

THE MISSIONARY HERALD.

AFRICAN MISSIONARIES, THEIR CONVERTS AND THE ANTHROPOLOGISTS.

BY REV. ALFRED SAKER.

Before me are "Extracts from the *Morning Star*, dated April 20, 1865, containing a report of statements made at a meeting of the Anthropological Society, by Mr. Harris, Captain Burton, and others, traducing missionaries, degrading their converts, and exalting to admiration the low vices of the heathen.

Being one of the assailed class, and intimately acquainted with mission work on the coast of Africa for nearly a quarter of a century, I am competent to write a few lines both for missionaries and their converts, and specially of the mission in the Bight of Biafra.

Mr. Harris says, "Missionaries do no work."
"They wear the black coat and the white neckcloth."
"They live in the high house, and eat expensive dinners."

This order we need not follow. He tells us "they wear the black coat, &c." And what if they do? Is there more disgrace in black than white? It would help Mr. Harris to a little knowledge could I have him here for six months, and make him go through our daily toil, and yet wearing the "black coat and white neckcloth"—both of which, by-the-bye, he must bring with him, for he would not obtain them here.

But "They live in the high house and eat expensive dinners." I would this were TRUE of all missionaries on the coast of Africa. If any class of men here need the high house and not the hovel, it is the missionary class; and they, if any do, need the good dinner to sustain them in their perpetual toil. Can nothing be done, Mr. Harris, by the English public to compel you to make this your charge a true one? In my case the first part of this charge is true; I have the *high house*. But from whence comes it? You assert "missionaries do no work."

Did I not put tools into the hands of these natives and teach them to fell the timber, to convert it into plank, and then to make the doors and windows? Did I not dig up the clay and make the first hundred of bricks, that the "imitative animal" might do as I did? Did I not dig out the foundations and lay the bricks in mortar until these "animals" could be trusted to build alone? The result is, I have a house, and it shelters me,

and compared with native huts, it is something more than a palace. You say "the African, like the monkey, is an imitative animal." True: and his imitative powers go a little beyond the "animal." He does "copy the missionary," and hence it is the mission has a second house also; and these animals have just completed a school-room, and are now building me a chapel which bids fair to eclipse my house. These are all in brick! Hence also it is that you will find in these towns a body of artizans who, twenty-two years since had not seen the saw, the chisel, or plane. They now saw timber and work it; they make bricks and build; they hammer iron and weld it; and these men owe all their knowledge to the missionary. Yet you say—

"Missionaries do no work."

Mr. Harris, have you thrown yourself among a heathen people, without book or other aid, and through long months of attention and study have, little by little, gathered up the sounds floating around you; giving these sounds a form in writing; step by step formed a vocabulary, and at last, after a long period, made an African tongue your own? And was this "no work?" Or having thus learnt a language, was it "no work" to go among the heathen preaching six times every week, at the same time keeping the schools in daily and efficient operation?

If we preach, the people want the SCRIPTURES. You may despise the book which teaches, not Islamism, but that God has made of one blood all nations of men. We do not despise it, but we seek to secure a good translation. If the book be written, it must be printed. These youths—"imitative animals"—must be taught to compose in type, and to work the press. Have you thus written, and taught, and laboured till the entire New Testament is presented, and half of the Old? If you have done none of these things, you assert of the missionary, who has done it all, that "he does no work."

And of that youth! It may be the one-time mechanic (all the better if he be, if he combines with mechanical knowledge devotedness to the loving serious, and deep sympathy with the objects of his life), will you assert of such a youth, who attempts to master the language only, and dies in the attempt, that he "did no work?" Or of him who learns the language, and thenceforward preaches daily; journeys weary miles, battling oft with fevers; and daily with physical weakness. This work I see in others every day of my life.

Go to Calabar, and you will find a repetition of this toil. Go to the Gaboon, and you will find two languages written, and Scriptures printed in both: and the men you thus malign are carrying the light of truth into the deep darkness of Africa.

These things have not been done in a corner; they have been in progress

for years, and are open to the inspection of all the world. Yet, in sight of all, you say "THEY do no work."

Mr. Harris, I have done with you. I am well nigh worn out with labour. Weakness compels me to restrict my toil to twelve and fourteen hours daily, and sometimes prostrates me entirely, and I shall, ere long, be where lies will not assail me, and the perverse heart will work me no harm.

We have been introduced to an "imitative animal." In his native state, not a "a nice one," says Captain Burton, but "infinitely superior to the African converted to Christianity." To this he adds a special charge against the converts in Sierra Leone. I can leave to others the special slander against a people 1,800 miles away, but I may speak of men nearer home.

Captain Burton, you have been to Victoria, you have seen Horton Johnson. He was with us in the first stage of the mountain journey. You saw Joseph Wilson, probably several others. Is it there we are to look for "animals so infinitely beneath the wild ones?" Twenty-one years since I preached at Fernando Po, and Horton Johnson, for the first time, heard of the way of reconciliation with God for fallen men. His eyes were opened, and his heart and life were changed. During these long years he has lived a holy life; and you know that he is manly and honourable—universally honoured. And Wilson, too, for twenty-two years has borne the high character of a Christian man, and who, rather than remain with a prosperous business in the land where Catholicism forbids men to worship God, and substitutes the worship of images and dolls, exiled himself and family to the then wilderness of Victoria. Sacrificing all that men of this world hold so dear, can you charge him with wrong doing? I specify these because *you* know them. What is to be said of that noble-hearted man, William Smith, who for years maintained the worship in Fernando Po during my much absence, who journeyed with and for me to mountain tribes. But why further individualize. I could go on to name a hundred converts once worshiping in the Church at Fernando Po, whose Christian life showed they were freed from the disgusting vices of the "not nice Pagan animal."

