

THE MISSIONARY HERALD.

PROGRESS IN INDIA.

DURING the last session of Parliament a very remarkable paper was laid on the table of the House of Commons, giving a sketch of the moral and material progress of India in the year 1864-5. Very much that is contained in this interesting document concerns chiefly the statesman; but other portions relate to those influences which, in their operation, tend to destroy the ancient institutions of the country, and to introduce the ideas and forms of a higher civilization. In some sense it may be said that there is no department of the Government of India which is not creating a new social order, which, by its daily movement, does not run counter to or destroy some ancient custom or prejudice, and establish in its room a new state of things animated by western thought and moulded by Christian principles. The opening of the country to commerce, the introduction of railways, the web of telegraphic communication, the increase of English colonists, all exercise a vast power in forming anew the sluggish mind of India, and in stimulating the energies of the people in directions leading them far astray from their old paths. But more powerful even than these material forces is that system of law, framed by the late Lord Macaulay upon principles of Christian justice and equality, recognizing none of the distinctions of caste or rank, discouraging where it does not absolutely condemn those religious practices that, from a Christian point of view, are cruel and wicked, which is now in operation throughout India. It makes criminal every form of religious immolation or human sacrifice; it holds an even balance among all the various classes of the Indian population; it enforces equity; it establishes religious liberty, and secures the rights of conscience; it knows no favoured religious belief. It may be said truly that all men in India are equal before the law, while by recent legislation the changes of religious opinion, in its bearing on domestic life, have been carefully and equitably provided for. The connection of the Government with idolatry has been sundered, and if here and there some long-established official action lingers, the alliance is doomed, and its extinction ensured. Where the new code does not absolutely forbid the cruel practices in which idolaters have been

went to indulge, the administrators of the law are moved by its spirit, and efforts are made to discourage customs which Christianity condemns. Thus the Report before us tells how the Government last year gave directions "to all magistrates to prohibit acts of hook-swinging or other self-torture, when carried on so as to cause a public nuisance, or when there was danger of injury to human life, health, or safety; and they were instructed to enlist the co-operation of influential landholders in the prevention of such practices. The result was that in the town of Calcutta no case of hook-swinging occurred during the Churruck festival, and in the suburbs there were only three instances."

The direct religious action of the Government is limited to the maintenance of a small ecclesiastical establishment, which is confessedly and only sustained for the benefit of the servants of the State. A short paragraph suffices to tell what was done last year in this direction. In Bengal four new churches have been consecrated. In the Punjab four were completed and four others begun; and a Roman Catholic chapel was commenced in Delhi. In the Central Provinces four churches are being built, and in Bombay also four are in process of construction. A church was erected at Berhampore entirely by private subscription, while, we believe, in all other cases, a portion of the funds was provided by the liberality of the friends of Episcopacy. It is understood that the Government contemplates throwing the maintenance of Divine worship in all the stations more or less upon the residents, and thus to prepare the way for an entire severance between the Church and the State even in its present modified form.

It is in the department of Education that the Government of India is making the most direct and most strenuous efforts to effect a change in the moral condition of the people, and it is in this department that the Government offers itself to us as a helper in the great work of regenerating India. Previous to 1854 the labours of the Government were directed to the maintenance of the old religions of the country. It taught Sanscrit in its colleges in order to uphold Hindu institutions, customs, and laws; it taught Arabic and Persian in order to sustain the authority of the Koran and the system of law founded upon the precepts of Mohammed. And now that it teaches English, thereby throwing open to the acquisitive minds of the Hindus the stores of science and true knowledge which our language contains, although its object is not to introduce Christianity, it nevertheless aids greatly the general assault upon ignorance, superstition, effete customs, and a false philosophy. The Report before us gives a most interesting sketch of the "decided measures" which, since 1854, have been adopted, for the purpose "of promoting a system of general education which should diffuse throughout India 'a knowledge of the improved arts, science, philosophy, and literature of Europe.'"

For this purpose boards of education have been formed, with their staffs of inspectors. Universities, modelled on the system of the London University, were instituted in each presidency. It was provided that the examinations for degrees should not include subjects connected with religious belief. Colleges of any religious persuasion might be affiliated with the universities, and scholarships were attached to them which were open to every class. Indigenous or elementary schools were not overlooked, and schools for training masters were also included in the plan. By the system of grants-in-aid, encouragement was given to schools that were not governmental, the principle being rigidly adhered to that the Government inspectors should not interfere with the religious instruction conveyed in the assisted schools. Aid was to be given to all schools in which a good secular education was imparted.

The rules laid down were, however, found in practice unsatisfactory in voluntary and independent schools, and especially to the missionary bodies. In 1864 changes were made which seem to have removed the objections of many, so that the missionaries of almost all denominations, Independents and Baptists excepted, now freely avail themselves of Government assistance. In these schools Christian instruction is given without objection on the part of Government; but in the schools of the educational department proselytism is carefully guarded against. The masters may, however, impart Christian truth out of school hours, and when it is voluntarily sought by the scholars. Bibles also are placed in all the libraries for such of the pupils as may choose to read them.

Under this system there has been a large extension of education. In Bengal the number of colleges and schools under Government inspection was, in 1865, 2271; and the number of students was 103,114. This was an increase over 1864 of 596 schools and 19,435 scholars. The cost to the State of each pupil was about twenty-two shillings.

A very similar increase has taken place in all the presidencies; but we will not trouble our readers with the array of figures. We must, however, notice, as the most gratifying feature of the progress of education in the North-West Provinces, the large number of female schools existing there. There were in 1865, 477 schools, with 9,138 pupils. Thirty of these girls' schools were established by the *Suth Sabhá*, a society of influential Hindus in Agra. This is a most pleasing fact as showing the interest which the question of female education has awakened among a portion of the native population.

Our space will not allow further illustrations from this parliamentary paper of the progress making in India in the moral and material well-being of its people. Combining these facts with those which our missionary reports disclose, we may well be encouraged at the prospect, and be led to redouble our exertions in a cause with such promise of success. *In due season* we shall reap if we faint not.

