A very interesting address followed from the Rev. H. Wilkinson, late of the Orissa mission, to which place two General Baptist brethren are going by the same ship. The Rev. J. E. Giles made some very suitable remarks to the missionaries, especially urging upon them, as a ground both of hope and strength for duty, that it was the work of God in which they were about to engage. The meeting was closed by prayer, offered by the Rev. F. Trestrail.

The address of Mr. Wenger was so interesting, and contained so many valuable statements, that we venture to give it in full to our readers. His long experience, devoted life, and scrupulous judgment, also give peculiar value to his views. He said that they had been rightly informed that the work in which he had been personally engaged had been chiefly that of preparing the Scriptures and tracts for circulation in the provinces of India. He had, however, frequently addressed both the Hindoos and the Mahomedans, and had for many years been pastor of a native church—sometimes of more than one at a time, as unfortunately owing to the paucity of missionaries they were frequently obliged to become pluralists. When native churches were formed they required so much thought and attention, that the missionary who had charge of them found it almost impossible to devote much of his time to preaching the Gospel to the heathen and Mahomedans. It was indeed one of the great problems of Christian work in India, how to superintend the churches in their earlier stages so as not to circumscribe the labours of the missionaries among the heathen. It might be said that the proper plan was to train native teachers to become pastors of churches, and this they were endeavouring to do as far as possible; but the care of churches could not be entrusted wholly to new converts. There was now a considerable number of native evangelists engaged in preaching the Gospel. It was now nearly a quarter of a century since he had left England for the first time to preach the gospel in India, and so far from returning reluctantly to the scene of his former labours, he could truly say that he had never felt more out of place than during the last two or three months, in which, owing to his want of speaking power, he had been prevented from engaging in preaching. He longed to go back to the sphere in which he had spent so large a portion of his life. It was quite true they had difficulties to encounter and sacrifices to make, especially those missionaries who went into the more remote districts, far away from all the comforts of civilised life, but he did not regret those hardships, neither did he count his life precious, so that he might finish the work which God had given him to do. He had had abundant reasons to be encouraged. The Bengali translation of the Scriptures, though by no means so perfect as some kind friends thought it was, was yet adapted to be a lamp to their feet and a light to their path, to guide them into the way of peace. In most of the missionary stations the native Christian women distinguished themselves from their heathen neighbours by their superior intelligence and general moral character. So remarkable was this, that a traveller could almost tell when he approached a Christian village from the intelligent and correct manner in which the women spoke. They acquired this through the education they received at the missionary schools. Amongst the Hindoos there had been for ages a firm conviction that it was most dangerous for females to be taught to read. They had instances in the mission school, however, of young persons of twelve or fourteen years of age acquiring the art of reading the New Testament in three months, showing the kind of intellect possessed by the youth of India, and the importance of leading the possessors of such a talent to a knowledge of the true religion, that their influence might be sanctified to the everlasting good of their neighbours. He was happy to say that they had now a Christian literature in India, amongst which were translations of the Bible, the "Pilgrim's Progress," the "Dairyman's Daughter," and other well-known publications. He was happy to say that, within the last ten years, the quantity of Christian native literature had considerably increased, as well as the number of members in connection with the mission churches, who now exceeded a thousand. They had reasons, not only as Christians, but as philanthropists, to wish success to the Gospel in India. Ten years ago, in the course of one of the fearful storms which occurred in Bengal about once in eight or ten years, a steamer, towing a passenger boat towards Calcutta, was driven by the force of the wind and waves on to the shore in the midst of the jungle. The captain in great perplexity sent two of the officers to find out the way by land, in order to send assistance. The officers proceeded for a long distance, encountering great difficulties, and at length came to a village where they sought to obtain food and a guide, but could obtain neither; the people of

the village scarcely indicating in the most vague manner in what direction Calcutta was situated. After proceeding for some distance they fortunately came to a village which contained a number of christian families, and they inquired for the house of the native teacher. There they obtained food and a night's lodging, and afterwards a guide. In all probability the two young officers would have perished if it had not been for fortunately coming upon the Christian village—and not only they, but the passengers and crew of the steamer and boat, as they had but little food on board, and were far from assistance. This simple fact showed the contrast between heathenism and Christianity, and furnished a melancholy illustration of the truth that the dark places of the earth were full of the habitations of cruelty. He trusted that the friends who were present at that meeting would continue to take a very lively interest in India. In the province of Bengal, with its thirty-five millions of inhabitants, the Baptist Missionary Society had barely twenty missionaries, whilst those of all other denominations put together did not exceed thirty. What would be thought of London, with scarcely three millions of people, if it had only fifty ministers, and yet the hindrances to the Gospel in India were fearful as compared with London. They had now, however, liberty to preach the Gospel everywhere under British protection; and he hoped, therefore, that British Christians would exert themselves to bring about the conversion of the land to the religion of Jesus Christ!

On the following day, amid many farewells and prayers, the brethren went on board the "Shannon," and at daylight on Wednesday, the 13th, the ship proceeded to sea. From letters dated the 16th, we learn that the vessel had only reached the Isle of Wight, the weather having been very calm and the wind low. They hoped the next day to part with the pilot. All were well. May He who holds the winds and waves in the hollow of His hand waft them in safety to their "desired haven."

Before these lines reach our reader's eye, it is also expected that the Rev. F. and Mrs. Waldock will be on their way to Ceylon. Their ship, the "Percy Douglas," sails from Cardiff in the last days of August.

LINES COMPOSED ON THE DEPARTURE OF THE MISSIONARIES.

"Go, teach all nations," Jesus said;
And now, 'midst sounds of strife,
Of agony, and woe, arise,
Cries for the bread of life.

We hear, and send our brethren forth
To India's starving race,
To give the hungry heav'nly food,
The thirsty streams of grace.

Blest work! no work on earth so grand,
So noble, so divine;
When Time expires, that work shall still
With lasting glory shine.

For this, dear brethren, now we part,
Part for a few short years;
We grasp the hand, and say, "Farewell,"
With mingled smiles and tears.

But is it parting? for it binds
More closely heart to heart;
Our spirits mingle into one,
Our bodies only part.

We're bound together by a chain
Of golden links of love,
Made by and pendant from the hand
Of our great God above.

Filled with one faith, one love, one hope,
O God! we seek Thy face;
Go with our brethren to their work,
Sustain them by Thy grace.

O Father! keep them in Thy love,
And give to each success;
The idols utterly destroy,
And ev'ry nation bless.

For this, we agonize in prayer,
We most intensely long;
Let all the people praise Thee, Lord,
In an eternal song.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from July 21st to August 20th, 1862.

W. & O. denotes that the Contribution is for Widows and Orphans; N. P. for Native Preachers; T. for Translations; and I. S. F. for India Special Fund.

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Mr. Joseph Gurney requests the acknowledgment of the following further Contributions for Baptist Churches in France, per Mrs. W. Morgan, Birmingham.

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