"Not nice," you say. No! we found Bitso, a chief, at Basipu: his head covered with the "bosuper," that mass of clay and fat with which those animals mat together the hair of their heads. He was painted too with earthly pigments, oil and ashes; with sundry snake skins, incisors of the bush-cat, bones and feathers of fowls, as ornaments, round his neck, arms, and loins—the ordinary type of the Fernandian gentleman. He heard the tale of human redemption, and, animal as he was, he became interested; he heard till he believed in the power and willingness of the Son of God to save him, degraded and debased as he was. He washed his skin. He worked at his farm right manfully to clothe himself and maintain his family. He became a convert, and, in after life, spent much of his time in telling the

tale of mercy to his fellows in their mountain homes, and doing this for three years, unpaid, till death laid him low. He was not alone, many of the Fernandians followed him, whose Christian manly life testified to the falsehood of the slanders heaped on native converts, and although two instances occurred where they returned to their mountain life for a time, yet I defy you or any other man, visiting or resident at Fernando Po, to point me to a single instance of theft or drunkenness in converts from that wild race up to the time of our expulsion from the island. Wrong-doing did occur among the resident converts at Fernando Po, but it led to their immediate expulsion from the Church.

You tell us that "converted Pagans lose their own code of morals, and do not acquire ours." "OURS!" Do you mean that code of morals Englishmen practise on the coast? Oh! at any cost keep the converts from such a code. In this you point us to "*incontinence* in women." Capt. Burton! Do you thus invite me to proclaim some fearful truths in the ears of the English nation? I forbear. Yet I may say that twenty-four years since we found the community at Clarence living in common, marriage unknown. Ten years later, and you could not find domestic union without marriage. Did it not become the complaint of men bearing England's proud name that "Fernando Po was spoiled by the missionaries, that you could get no work done on the Sabbath; and as to the women, money would not buy them?" But chastity and piety was not a sufficient defence against the wiles of a few of our English visitors, and the daughters of Africa have oft fled to my house, and the houses of our principal men, to escape from vile and drunken attacks.

Capt. Burton, I do fearlessly and cheerfully assert, from long connection with the church in Fernando Po, that its Christian women were, as a body, an ornament to their sex, and noted for unostentatious piety and steadfast faith.

Enough of the island! Go to Bimbia. On its hill side lived Moindu, who, in visage and life, reminded one of the degrading epithets your would-be learned men apply to these Africans. The story of a Saviour's love was told her again and again. At the end of a few months she came to the teacher, with a heart nearly bursting with emotion, and in broken utterance said, "The teacher has told me much; I heard not these things before my eyes begin to open; but the teacher comes no more; will he leave me to perish; who else can help me; Oh tell me more of Him who died to save." That woman did hear more, she became a lowly disciple, and for years adorned the Christian life, and died in the hope of a life beyond the grave.

Moindu was not alone in the Christian path at Bimbia; men and women soon joined in the worship; many are dead. The devoted teacher too is dead, but some still live, and are faithful to their profession.

On the banks of this river lived Ediker, a chief. He was a Pagan; but

was he an "animal?" For years he listened to the Word of Life. He thought much about it. He asked questions. Instruction was not lost on him. He became intelligent and inquisitive. He was oft with me. At length he said, "Teacher, I am in the dark. I hear all you say; I feel it is true. But you English have had the Bible a long time; why did they not send it to my father? They sent ships; they bought and stole our people and slaves. Then they stopped, and began to buy oil. They bring us cloth, and guns, and powder, and rum. They rob us; they cheat us; they kill us; rum makes the young men quarrel, and it kills the old. Your people do not fear God; they do not believe the Bible! How is this? I am troubled for my father. He was a good man. He did not steal, nor cheat, nor kill. But he never heard of the way of life by the Lord Jesus. No one ever told him; and where is He?" Time would fail me to tell the tenth part of his words; yet I may ask you, was this questioning, thinking, and finally believing African, an ape? He became a convert; and where is the man who can point out a failing in that man's Christian life—even to the day of his death?

And what a tale, too, might I tell of "Ntepe," of "Tondi," of "Longe," of "Nkwe," of "Ngwa," of a multitude, the living and the dead! And that body of converts who are around us—they are defective in knowledge; they oft err through ignorance, and to teach and lead them in the right way is our constant work. And you, or any other man, shall have our thanks if you reveal to us a single wrong act. It shall not be unredressed a single hour.

Captain Burton, I must close. I shall take an early hour to speak of Africa's "ignoble literature" if it be possible. In the meantime we part. I revere the memory of the dead—missionaries and converts. I respect the living, whom I see struggling with difficulties, afflictions, and toils, and who are daily and manfully contending with temptations and evil influences, and, in the name of the dead and the living, as well as my own, I hurl back upon you the gross calumnies you have uttered against African converts.

MISSIONARY PROGRESS IN DACCA.