THE CHINA MISSION.

BY THE REV. F. J. LAUGHTON.

You will find, by referring to the report for 1863, that two men were excluded from the fellowship of the little Church here. With regard to one of the two the general feeling has been that he had not the root of the matter in him. The ground of his exclusion was, that he had robbed the man with whom he was in partnership. The charge was proved clearly against him, but he denied it *in toto*. The partnership was dissolved, and he returned to his native village. In the meantime he has called on us once or twice and expressed his penitence, but on inquiry we found that he had not manifested it in the way which was most important, and would have been satisfactory—viz., paying back the money which he had obtained dishonestly. A short time ago I heard a very favourable report of him. It was stated that he was living as a Christian—that he strictly kept the Sabbath, and that he was zealous in teaching his family and neighbours the knowledge of the Gospel. Very soon after this I received a letter from him, in which he spoke of his sin, and professed the deepest sorrow on account of it, and expressed a desire to be restored again to their fellowship; judging from the reports of him and from his own letter that his repentance was sincere, I decided at once to go to his village. I was anxious not only to know his state of mind, but also to learn what the general tenor of his conduct had been, and how far the report was true about his teaching his family and the villagers the knowledge of the truth.

THE BACKSLIDER RESTORED.

Accordingly Ching-sien-seng and myself started for his village which is about forty miles distant from Chefoo. On our arrival we found that "Chang" (for that is his name) was from home. He heard, however, that I was in the neighbourhood making for his village and came quickly. It did my heart good to see the joy with which he hailed me and inquired after my health and that of my dear wife. I remarked that he looked hot and tired. He replied that he had travelled rather rapidly, for, as soon as he heard that I was going to his village, he commenced to run "like a lamb at the sound of the mother's bell." I was pleased to find from conversation with him, as well as from the testimony of those who knew him, that he had sincerely repented, and was living as a Christian. I found, too, that the reports I had heard with regard to his instructing his family and neighbours, were perfectly correct. A general excitement had been created throughout the village by his preaching. His mother and one of his sons have become deeply concerned about their state. The latter had been keeping the Sabbath for several months before I went there. I trust he is now a true Christian, and I hope to have the pleasure of baptizing him soon. Another son of "Chang," together with an uncle, are also very earnestly, and, I trust, sincerely, inquiring the way to Zion. This work, so far as instrumentality is concerned, was all done by "Chang," no one else having been to the village to teach the people. I am very sorry, however to say that another Mission, the American Presbyterian, is now endeavouring to establish an out-station in that village, *for the purpose of reaping what Chang has sown*. "Chang" has been to Chefoo, and his own case has been thoroughly investigated. We found that the money which he had obtained improperly was already repaid, and in every other respect his conduct appeared to confirm his professions of repentance. He has, therefore, been received back into the Church by the unanimous vote of the brethren.

OPPOSITION.

About a fortnight after my first visit to this village, I made a second. Those who were interested in the doctrine received me gladly. But I soon found that since my last visit Satan had been busy. The ancestral hall, in which I had resided on the former occasion, was no longer available, and no expedient had been left untried to prevent me from getting shelter anywhere in the village. I was shut up to the hospitality of "Chang," who gave me a little room in his own house about six feet by eight, which I gladly

accepted, and in a very short time "Chang" and myself were enjoying a Chinese meal and a cup of tea. We had scarcely commenced when a brother of "Chang" came and told me, that the people were so exasperated at finding all their attempts to keep me out of the village unavailable, that they had come to the conclusion to kill me if I persisted in staying, and were now waiting to know what I intended to do. I said "Tell them I intend to stay, and tell them, moreover, that I am tired and hungry, having ridden 100 li (about thirty English miles) in the heat of the sun, and, therefore, have a decided objection to being killed before supper; and tell them, further, that however much they may hate the Gospel, there are a number of people here who wish to know more of it, and I am anxious to preach to-morrow (Sunday). I have, therefore, a decided objection to being killed at all this evening, but if they like to come the morning after next (Monday), after I have breakfasted, I shall be more at liberty to treat with them upon the subject." Finding that I took their threats so easily, and kept on with my supper, they were thoroughly confounded and unmanned, and did not trouble me personally any more, but confined their mischievous efforts to abusing and intimidating those whom they met in the streets going to hear me. By the time we had finished our meal a number of persons had faced the opposition and were waiting to hear us preach. Ching and I commenced and continued speaking alternately until past midnight. On Sunday we commenced at eight in the morning and preached alternately till midnight, our little room and round the outside of the door being all the time crowded with listeners. On Monday, after breakfast I waited for my friends of Saturday evening to make their appearance. As they were not forthcoming I took a quiet stroll through the village alone to let them know that I was still there, and that I did not fear them. On Monday Ching and myself went to some of the neighbouring villages and preached, returning to Han Kian in the evening and preaching again until midnight. On Tuesday we did the same. On Wednesday just as Ching and "Chang" and myself were starting again for the villages, a messenger came with a letter stating that my dear wife was seriously ill. I was therefore obliged to return home sooner than I intended to have done. I am glad my dear wife's illness proved much less serious than was anticipated.

As there are a number of people anxious to learn the way of salvation and five are already keeping the Sabbath, we are anxious to get a little chapel there. We cannot rent a place or purchase ground to build one for reasons already stated. However, we have found a way out of the difficulty. Chang's brother has arranged to build a little place on a spare piece of ground belonging to himself on the condition that we lend him about £20, as mortgage, and pay him £1 10s. per annum rent for the rest. I hope to be able to get the money here. By this arrangement we shall have a better place than we have at Choorkia, at less than a quarter the *expense*.

MORLAIX.

A BRETON CONVERT.

BY THE REV. J. JENKINS.