BY THE REV. F. SUPPER.

It has pleased the Lord to send us two young men, both Kayastas and brothers, to embrace Christianity. The elder brother came the first time at the Meia of Munshigunge, which was in Nor, when, after a long conversation with me and much intercourse with all the native preachers, he made up his mind to leave Hindooism and to join us here at Dacca. A short time afterwards I stopped with Joynarayan and one of our younger native preachers at their village, and found the younger brother quite ready to follow us as soon as circumstances would permit. After their arrival here they received instruction from Chand and Badha Mohun; and as their conduct was blameless, even under the most adverse circumstances, I baptized them about the middle of March, near our village in the Burigunga. The younger brother, whose name is Ram Kanto, evinced a great desire to become a

native preacher; and having all the qualification to justify us to receive him for such a post, at least so far as we could see, I without delay sent him to Mr. Pearce's Bible class, where, as I hear, he gets on exceedingly well. The elder brother, whose name is Ram Chundra, is still here in Mr. Araboon's school. Mr. A. is the principal of the Normal school, which is a very efficient one; he is, as you may know, the son of our late esteemed aged missionary in Calcutta, and has helped these two converts very much in receiving them into his school, as also by providing for them out of his own pocket. Ram Chundra hopes to find some employment after due time in some of the Government schools as teacher.

Ram Kanto was accompanied to the Bible class by Mudon, our younger native preacher at Comillah. The latter has been nearly a year in Mr. Pearce's class before, when it was at Alipore, but as he was often ill there, it is very desirable that he should have another opportunity to receive systematic instruction. With these two went Gunga Charun, our schoolmaster at Dayapore. We are very short of native preachers, Gunga Charun asked me to send him, and as I had a native Christian by the name of Atchley, who could fill his post, though he would not have done for the Bible class, I at once consented to his request. May these three young men turn out to be very great helps in our work! A short time before their departure I had the pleasure of baptizing Gunga Charun's wife, who had been a candidate for baptism for some months. I think we have every reason to believe that she will adorn the cause she has thus avowed as her mother did who last year died in Jesus with a very firm hope of her salvation.

I have offered myself to procure English Bibles for six annas, and Testaments for three annas; and such has been the inquiry for Bibles, that I believe the fifty copies for which I wrote will be sold as soon as they arrive from Calcutta. One young man wanted to pay me in advance for fourteen copies, saying that with him fourteen young men were reading the Bible together.

THE MUSSULMAN PLEADER.

BY THE REV. E. J. ELLIS, OF BARISAL.

A few mornings ago we went by appointment to the house of a respectable Mussulman pleader, where we found many others assembled to meet us. By-and-bye others came, and the spacious verandah of the house was quite filled with people. The Book of books was reverently laid before the pleader himself upon a little mat—a copy of Dr. Yates's edition in Bengali, with marginal references, bearing the appearance of my own dear mother's favourite book—well thumbed with many a mark, and every sign of long and careful perusal. I have seen no Bible in this country like that one—so well used, so home-like—the possession evidently of an old experienced reader. What use had really been made of it?

Its owner had searched it through and through, and had learned to love Him of whom it treats, and through whom we look for life, *so well* that he had written a book in His praise. He was a man of some means, and as he still retained some homage for the prophet of his own faith, he made up his mind that he would visit Mecca. So he set out on pilgrimage, and by-and-bye, whilst at sea with many others, he began to talk of the Messiah as the Saviour, and to shew *His book*. It was too much for those children of the faithful, and, as if to destroy the truth it contained, they tore it up and threw it to the waves. How its author bore his loss I have not learned, neither have I been able to make out the exact state of his heart with regard to Him whom he then delighted to honour. There is something in his look and manner that leads one to hope that he loves Christ, but he does not now openly declare it.

"You have been to Mecca," I begun, "we wish to hear what you have seen there." Taking up the Bible he silently turned to the 60th chapter of Isaiah, and

pointing to it, asked John (our native preacher) to read, "This," he said, "is the account of what I have seen!" "It coincides," he continued afterwards, "in every particular with the city of the prophet as I have seen it." "Yes," I replied, "in many particulars it may coincide with what you have seen, but in the main thing it does not coincide. You have been to see a *place*, if you will read this chapter carefully, especially with its context before and after, you will find that no *place* is spoken of but a *spiritual kingdom*." "What is this?" he asked, turning to the third and following verses: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising; . . . the abundance of the sea shall be converted into thee: the forces (or wealth) of the Gentiles shall come unto thee. The multitude of camels shall cover thee; dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense. . . . All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on mine altar, and I will glorify the house of my glory." "There," he exclaimed, "are not Kedar and Nebaioth, Ishmael, and does not all this refer to the glory of Mahomed?" "Truly," I said, "Kedar and Nebaioth are Ishmael, and much of this outward glory may be similar to what has been enjoyed by Islam; but from internal evidence I can show, beyond a doubt, that the passage does not refer to Islam." Thereupon one of those present began to read the chapter verse by verse, and I expounded it to them, showing that it referred to the true Israel in their past, present, and future condition; to the kingdom of the Messiah, whose "officers would be peace, and whose exactors righteousness," wherein "*violence, wasting, and destruction*" would not obtain, but whose "walls would be called salvation, and her gates praise"—that there Jehovah would be the "everlasting light," the people would be "all righteous,"—a description which could not in any way be distorted to apply to the kingdom of Islam.

This part of the discussion occupied upwards of two hours, and it was agreed to adjourn the meeting till the following day. Although both days were holidays, yet, on the second occasion, fewer people came together. The argument founded on the 60th chapter of Isaiah was abandoned, and older and less usual arguments adduced in favour of Mahomedanism. Its founder was held to be the paraclete promised by our Lord; but as that was confessed by our opponents to be the same with the Holy Spirit, whom they allow to have descended on the Day of Pentecost, they were driven, as their party have been many a thousand times before, from this argument also. Then turning to the 5th of Isaiah and 12th of Mark, our pleader affirmed that both referred to the same thing—the discarding of the seed of Israel, and the adoption of Israel instead. Then the "others," to whom the vineyard was let out, were shown to be the true Church, whose chief corner stone (Mark xii., 10) was Christ. He, too, was the Son whom the husbandmen slew, and cast out of the vineyard. That could not be, they said, for Christ had not died. Upon this, taking their favourite prophet Isaiah, I showed that it was undeniably predicted that the Messiah should die; and this opened up our way to a full exposition of the necessity and adequacy of Christ's atonement.

One cannot but feel a yearning towards such a man as this, and wonder why it is that he does not accept the truth. Does it not show, that, not only *the truth in the word* is needed to enlighten the mind, but also *the spirit of truth*? We left him and his friends with the silent prayer—breathed often by your missionaries in this land—"Lord, send thy spirit to convince them of their need of Christ!"

THE GIRLS' SCHOOL AT INTALLY.

BY MRS. KERRY.

I commenced school last year with nineteen girls, and very inadequate funds for their support. Very early in the year I was called to part with the teacher who had taught the school so well from its commencement. This I felt to be a heavy trial, but, almost unsought, another teacher offered herself; and her influence and teaching have been so satisfactory that I feel that God has sent her to me in answer to prayer.

The total number who have entered the school since the commencement is forty (I mean as boarders, for there have been a number of day pupils whose attendance being very irregular we scarcely count). Of these three have married, one was taken from school to be married to a person I considered ineligible, and I hear she refuses to marry him. Three of the elder girls having been examined by Mr. Wenger, and the Intally native church under his care, and approved by them, were baptized and received into full communion with the Church; and two have died, for whom, though I mourn as for my children, I do so not without hope. The first of these died in April last of inflammation on the lungs. Her name was Mooktoo, and, in many respects, she was an interesting girl. She was found by one of our native preachers in the house of a nominal Christian, having escaped from some gipsies who were training her up we fear to evil courses. From her fairness of complexion it was evident she was no gipsy, and must have been either stolen or bought by them. When she first came to me she was very ignorant and wild, but soon learned to read, and evinced great affection for me, and a strong desire to be a Christian child. She had been taught by the gipsies to sing songs and play gymnastic tricks. At first she would sing and play to please her school-fellows, but she soon grew ashamed of all her old ways and would only sing her school hymns, of which she grew very fond. I have seldom seen a more marked change in a child than in her. When she was taken ill she said she should die, but she did not appear afraid of death. I asked her once, could she pray? Oh, yes, she said with a sweet smile, I do. I regret much that I did not see her on the day she died. I had left her in the hospital in the hope of her speedy restoration, and when she asked to see "Mamma," her attendants thought her better, and did not send for me. I was unable to question her as to her hope of reaching that "happy land" of which she often sung, yet I do hope that she was among those to whom little being given, little is required, and that she found her peace in Jesus. The second died just before the school closed. She was the daughter of our late preacher Ramna Rogan, and was the most intelligent girl in the school. She had a great knowledge of the Scriptures, and understood the way of salvation clearly. Her death was caused by cholera, and conversation was quite impossible to her in her last hours, but happily that was not needed to give me a hope of her salvation.

I remember one Sabbath-day going quite unexpectedly into the school-room which I found shut close, and in a corner were a knot of girls kneeling with this child Prophullis, praying with them. She was not among those who were baptized, but I had hoped ere long to have seen her enter the church below. I trust she has been received into that above, and pray that her death may redound to the glory of God in the solemn impression produced upon her companions.

On the whole the progress of the school during the year has been highly satisfactory. Parents think well of the teacher and appear to prize the instruction given. I have often been much straitened for funds during the past year. The entire income for the year amounted to £89 12s. 8d. Of this only £35 14s. 6d. came from England; all the rest was contributed by friends here, yet this did not cover the expenditure, which amounted to £90 9s. 5d.

I earnestly beg the assistance of the friends of female education in my undertaking, that now the Lord has begun to bless us, our work may not be stayed, nor our numbers limited, for want of the means of carrying on the school.

THE COMMODORE AT VICTORIA, AMBOISES BAY.

BY THE REV. F. PINNOCK.

On the morning of the 10th of May the Commodore in H.M.S. *Rattlesnake* arrived here, when two of the brethren and myself went off and were very kindly received on board. After having a little chat, first with some of the officers while the Commodore was engaged, then with himself, of whose gentlemanly behaviour towards us we cannot speak too highly, we left for shore, the Commodore himself, accompanied by two officers, following us in his own boat. On shore he spoke to and shook hands with everybody like an old friend. I then took him at his request round the place, when he called in at nearly every house, saying a kind and encouraging word to all. This being done, he went in to see the school, some forty children being in attendance, a few of whom he heard read a portion of Scripture, after which he asked them a few questions in geography, but this being a new study to most of them, their answers were not very ready. He seems, however, to have been pretty well pleased with the children generally, and in addition to some very wholesome advice given them, he was pleased to give to a boy and a girl a prize of four shillings each, for general ability and good conduct, as reported by me; to another little girl also he gave two shillings. The children then sang a hymn, and he bade them farewell.