G. AN DANTEE was a Breton farmer, he resided in the parish of Plouaret, about twenty miles from Morlaix. In the latter part of 1852, on a large fair day in the town, I saw him for the first time. He, from him his own desire, called on me, conversed freely on religion and bought a Breton testament. He could not read, and was then fifty-eight years of age. However, he was quick and intelligent, and soon learned to read by means of a few lessons given him by a young neighbour. He read his Testament with assiduity and profit, and thus acquired considerable acquaintance with Scripture. When he could he attended our meetings. It was evident from the first he had no good opinions of Popery, and that he did thirst for something better. He embraced the Gospel and became a sincere disciple of Christ. He was baptized in 1855, and continued a consistent and

faithful witness for the truth, though living in a country where he was the only Evangelical Protestant Christian. And he was not a timid mute Christian; being ready in conversation and very smart and pithy in his remarks and replies, the priests did not try to attack him but twice. The first in the beginning, when a priest found him in the road with the testament in his hand, An Dantee shewed him the book and asked him at once what he pretended was wrong in it. The embarrassed priest turned the leaves but could not reply, and soon made off under the pretext he had no time to stay. An Dantee was willing to defend the truth before the priests in the hearing of the people, but this they would not do. The last time the priest talked to him was when he went to his house, a fortnight before his death, to try to persuade him to confess. Once, females called on him for money to defray the expenses of worship in the Church; he replied to them that had it been to help some suffering needy person he would give his mite, but he could not give to pay a worship he disapproved of, and, added he, "Tell the priests from me that they are pagans in lighting wax candles in the Lord's presence, who is himself the light." While speaking to a labourer on the road a man came up and said, in reproach to An Dantee for his leaving the Church of Rome, "And what should he done to people who deny God?" to which our friend replied, "And what deserve those who believe in God and will not do what he commands?" which closed the mouth of his assailant. He had five sons, but they did not sympathise with his religious views, and were sullen and uncivil to his religious friends who called to see their father. This did not discourage him. Within the last two or three years they had improved in feeling and demeanour. He was ill for about six months, during which time we visited him, and last of all on the Tuesday preceding his death, when three other brethren being present we partook with him of the Lord's Supper, his sons and other persons being quiet and attentive spectators. Our sick brother enjoyed this commemorative communion with us of the Saviour's death to redeem us, and he felt happy and resigned through faith and hope. He died on the Friday evening following. Priestly intrigues failed in the last hour. On the Tuesday the sons expressed their desire I should attend their father's funeral, and enquired our way on such occasion in order to act accordingly. The only thing they did in the Catholic way was to say a few prayers and have on one side some holy water for those who wished to make use of it. The Gospel was read at different times in the house of mourning. Sabbath at noon many came together for the funeral, to whom the Word of Life was read and explained, which was heard with seriousness and attention. As our departed friend was much respected he was carried to the grave by his neighbours, a distance of about three miles, and though the priest at High Mass had warned the people not to attend, and heavy rain was falling without ceasing, it was supposed that not less than from 400 to 500 people were in the burying-ground, and it is probable that more than double that number would have attended had the weather been favourable. By the grave Mr. Bouhon for a short time spoke in French, and I addressed the people in Breton. The people were orderly and attentive. A justice of peace and two gendarmes were present. Thus a valuable opportunity was given to announce the Gospel of life and immortality to many.

THE BABBLER SILENCED.

EXTRACT FROM THE NOTE-BOOK OF REV. W. A. HOBBS.

It was six o'clock in the evening, and I had just sat down in the verandah, thoroughly wearied with the multitudinous engagements of a long busy day. The order had just been given to the khansamah to bring the dinner. Two young men with heads erect, and twirling their walking-sticks, entered the garden-gate, advanced to where I was sitting and gave their salaam. Before I could say a word one of them, in tolerable English, thus addressed me: "Sir, my house is at Nischindipore (a village six miles distant). I know English; my mind goes in a

virtuous direction ; day by day I search for the knowledge of God. I have read your Bible, but I do not like it, neither do I put confidence in it. It contains many things contrary to reason ; it shows God to us in a horrible aspect—it abounds in contradictions—many parts of it are obscure ; I have read some chapters ten times and cannot understand a fraction of it. I have come to discuss with you, sir, and I will be able to shew you that your Bible is not more worthy of regard than the Véd's in which Hindoos trust. Of course, every book has something good in it, but this is quite a different thing to maintaining, as you Christians do, that the Book was given to men by God." At this point I thought it well to stop him for I felt that this volubility just at my dinner hour was all lost upon me, so changing the subject I quietly enquired, " Baboo, what time did you get up this morning, and how much work have you done to-day ? " " I arose at seven," was his reply, " and at once walked here to attend a case I have in the Moonsiff's court, after which I took some refreshment at the house of a friend." " Then it appears, Baboo, that I arose, had my morning walk, early breakfast, and conducted our morning worship, before you opened your eyes. Since then I have been busy nearly the whole day in the sun, and am now very tired and hungry. As a general rule I never do any more work after I take my seat in this verandah in the evening. To converse upon all the subjects you have objected to would take half a day, so please come to morrow morning at seven o'clock, and I will listen to all you wish to say, Salaam."

THE VISIT.

Bengalees are never punctual, except from absolute necessity ; so next day, instead of coming at seven a.m., he made his appearance at three p.m. He brought two companions with him, one of whom understood English a little, the other not at all. He was very anxious to discuss in English, but, as I always replied to him in Bengali, he too soon found it necessary to do the same. After a few casual remarks I said to him somewhat suddenly, " Baboo, if an Englishman were to say that all Bengalees are a set of rogues, what would you think of him ? " " Well, sir, I should think, first, that he had told a lie ; and, second, I should think that Englishmen are more uncharitable and overbearing than I had imagined them to be ; what is your own opinion, sir ? " " I should think, Baboo, that such a person ought to be content with exposing rogues wherever he found them, but not proceed to take away the character of a whole people because some of them were bad." " Just so, sir, in fact we were both crossing the river in one boat, but you jumped on the bank first ; you have exactly expressed my opinion." " I am glad that we are thus far agreed, Baboo, but I want you to see why I asked you such a curious question. Last night you attacked our Holy Bible north, south, east, and west. You said ' its statements are contradictory—God's character in it is presented to his creatures under revolting aspects—its teachings are contrary to reason '—and what more you would have said, but that I wanted my dinner and stopped you, I cannot tell. Now you are not justified in condemning the Bible in the wholesale way you have done any more than an Englishman would be justified in calling all your countrymen a set of rogues. If I am not interrupted, Baboo, I can spare you two hours ; what portions of the Bible can you prove to be untrue." " Sir, I could name fifty objections in a breath." " Indeed, Baboo ! your unbelief seems to be as strong as your memory is good. Please state your fifty objections, I will note them down and try and answer them all."

THE OBJECTIONS.

This, taking him at his word, evidently discomposed him, however he bravely made the attempt, the following was the medley presented:—" 1. Everybody knows that the sun is the source of light. The Bible says that on the first day God said ' Let there be light,' and there was light ; we read of morning and evening being the first day ; yet, further on in the same chapter, we find that God did not make the sun, and moon, and stars until the fourth day. Sir, a child can see that this is a downright contradiction." " Go on, Baboo." " 2. The Bible

says that Moses was on the top of a mountain with God for forty days and ate nothing. It is impossible; no man can go without food more than eight or ten days." "Go on, Baboo." "3. "The Bible says that Noah was the only righteous man on earth and so God sent a flood. Now if all were bad except Noah, why were not all his family drowned as well as other bad persons. To believe the Bible would show God to be partial. Who can trust in a partial God?" "Go on, Baboo." 4. The Bible says that the sun stood still once over some valleys. Such a sentence is opposed to mathematics." "Go on, Baboo." "5. Some parts of the Bible are full of vengeful sentences quite inconsistent with the character of an all-merciful God." "So is the penal code, Baboo, but you know it is good for Bengal nevertheless." After a little delay he proceeded. "6. There is something about three men being thrown into a fire and not being burnt. This is evidently untrustworthy, for it is against all experience. I have heard that some Christians have burnt others occasionally; Why did not God preserve them too?" "I cannot tell, Baboo; if I give you land rent free am I bound to give all my land rent free? but go on, Baboo. You said the Bible revealed God in a horrible aspect to his creatures, what did you refer to?" "Ah, sir, that is my strong castle, I must not forget that." He continued:—7. "Sir, you are a merciful Englishman. If at the time of the mutiny, your countrymen had destroyed the whole nation of the Hindoos because some of the husbands and fathers had rebelled, what would you say to such wild beasts?" "I will tell you presently, Baboo, go on." 8. "Sir, can you live without air?" "That is an abrupt question Baboo, why do you ask it?" "Because, sir, my next question depends upon the answer you give." "Then allow me first, Baboo, to ask you can any creature live without air?" No, sir, the atmosphere is essential to all life; when creatures cease to breathe they cease to live." "So you say Baboo. Let us see if the boat you have built will sink or swim. When the bear becomes dormant for half the year, insensible to hunger and lost to consciousness, does he breathe? When the shamook (Indian water-snail) at the close of the rains pierces two or three feet into the solid earth and remains there for eight months (till the rain comes again), does it breathe? In places where the sea is four miles deep, the bed of the sea is covered with myriads of little living creatures who live in the mud, do they breathe? if so it is evident that in certain conditions of existence very little air suffices, then why could not Jonah in some mysterious way breathe through the fish? for this I fancy is the objection which you are labouring to bring out." "Yes, sir, you have guessed rightly, but your questions so puzzle me that I do not wish to press the point." "Very well, Baboo, then please go on to the next objection; as yet you have only given ten per cent. of what you promised." 9. "The account of Christ's birth is puzzling and unnatural, moreover there was no need for it, God is not tied down to a set of regulations, he can pardon sin if he chooses without any Jesus Christ. I cannot recollect any more objectionous just now, sir, but I have heard of many more which to me seem very powerful."

ANSWERS.

"Well, Baboo, half-an-hour is gone already, let us now get to work. I will take your objections in the order in which you have given them, lest, if I make a selection you should think that I was anxious to pick out the easiest of them; your first objection was in regard to what you consider a contradiction in the first chapter of Genesis. You say that the sun is the source of light, that God created light (so the Bible says) on the first day, yet it was on the fourth day that he made the sun. This seems to you to be a contradiction, so you conclude that the Bible cannot be true. Now, Baboo, listen to my explanation; this is not the first time that I have had to show Bengalees that they do not understand this subject. Everybody knows (or may know) that the sun is 1,384,000 times bulkier than our earth; moreover many of the stars, though they appear so small, are even larger than the sun. Now, to imagine that all the stars and the sun were created simply to light up our little world seems to be unreasonable, for the stars

give scarcely any light, though some of them are a million times larger than our earth. Now if anyone were to tell you that a city 1,384,000 as large as Magourah was built to supply Magourah with food and necessaries, and that in addition to this huge city 10,000 others existed for this sole purpose, scattered over the various nations of the world, would you not laugh at such statements and conclude that the man was mad? Just so, it is not surprising that learned people should smile when they hear anyone contend that the sun and all the stars were created simply to give light to the earth. The fact of there being morning and evening from the first to the fourth day shews that the world had light from the first day; morning and evening, is produced by the revolution of the earth on its own axis; we cannot conceive of day and night being brought about in any other way. The inference is that the course of the world has been always as it is now. If so, then, it was so from the first day to the fourth, which proves demonstrably that the sun was made before the first day. But you will here urge then why does the Bible state, in the history of the fourth day's work, that God made two great lights and all the stars to give light to the earth? I will tell you Baboo. There is nothing much amiss in the words God *made* two great lights, though it would have saved much discussion had a more definite word been used instead of the word *made*. The simple matter of fact is that you have limited the meaning of the word '*made*' to created, forgetting that whilst it does mean *created*, it has other common meanings beside. This is common to all languages. Take the Bengali word '*goon*,' the dictionary gives 14 different meanings; the word *bhab* has a quarter of a hundred; the word *tejash* has 34. A very common meaning of the word '*made*,' is to appoint, and '*God appointed two great lights*' is the meaning of the words which you regard as making a contradiction. If you were to hear that Joynath Shein had been made judge of Kooshtee, you would not imagine that the Lieutenant-Governor of Bengal had just created him for that work, but that he had appointed him to the office of a judgeship. The Bible (at least the Old Testament), was originally written in Hebrew, and the English and Bengali are only translations. If there is any doubt about the meaning of any word in a translated Bible, we turn to the Hebrew Bible and get the exact meaning. The exact meaning of the Hebrew word in the passage we are talking about, and which in the English version is printed '*made*, is not created, but *appointed*.'