The following morning he was again on shore, and purchased a bullock for his men. He wanted to see King William of Bimbia respecting some disturbance created here by his people, and sent no less than three times for him, but the old man would not come, after having sent word to the Commodore to say that if a boat was sent for him he would come; a boat was accordingly sent, with an officer in charge, and the bearer of the first letter, but he did not keep to his word. The boat with another letter, and this time with Mr. Johnson in addition, was sent back, but with no better success. Nothing could induce his majesty to make his appearance on board the Commodore's ship. This was too great a condescension for him to submit to. The Commodore, being pressed for time, had to leave early the following morning, leaving the matter unsettled. But even this had done good, for which we feel very grateful. I must not, however, omit the circumstance that before the Commodore left he was pleased to appoint and constitute our good old friend and brother, Mr. Johnson, the governor of the settlement of Victoria, *with no salary however*. He was presented with a flag, and had a salute of five guns given him. The friends all feel very thankful at this expression of the continued goodwill of the English people and Government towards them, and are hopeful of something still better in store for them. And they are not unmindful of Him who is the great Disposer of all events. To Him they have all felt that they are indebted chiefly for this kindly visit and interposition on their behalf of the Commodore, at just the very time that they wanted help.

GOSPEL WORK AT TREMEL.

BY THE REV. J. JENKINS, OF MORLAIX.

You are aware that a general jubilee is celebrated this year in the Romish Church, devotional services are held for a fortnight in each church in its turn, during which time preaching, confessing, &c., are carried on at a great rate daily. From May 21st to June 4th was the jubilee at Tremel Church, which included the holidays of Ascension Day and Easter Sunday. On Ascension Day, which was Thursday, 25th May, I held a meeting at Tremel. We did not expect a large attendance, as great efforts were being made by the jubilee priests against our Evangelical labours by means of the pulpit discourses and the confessional, and all means were made use of to induce everyone, persons who had not been to confess for many years, to draw nigh to the confessional, assuring the people

there was no need of confessing little sins, but the great ones only, and even giving pecuniary help to some in order to enable them to attend at Church, at least during a week. Nevertheless we had a large attendance in the morning, and a good number attended our afternoon service. The people were attentive and there was power to speak the truth. At the close I announced I would preach again in the place (D.V.) on Sunday the 11th of June.

UNLOOKED-FOR INTERRUPTION.

As the railway is completed, and that some of our Morlaix friends had expressed a desire to see our chapel there, this was thought a convenient opportunity, and accordingly they were invited to go over for the meeting on the 11th. It was cheering to witness the cordial disposition evinced to lay hold of the opportunity. Some went by rail and others on foot, the distance being about eleven miles. The weather was very fine. The service was to commence at eleven o'clock. But a few minutes before the time the mayor and his secretary, the schoolmaster, arrived. I was not present at the time. He spoke to my wife, and said he had been told we were to preach in the chapel that day, to which she replied it was a false report, and invited him to go up-stairs to the room where we held our meetings until we obtain authorization, and there he saw the small table with a Bible on it, and a few hymn-books for worship. He said the room would not contain ten persons, while more than forty were already congregated about the house. I was myself soon on the spot, and on the door of our chapel had a somewhat lengthy conversation with the mayor. I assured him that I had no intention of preaching that day in the chapel, and I think he believed me; but he even opposed our holding meetings, especially as they were numerously attended, and by Catholics as well as professed Protestants, and that our worship might in time become a source of trouble in the parish. To these points I replied, remarking that our worship had not been the occasion of any act of violence, nor even created a spirit of discontent among the inhabitants. But unfortunately the mayor had some ground to stand upon, not probably as to the intention of the superior authority, but on account of the ambiguous terms of the letter by which we were granted to hold what was designated our private meetings for prayer and religious instruction, and the restrictions by which it was nullified. So the mayor finished by saying he forbade our meetings until he received more explicit instructions, and it was reluctantly he permitted me to hold the meeting for that time, but would not allow us to meet again in the afternoon.

THE MEETING PROCEEDS.

The mayor having gone away, our religious service began. After prayer, singing, and a short address in Breton, the services took somewhat the form of a Sunday School meeting. Mrs. Donnelly and Mdlle. Marguerite Barazar were there, with seven Breton girls, educated and boarded at Ty Mâd. M. Bouhon, who had come for the occasion from Guingamp, accompanied by a Breton father and son, who had manifested serious convictions, took upon him to hear the Breton girls from Ty Mâd. They began by singing a French hymn, and then recited in French the parable of the Sower, according to Mat. xiii., which they did very well. Our brother explained the parable to them, and they sang another French hymn. It was now my turn to gather around me a few Breton pupils of our teachers. There were eight, all children of Catholic parents, and they might be said to represent an advanced stage of Christian civilization and instruction, whilst the greatest part of my group was rather ragged, timid, and *sauvage*, one little fellow of five years making a grotesque figure by having a soldier's cap; not the better for wear and want of care. Among them there were different degrees of acquisition, though none learned; indeed some of them could not yet read, but they had committed to memory two or three verses taught them by the teacher. But it was most interesting to witness this much after the grand attack against us of late for a fortnight, with the threat that neither the children who took lessons of our teachers, nor the parents, would

obtain absolution and communion. It is worthy to be mentioned that a Catholic father asked his young daughter whether she did not prefer the New Testament to the priests' communion, and the child replied that she preferred the New Testament. We began our work with much feeling, for this was quite a new scene, in the midst of the Breton population. It forcibly reminded one of the words made use of by Jesus: "Out of the mouth of babes and sucklings thou hast perfected praise." One child recited Luke ii. 1—20. Then a little boy, son of a widow, and beginning to learn his letters, recited timidly, John iii. 16. After that a girl recited the Ten Commandments, and several passages of Scripture, being the contents of a tract of four pages. Other children recited John iii. 16; John iii. 16—21; Mat. xi. 28—30; Acts xvi. 30, 31; 1 Tim. i. 15; Acts iv. 12, &c. I explained these portions of the Word of Life to the children. Then a Breton hymn was sung. I now addressed the congregation in Breton, and closed by prayer and singing the hymn 26 in the *Chants Chrotiens*. We all felt that this was a blessed meeting. There were ninety persons present, crowded into a room far too small, simply because it has not pleased Government authority to grant us permission to meet in the chapel.

The people were undisturbed by the mayor's visit. A very good feeling prevailed, and though we were debarred from holding a meeting in the afternoon, we enjoyed a few hours' edifying and useful conversation; and the friends left in time to reach home before night.

THE BAHAMAS.

NASSAU, NEW PROVIDENCE.

From the *Nassau Guardian and Advertiser* we extract the following account of the service held on the re-opening of Zion Chapel (Rev. J. Davey's), after a considerable enlargement, at a cost of £1,400, one half of which, it is expected, will be raised by the close of the year:—

"According to announcement, the above-named Baptist Chapel was re-opened on Sunday last, August 27th, for divine worship. His Excellency Governor Rawson, C.B., and Mrs. Rawson, with the private secretary and aid-de-camp, attended the service. The Rev. John Davey preached an impressive sermon on the occasion from 90th Psalm, 16th and 17th verses.

"The Chapel has been entirely remodelled and wonderfully improved, both internally and externally. Galleries have been added on three sides, which afford 300 additional sittings, and the building can now accommodate 800 persons.

"The public meeting was held on Thursday evening, in commemoration of the re-opening of the building, after the completion of its extensive alterations and improvements. His Excellency Governor Rawson, C.B., kindly took the chair on the occasion, and after the 100th Psalm had been sung and an appropriate prayer offered up by the Rev. John Davey, addressed the people in an earnest and impressive manner regarding their future welfare. His Excellency congratulated them on the improved appearance of their chapel, and urged upon them the necessity of using their best efforts to develop the resources of the soil, to place no more dependence upon wrecking, to instil sound religious principles into the hearts of their children, to train them up in the habits of industry and send them regularly to school. The Governor's address was listened to with great attention, and we hope it will be productive of much good. The meeting was afterwards ably addressed by the Hon. C. R. Nesbitt, Colonial Secretary; the Rev. J. H. Darrell, Wesleyan Missionary; Mr. W. Job, Inspector of Schools; and Mr. Grenville Darling. Before the proceedings were brought to a close, the Hon. G. C. Anderson, her Majesty's Attorney-General, at the request of Mr. Davey, occupied the chair, when a vote of thanks was unanimously passed to the Governor for his kindness in presiding on the occasion, the people all standing up."

NATIVE CHURCH IN SOUTH COLINGA.

BY THE REV. G. KERRY.

Several very interesting meetings in connection with the anniversary of the above-mentioned church were held on Tuesday and Wednesday the 14th and 15th of February, 1865.

The first meeting was of a social kind, and took place in the field adjoining the Circular Road Chapel. Tea being over the company at once adjourned to the chapel to attend to the business of the Annual Public Meeting. The chapel was completely filled, and presented altogether a very interesting appearance. The chair was taken, according to previous arrangement, by R. Scott Moncrieff, Esq. The meeting was commenced by singing a Bengali hymn, after which the venerable and aged brother Shujáat Ali offered prayer in Hindustani.

The chairman then addressed the meeting and said—He regretted his inability to speak to his brethren in their own language of their common faith. He rejoiced to see so many assembled together, English, Bengalis, and Hindustanis. It was a good thing that those who differed necessarily in so many things should meet together sometimes, and learn to know and love each other for Christ's sake. Such annual gatherings were intended to stir all up to greater zeal in the service of God; unless they did that, they would be of no use whatever.

The Rev. Goolzar Shah then read the Annual Report of the church, of which he is the honoured pastor.

The Rev. Geo. Kerry moved the first resolution, "That the report now read be adopted, printed, and circulated for the information of all Christian friends who are interested in Christian Missions."