EXPOSITIONS.

"Bearing this in mind let us look at the 1st chapter of Genesis and see if really there is any contradiction. We find

"1. 'In the beginning God created the heavens and the earth, but the earth was without form, and void, and covered with darkness and water.' We are not to suppose, however, that darkness existed because there was no sun (the earth could not have continued in its orbit without the attraction of the sun) but probably by reason of the dense fogs which hung perpetually over the world's vast marsh.

"2. When God on the first day said 'Let there be light,' at his command the beams of the sun began to penetrate the mighty fog banks, and a kind of daylight broke in upon the world.

"3. On the second day the action of the sun formed the firmament or clouds and the sun's rays penetrated further still.

"4. On the third day the atmosphere was brighter still.

"5. On the fourth day the mists were effectually broken up. The body of the sun, moon, and stars were seen, and God knowing that in two days more he would create man, and that the years of foggy eclipse had gone for ever, appointed these beautiful lights to regularly bring about day and night, and be to the men on earth for signs and for seasons and for days and for years.

"What is there irrational about this, Baboo? Is it not just as an intelligent man would conclude that it should be?" The Baboo, who with his friends had been listening with fixed attention, seeing that I had concluded, smilingly rejoined—"Sir, I am delighted, we have never had such an explanation before. Pray is

this explanation known to any other English Padre Sahibs (Missionaries), or is it an interpretation which you have discovered?" "No, Baboo, I have not discovered it. I learned it from others wiser than myself." "And did the gentlemen who taught you, sir, believe that the word 'made' ought to be printed '*appointed*'?" "I really cannot tell you, Baboo; why are you so very anxious to know?" "Because, sir, the magistrate will not be bound by the statement of one man, he wants two witnesses." "If that is what you want, Baboo, if you will sit here for five minutes I think I can find a second proof to give you." After an absence of ten minutes I rejoined them remarking, "Baboo, you know English, look at this book, it is entitled '*Scripture and Geology*.' Its author is Dr. John Pye Smith, a teacher of young Padre Sahibs. You may judge of his great learning by all the letters appended to his name, D.D., LL.D., F.R.S., F.G.S. If he says the same as I have told you will you be satisfied?" "Yes, sir, two learned gentlemen would not say the same thing if there were not good reason to think it true." "Be that as it may, Baboo, listen to what he says, he is speaking of the sun and moon being made on the fourth day (p. 256). 'The heavenly bodies are represented not as being at that time *created* (for the word which occurs in verses 1 and 27 is not used here), but *made*, that is *constituted* or *appointed* to be luminaries, for such is the meaning of the word used.' Are you satisfied, Baboo?" "On this point, sir, the sun of knowledge has shone into my mind, my objection has been thoroughly repelled. Indeed, sir I speak truly." "Very well, Baboo, then let us push on with the next on the list."

JACMEL.

THE DEATH BED OF HERMINIE.

BY THE REV. W. H. WEBLEY.

HERMINIE — was perhaps about the most promising, apt, intelligent scholar we had at the time in our Mission school. Almost from the outset her mind seemed fully alive to the importance of those Evangelical truths we taught her, and she early became a favourite with the whole Mission band. On leaving our school she was married to our own doctor, a man who, after God, had twice saved my life when suffering from inflammation on the lungs. She became a widow soon after the birth of her second child, and never remarried. It is, however, from a religious point of view that I have principally to do with her and her case. Her great failings were procrastination, and anxiety to please the world, alike from motives of friendship and of gain. Many a time has she sat in our chapel all attention, her large eyes swimming in tears, and her whole being apparently taking in the lessons of Truth. She often, therefore, inspired us with hope for her decided conversion to God; but, alas! it was only hope that was doomed to be disappointed. She was always then a Catholic by profession, though really a Protestant at heart, and what is more, "almost a Christian" from first to last. Her malady was consumption, and as her end drew near and she became sensible of the fact, she sent for the priest, and received from him the last sacrament of his Church. "There," said he, as he had finished his unintelligible Latin nonsense, and given her the "Good God," flesh and blood and all, "You can now die in peace, and Mary will receive you." The miserable dupe! Does he then know neither God, nor Christ, nor devil, but only Mary, that, without one word of consolation or counsel, he could thus send an immortal soul into eternity, depending only upon a woman who needed the blood of Christ to save her as much the poor creature to whom he had just administered his sacrament? Be that as it may, Herminie, with a mind so long under the influence of Divine Truth, and with a soul in full view—to her at least—of the dark and dismal shores of eternity, could not so pass from present life to endless death. One day, therefore, and all of a sudden, she announced to her attendants a change in her views, that she could not die a Catholic, and must see me. Eliacine and Telicia therefore sent for me, and I as joyfully went to see her. I did not, could not, of course, mince

matters with her. I told her that she was near her end, that procrastination and indecision had well nigh been her ruin, that she had long resisted the Spirit of God, and that that God must have strange purposes of mercy and of love even to her, so as again to return to her by the same Spirit's power. With all due affection I then led her to the slain Lamb, and proclaimed salvation to her through the one sacrifice of the Cross. On my third and fourth visits to her she was all peace and joy, her eyes raised to heaven, her hands stretched out as if trying to be gone, and her soul perhaps as much in the land of Beulah as was ever Bunyan's Pilgrim. Indeed altogether her death was one of the happiest it has ever been my lot to witness. Her's, too, was the fifth or sixth case of similarly happy deaths, that have occurred in this town, of parties who, though they may have increased the ranks of the redeemed in glory, have never swollen the number of the Church below. Of course I buried her. It was her dying request that I should do so. As she was so well-known, respected, and, indeed, loved, we had quite a concourse of people at her funeral; and, bless the Lord, I had an excellent opportunity of preaching to them, not Mary but Mary's Saviour.