Mr. Kerry said he rejoiced greatly in such a meeting as the present, as it afforded a practical proof of the growth of the Redeemer's kingdom in this country. The large number of Native Christians present that night in the chapel were but a small portion of the whole body which might have been assembled. They represented many thousands gathered out of heathenism in this city and in the country around. No one could look into the countenances of the native brethren now met together, and not feel that Christianity had been a blessing to them, their appearance and expression were very different from what would be seen in a similar gathering of Hindus. Christ had put his mark on them. The English part of the congregation must see that the work of Missions had not failed, and would therefore be encouraged still to pray and work for the conversion of the heathen to Christ. The natives present would also see that their English brethren took an interest in them and in the Redeemer's cause.

The resolution was seconded in a vigorous Bengali speech by Babu Muckerji of the London Missionary Society.

The next Resolution, "That this Church desires to render hearty thanks to Almighty God for the blessings of a preached Gospel, for the privileges of the Lord's-day and the ordinances of Divine grace, and prays that the Lord Jesus Christ, the Great Head of his Church may bless it with the light of his countenance, and visit it with a pentecostal effusion of his Holy Spirit"—

Was moved by C. T. Ledlie, Esq., who said he wished to bring into view some of the prominent features of interest in the native character which were fitted to make the native a Christian, compared favourably with any Christian of any land. First, he would mention their patience. He had seen many instances in proof of their patience; now patience was one of the great virtues of a Christian. Then again, they could practise great self-denial. It is true this did not always appear to us in a favourable manner, as it often showed itself in connection with their superstitious practises. But it was there, and if sanctified would be very good. Patience and self-denial combined would go far to make a noble example of the Christian character. Then look at the habits of business of the natives. Whenever they were judiciously dealt with, their good qualities would appear. The good in them must be drawn out by gentleness, by seeking to win their confidence. Christian graces in them must be sought for in a loving spirit. If you love the natives, you can do them good; but if you do not love them, you are not fit to do them any good whatever.

The resolution was seconded by Babu Chuckerbutty of the Church of Scotland's Mission.

The chairman then spoke a few kind and fraternal words, after which the meeting was closed with prayer, by the Rev. J. Wenger.

On Wednesday morning, the 15th, at half-past seven o'clock, a meeting was held in the Collingah Chapel, presided over by the Rev. Geo. Kerry. Prayers were offered by brethren from Lukhyantipore, and brief addresses by others. The brethren then had fellowship with each other in remembering their Lord's death.

At one o'clock they met again, when Goolzar Shah spoke on the best means of elevating the native Christian community in their social position. After conversation on the subject for half-an-hour, the brethren took an affectionate leave of each other with joy and gladness.

HOME PROCEEDINGS.

We are directed by the Committee to publish in the *Herald* a portion of minutes of proceedings of their Quarterly Meeting at Bradford, October 10th, the Rev. James Acworth, LL.D., in the chair.

A letter from the Secretaries to the Committee in regard to their resolution voting an increase of their salaries was read—

“London, September 20th, 1865.

“Dear brethren,—When, in July last, on the united recommendation of the Finance Committee, and wholly unsolicited by us, you voted an increase to our salaries, we had every reason to believe that it was both cordially and unanimously done. We were not aware that any one of your number withheld his consent. Since then we have seen, with great surprise and regret, that your kind consideration of our services has been set over against another of your resolutions, postponing the employment of two candidates for mission service, as if the necessities of the work in which we are engaged were less regarded than the personal interests of the secretaries. We can truly say that in every instance in which our personal interests or comfort, during the sixteen years of our service, have seemed to interfere with the promotion of the objects of the Society, we have never hesitated to prefer the latter. But, inasmuch as now these interests are somewhat insidiously made to appear to clash, our duty is plain. We therefore cheerfully relinquish, for the present, the claim which your resolution has given us, in order that there may not be, on our part, even the semblance of difficulty in the way of your accepting the offer of service of the young brethren in question.

“If, in so doing, we sacrifice what you and ourselves deem to be justly our due, we beg it to be distinctly understood that we do it gladly for the Lord's sake, and we trust it will be regarded as a renewed expression of our unabated attachment to the Society which we have so long loved, and endeavoured to serve.

“We are, dear brethren,

“Yours in Christian respect, and regard ever most truly,

“(Signed) FRED. TRESTRALL.
E. B. UNDERHILL.

“To the Committee of the Baptist Missionary Society.”

The Secretaries having withdrawn, and the foregoing letter having been duly considered, it was resolved—

That the letter of the Secretaries be entered upon the minutes.

That their relinquishment of the increase of salary voted at the last Quarterly Meeting be accepted by this Committee, with the hearty assurance to our brethren that we highly appreciate the generous feeling in which this proposal of theirs has originated, and that we receive it as a renewed expression of their attachment to the Society they have so long served.

A letter from Mr. Bate, renewing his offer of mission service, was read, which being considered,

With reference to minute of July 26, declining the acceptance of the services of Messrs. Bate and Stobo on account of the want of funds, “Resolved—That as the claims of the Mission are so pressing, and it appearing that there is every

£ s. d.		£ s. d.		GLAMORGANSHIRE.	
Worcester—		Scarborough, 2nd Baptist		Merthyr Tydfil, High	
Contributions	46 1 5	Chapel—		Street—	
		Contributions	6 12 3	Contributions	5 10 0
YORKSHIRE.		Steep Lane—		PEMBROKESHIRE.	
Blackley—		Collection	2 5 6	Pembroke—	
Collection	3 0 0	Wainsgate—		Contributions	8 10 0
Bradford, Zion Chapel—		Collect. (less expenses)	2 4 0	Pembroke Dock, Bethany—	
Collection	42 13 5	NORTH WALES.		Contributions	12 5 6
Do. Hallfield—		ANGLESEA.		SCOTLAND.	
Collection	18 0 0	Amlwch—		Dundee—	
Brenxley, Luddenden Foot—		Contrib. for China.....	5 0 0	Contribution	10 0 0
Contributions	14 9 0	FLINTSHIRE.		FOREIGN.	
Halifax, Pellon Lane—		Rhyl—		Australia, Brighton Bap-	
Contributions	48 1 1	Contribs. on account... 10 0 0		tist School near Mel-	
Hebden Bridge—		SOUTH WALES.		bourne—	
Contributions	36 3 9	CARMARTHENSHIRE.		Contribs. by E. Baines,	
Huddersfield—		Newcastle Emlyn—		Esq., for Rev. J.	
Contribution	1 0 0	Contributions	16 2 8	Smith, Delhi	1 5 0
Lockwood—					
Collects. (less expenses)	9 19 2				
Pole Moor—					
Contributions	14 11 6				
Legacy	1 1 0				

JAMAICA DISTRESS RELIEF FUND.

The following sums have been received on account of this Fund, from September 21st to October 20th, 1865.

£ s. d.		£ s. d.	
Pottenger, Mrs., by Rev. J. Webb, Ipswich	1 0 0	Bradshaw, Mr., by Rev. T. Brooks, Wal-	
Liverpool, Myrtle Street Voluntary Contri-		lingford	0 10 0
bution Fund, by J. Golding, Esq.	5 5 0		

JAMAICA SPECIAL FUND.

The following sum has been received on account of this Fund, to October 20th, 1865. Bristol, by G. H. Leonard, Esq.£200 0 0

FOREIGN LETTERS RECEIVED.

- | | |
|---|---|
| AFRICA—AMBOISEE BAY, Pinnock, F., Sept 17. | BARIFFE HALL, Dry, A., Sept. 3. |
| CAMEROONS, Fuller, J. J., Sept 1; Saker, A., July 24, Aug. 30; Smith, R., Aug. 28; Thomson, Q. W., Aug. 30. | BLACK RIVER, Barrett, J., Sept. 7, 22; |
| SIERRA LEONE, Diboll, Mrs., Sept. 19. | DRY HARBOUR, Bennett, J. G., Sept. 7. |
| ASIA—CHINA—Cheefoo, Loughton, R. F., Aug. 7. | FALMOUTH, Lea, T., Sept. 6. |
| INDIA, CALCUTTA, Biss, J. B., Aug. 24; Leslie, A., Aug. 9; Lewis, C. B., Aug. 30, Sept. 1, 8. | GURNEY'S MOUNT, Randall, C. E., Sept. 6. |
| CHITTAGONG, McKenna, A., Aug. 24. | JERICHO, Clarke, J., Aug. 11, Sept. 8. |
| CUTWA, Reed, F. T., Aug. 4. | KETTERING, Fray, E., Sept. 1. |
| DELHI, Parsons, J., Aug. 17. | KINGSTON, Merrick, E., Sept. 7, 22. |
| HOWRAH, Morgan, T., Sept. 15. | MONEAGUE, Gordon, G. W., Sept. 8. |
| JESSORE, Hobbs, W. A., Aug. 2, 28. | MONTEGO BAY, Henderson, J. E., Sept. 5; Hewett, Sept. 22. |
| MONGHIR, Patsons, J., Aug. 22. | MOUNT CAREY, Hewett, E., Sept. 7. |
| RANGOON, Cowie, A. J., Aug. 24. | MOUNT CHARLES, Thompson, J., Sept. 22. |
| SERAMPORE, Pearce, G., Aug. 8. | RIO BUENO, East. D. J., Sept. 6, 7, 21, 22. |
| AUSTRALIA—SYDNEY, Page, J. C., July 22. | ST. ANN'S BAY, Millard, B., Sept. 6. |
| CANADA MONTREAL, Cramp, J. M., Sept. 26. | SAVANNA LA MAR, Hutchins, M., Sept. 6. |
| EUROPE—FRANCE, MORLAIX, Jenkins, J., Oct. 14. | SPANISH TOWN, Phillippo, J. M., Sept. 2. |
| WEST INDIES—JAMAICA, ANNATTO BAY, Jones, J., Sept. 6. | WALDENSIA, Kingdon, J., Sept. 6. |
| | NASSAU, Davey, J., Sept. 25. |

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends

- | | |
|--|---|
| For Clothing, &c., for Mrs. Kingdon's, School, Walensia, Falmouth, Jamaica— | For Magazines— |
| To Mrs. Triton, Norwood; Mrs. Trestrail, Norwood; Mrs. Risdon, Pershore; Mrs. Palmer, Auteborough. | To Miss Smith, Camden Road; Rev. J. Teall, Woolwich, and Mr. Fordham, Charlton, 15 years various, for Rev. W. Teall, Jamaica. |

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart, M.P., Treasurer; by the Rev. Frederick Trestrail, and Edward Bean Underhill, LL.D. Secretaries, at the Mission House, 2, John Street, Bedford Row, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Mac. Andrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. C. B. Lewis, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Triton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.