HAWADIYA OF KORIGAMMANA.

BY THE REV. F. D. WALDOCK.

WHEN I last wrote I mentioned the case of a young man at Korigammana, who was giving pleasing evidence of having received the Truth into his heart, and promised that after I had seen him I would write further about him. Before I could go to the village, however, his sickness terminated in death, and on my arrival I could only look at the little mound near the schoolroom beneath which he was resting, and the well-thumbed little books he had left behind. But I have got from our brother M. Perera an account of his visits to him, and from this will give you some particulars.

Hawadiya's circumstances before his conversion were anything but advantageous. His parents being strict and ignorant Buddhists, he was left to the influences of superstition. He was also from a child very sickly, but providentially having a great desire for reading and writing, managed to learn to do both tolerably well. He afterwards began to study medicine under a native doctor; but soon after his 20th year, he was attacked with a disease which so reduced him that for two years before his death he had to lie helpless on his mat. Thus, when we commenced the station at the end of 1863, he was unable to attend the services held in the schoolroom, and, indeed, never even saw the building. But he was visited by our brother Perera, and received from him and others some Christian tracts. These he read, but with no apparent interest.

It was in May last year that he first shewed any religious concern. At that time his illness became so severe that he gave up all hope of recovery, and sent to ask that a service might be held at his home. This was done several times. It would seem that already some rays of light had found their way into his mind, for when his father and mother wished to send for a priest to perform their customary rites for the sick, he was greatly averse to it. In this feeling he was joined by his elder brother. This was an adopted brother who had been given to Hawadiya's parents when they had no son, because, according to his horoscope, he was not born on a lucky day. So they sent for the teacher instead of the priest that he might hold a service for prayer. Hawadiya wished also that the "minister from Kandy" should be sent for, evidently with the idea that some rite could be performed by which his well-being in the next world might be secured; but he was of course told that nothing but his own faith in Christ could avail for this. At that time he asked for a prayer to use, written in large characters as his sight had become so defective. This was given, and our brother went many times to converse and pray with him, but with so little apparent effect that he was beginning altogether to lose heart. After this he gave Hawadiya a prayer consisting of short sentences such as "God be merciful to me a sinner," and one day read to, and

left with him a translation of part of that precious little book "Come to Jesus." When alone he managed to read it, and it would seem that the Holy Spirit greatly blessed it to induce him to accept the invitation it enforced. Our brother says—"It was not, however, till the morning of January 24th, 1865, that I ascertained that the Holy Spirit had begun His work, in him. That is, although on other days he used to speak in a languid manner, and was unable to raise his head from his mat, that day he sat himself upright, and speaking in an animated way, began to say, 'God has been very gracious to me. He is with me. God is my Father and my Friend. Jesus Christ is my elder brother; the Holy Spirit is my Teacher,' and similar things. When I said what evidence is there that God has been gracious to you? He replied 'The fact that God sent me this sickness, and sent me a Christian teacher, and that I have been enabled to learn about God, and to believe in the Christian religion.'

"His own religion soon became apparent in anxiety for the salvation of others. At that very time he asked the teacher to pray for his mother who also was sick, and has since died. On the same evening his father and mother shewing an unwillingness to expend oil for a meeting he wished to be held, he warned them very earnestly about their covetousness, and of the terribleness of condemnation in the next world.

"To shew that his faith was real and practical, although before his conversion he had always been afraid, from superstitious dread of demons, to be left alone, now it never troubled him; but he used to say 'I am not afraid now God is with me.' Indeed much of his time he was left alone, and was then mostly occupied in prayer and reading the Bible, especially the Book of Psalms, in which he particularly delighted. It was remarkable how he seemed to apply all he read to himself. Thus, one day when our brother was with him, his old father having complained that he was unwilling to take more medicine or to have oil applied to him, he said, 'I have taken sufficient medicine, but I have got no good from it. I told them so, but they would not believe it, I have now found God my medicine. I have found Christ my medicine. These people rubbed me with oil, God has anointed me with His holy oil.'

Our brother visited him frequently, mostly in company with some of the villagers, that they might be benefited, and sometimes with brethren from a distance. Often Hawadiya was questioned about "the hope that was in him," and as often he produced a conviction that he had indeed "passed from death unto life." His uniform answer was in this strain—"I am a transgressor. I have no merit. I do not deserve heaven. I believe on Christ. I have been forgiven. I have been cleansed by the flowing of Christ's blood. I am not afraid to die. I am going to heaven. I shall go to heaven because Christ died on the cross for me. I shall go by His merit, and by the flowing of His blood." His hope thus built on Jesus was unwavering, and he often expressed it. Thus, when his mother was bewailing that she should so soon have to part with him and be left without a son of her own, he prayed her not to grieve about him for he was going to God's palace. At another time, when his father, seeing his delight during the visit of some Christian friends, said scornfully, "What is it about?" He replied, "O! father, if you knew about the joy there is in the place I am going to, you would not say so." As his end approached his desire to depart and be with Jesus grew stronger. One evening, at the close of a little prayer-meeting, he called his relatives around him, and touchingly drew from them promises as to the disposal of the land when he was gone, that they might have no disputes, and that his adopted brother, to whom he was greatly attached, might be provided for. Then he said he should be "glad to commit his spirit to the Lord." He was asked if he had not done so already. "O! yes," he replied, "but I should like to die while you are all here." "Why," the teacher said, "do you think you can get any help from us?" "O! no," he said, "I have Christ's merit." The next evening he expressed the same wish, and some one suggesting that it was because of his great pain, he said, "O! no, the pain I now suffer I could bear many years; that is not difficult. If I live

longer, that also will be God's will, but what I say is, O God, if thou dost take me speedily, I shall like it better."

The end he longed for soon came. On the night of the 4th April, after reading his loved Psalms longer than usual, "about midnight he became speechless, and before daybreak he fell asleep in the Lord." The same evening he was laid to rest in the plot of ground near the schoolroom. Usually the villagers had huddled away their dead in some unfrequented corner of their gardens, and from superstitious fear none would come near to help or comfort the bereaved. But this, the first burial of a believer in the village, was a more Christian and honourable one. About 20 men assembled—some of them at least "devout men" we may hope—and "carried" Hawadiya "to his burial." They were told of the resurrection and of heaven, and exhorted to follow him who had gone as the first fruits of that village unto God.

So was poor Hawadiya the dark ignorant Buddhist enlightened and saved. Who but the Divine Spirit could have thus enlightened him? And what but the Gospel of Christ could have thus been the power of God unto his salvation? Surely we may well say with our brother Perera:—"Thanks be to God who has taken to himself the soul of the first believer who has died in this village."

CEYLON.

REPORT OF THE PETTAH CHAPEL SUNDAY-SCHOOL, COLUMBO.

BY REV. E. PIGOTT.

As so many, especially of our young friends, are deeply interested in Schools, and some in this one particularly, we insert, with all the greater pleasure, the account which our esteemed Missionary Mr. Pigott has forwarded.

"For some years this school had suffered greatly from the frequent changes in the residence of the European friends who took an interest in it, particularly in the departure for England early in 1864 of Mr. R. O. Dunlop, who had so successfully supervised it. An alteration in the hour of meeting had previously had an injurious effect on the attendance, but the school was carried on without intermission although with very limited encouragement.

"In June, 1865, at a meeting called by Mr. Pigott of the Church members and congregation, the school was re-organized, the hour altered, and the services of a staff of teachers secured, while considerable additions were made to the lists of scholars. Messrs. J. E. Owen and G. B. Leechman took the oversight, assisted by two female and ten male teachers, with classes aggregating on the roll some 90 boys and girls, besides two classes of Singhalese girls from Mrs. Pigott's school with their Singhalese teachers, forming an addition of 22. There were thus enrolled 16 teachers and about 110 scholars, and everything promised well for the newly formed school. But one of the chief elements necessary to its success was the European supervision and teaching, and fluctuation is the marked feature of the little European band here, as everywhere else in tropical lands. One friend in the course of a few months was forced to return to England from ill-health, another now follows temporarily on business. Fortunately we have secured in place of the latter the services of a former superintendent of the school. The attendance of the Singhalese girls has latterly been lost from Mr. Pigott having removed to a greater distance from the chapel, otherwise, as things go in Ceylon, a fair proportion of the scholars enrolled have regularly attended, and we begin the year with an increase on the average attendance of the past few months, viz., some 10 teachers, and 60 boys and girls. These are almost entirely the children of Indo-Europeans, with a few Singhalese boys; the parents of many of them having no connection with the chapel. It has been found that many of these children voluntarily attend no less than three Sunday-schools in the one day—a fact which can only be understood in England when it is explained that here the great heat prevents any pleasure out of doors, and it is really a relief for the little things to meet together even for lessons, in a large, comparatively cool, building.

They are generally apt scholars, displaying that great precocity which is characteristic of 'children of the sun,' and there are several features in the conduct of some of the elder lads and girls of a very encouraging nature. This school, we hope, will continue, as it has oftentimes proved itself to be, the nursery of the Church."

HOME PROCEEDINGS.

WE have great pleasure in stating that the meetings during the past month have not only been very numerous, but well attended, animated, and influential. Our space forbids any more than a bare enumeration of them.

The Rev. F. Trestrail has visited Blackpool, Stretford, and Manchester, and, with the Rev. J. Gregson, gone through the western and southern portions of Hampshire; Mr. Gregson, with Dr. Underhill, Halifax, Huddersfield, and Barnsley; and with Rev. R. Robinson, Wigan; Mr. Robinson, Preston, Lancaster, Tottlebank, and Inskip; and the numerous Churches in East Lancashire; being joined at Accrington, by the Rev. C. Stovel; Rev. C. B. Lewis, the Monmouthshire district; Rev. Thomas Martin, Rochdale and its neighbourhood; and, with the Rev. J. Penney, the East Gloucestershire Auxiliary; the Rev. J. Gillson Gregson the South Devon Churches; the Revs. S. Newman and T. Wilshere, North Devon Auxiliary; and Rev. W. Sampson, Nottinghamshire, Wantage, and Wallingford.

The meetings of the Liverpool Auxiliary were of unusual interest. First came the annual meeting of the Juvenile Association, when the spacious chapel in Myrtle-street was crowded, Rev. S. H. Booth, of Birkenhead, in the chair; the speakers were the Revs. J. J. Brown, W. Walters, S. G. Green, and W. Sampson. Last year these young friends raised £221 15s. This year their contributions have reached £409 17s., being *an increase of £180!* This result shows what may be done in schools when they are efficiently organized.

The public meeting of the Auxiliary was held in the same chapel, which was crowded in every part. R. Harris, Esq., of Leicester, was in the chair. The meeting was addressed by the Hon. and Rev. Baptist Noel, the Rev. J. Stubbins, of the Orissa Mission, whose addresses, and specially that of Dr. Underhill, in regard to Jamaica affairs, were listened to with a sustained and excited interest not often witnessed. We felt as if the spirit of former days was revived.

The attendance at the Quarterly Meeting of the Committee was large, and there were present many pastors and deacons of neighbouring Churches, who evidently enjoyed the opportunity of taking part in the proceedings.

At the Birmingham Annual Meeting an incident occurred which it would be ungrateful not briefly at least to notice: Mr. Hopkins, who has for twenty-two years discharged, with great zeal and efficiency, the office of treasurer, felt compelled, by growing infirmity, to resign his office, greatly to the regret of all the friends of the Mission in Birmingham. The Rev. C. Vince enumerated Mr. Hopkins's services in an extended address, and a suitable resolution was passed. W. Midlemore, Esq., presented to him a memorial, beautifully illuminated, with several volumes of recent valuable works, and an address expressive of their affection and regard. To this Mr. Hopkins, who was received with hearty cheers, replied in a suitable speech, reiterating in the warmest language his ardent attachment to the society, and thanks for the testimonial then presented to him. His successor in office is Thomas Adams, Esq.

ARRIVAL OF MISSIONARIES.

We have to announce the arrival, from Calcutta, of Mr. and Mrs. Kerry and their children, and Mr. and Mrs. East from Jamaica, seeking restored health by a residence for a time in this country.

	£ s. d.	Farby—	£ s. d.		£ s. d.
WESTMORELAND.		Collections	1 14 3	SCOTLAND.	
Brough, Winton, and Great Asby—		Farsley—		EDINBURGH.	
Contributions	1 0 0	Contributions	35 0 0	North Richmond Street—	
Do. for Mrs. Kerry's School	1 0 0	Gildersome—		Contributions Ladies and Sunday School, for Rev. J. Parsons, N. P., Delhi	
Collection, Brough	1 4 0	Halifax, Peilon Lane—		<u>6 0 0</u>	
Contributions, Winton	1 3 6	Contributions	46 15 6	FOREIGN.	
Do. Great Asby	0 12 6	Heaton—		Jamaica—By Rev. J. E. Henderson, Treasurer, for African Mission—	
Crosby Garrett—		Collections	1 14 7	Alps and Ebenezer..... 4 0 0	
Contributions	5 5 3	Hebden Bridge—		Brown's Town, Bethany, &c., &c..... 5 0 0	
		Contributions	38 12 6	Coulart Grove	
	10 5 3	Lockwood—		Dry Harbour and Saim Gurney's Mount and Mount Peto	
Less expenses	0 5 0	Contributions	16 11 2	Hayes Cross and Water Lane..... 0 8 5	
	10 0 3	Pole Moor—		Luca, Fletcher's Grv., &c..... 0 17 0	
WORCESTERSHIRE.		Contributions	14 1 0	Mount Lebanon, Whitfield's Refuge	
Astwood Bank--		Salendine Nook—		Mount Neband Monague	
Contributions	21 7 0	Contributions	11 4 0	Shortwood	
Pershore, Old Baptist Chapel—		Scarborough—		Stacey Ville and Paradise	
Contributions	33 0 6	Contributions	9 9 8	Thompson, &c	
Worcester—		Scapo Goat Hill—		Waldensia and Unity .	
Contributions	46 3 10	Contributions, Sunday School	1 5 6	<u>51 15 5</u>	
YORKSHIRE.		Slack Lane—		Less short remitted .	
Bingley—		Collections	11 4 0	<u>50 0 0</u>	
Contributions	8 8 6				
Blackley—			300 4 7		
Contributions	3 15 0	Less expenses	9 10 3		
Bradford, Westgate—			290 14 4		
Contributions	57 17 0	SOUTH WALES.			
Do., Trinity Church—		CARMARTHENSHIRE.			
Collection	9 16 8	Newcastle Emlyn—			
Do., Hallfield Chapel—		Contributions		16 10 6	
Collection	18 12 2	Cardiff, Bethel, Mount Stuart Square—			
Cullingworth—		Contributions, Sunday School		10 10 0	
Collections	1 7 1				
Do. for W. & O.	0 4 0				

JAMAICA SPECIAL FUND.

From September 21 to October 20, 1866.

Torquay, by Mr. Jas. Colhoun, for Morant Bay Mission..... 0 5 0

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS. Fuller, J. J., Aug. 29; Saker, A., Aug. 30; Smith, R., Aug. 30; Thomson, Q. W., Aug. 30.

AMERICA—NEW YORK. Brown, Dr. N., Oct. 2.

ASIA—CHITTAGONG. McKenna, A., Aug. 10.

INDIA—BENARES. Heinig, H.,

BACKERGUNGE, Shah, G., Aug. 15.

BARISAL, Ellis, R. J., Aug. 2.

CALCUTTA, Wenger, J., Aug. 22; Sept. 8.

DACCA, Allen, J., Aug. 10; Supper, C. F. Aug. 4.

INTALLY, Keriy, G., Aug. 6.

JESSORE, Hobbs, W. A., Aug. 10.

KHOOLEAR, Dutt, G. C., Aug. 4.

SEWRY, Johnson, E. C., Aug. 6; Williamson, J., Aug. 9.

AUSTRALIA—ANGASTON. Hannay, J., July 24.

EUROPE—FRANCE, GUINGAMP. Bouhon, V. E., Oct. 16.

MORLAIX, Jenkins, J., Sept.

WEST INDIES—

JAMAICA—BETHTEPHIL, Henderson, G. E., Sept. 5.

BLACK RIVER, Barrett, J., Sept. 7.

BROWN'S TOWN, Clark, J., Sept. 6.

FALMOUTH, Sept. 7.

GURNEY'S MOUNT, Randall, E.

JERICHO, Clarke, E., Sept. 22.

MONTROGO BAY, Henderson, J. E., Sept. 5.

MOUNT CAREY, Hewett, E., Sept. 7.

RIO BUENO, East, D. J., Sept. 4; Roberts, J. S., Sept. 14.

SALTER'S HILL, Dendy, W., Sept. 6.

SPANISH TOWN, Phillippe, J. M., Sept. 12.

SPRINGFIELD, Merrick, R. R., Sept. 6.

ST. ANN'S BAY, Millard, B., Sept. 1; Sept. 6.

WALDENISIA, Kingdon, J., Sept. 7.

ACKNOWLEDGMENTS.

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

Friends at Reading, per Mrs. Aldis, for a box of Articles for Mrs. Sale, Calcutta.

Friends at Hereford, per Mrs. Rogers, for a Box of Fancy Articles for Rev. J. Dacey, Nassau.

Missionary Working Party, East Street Chapel, Newton Abbot, per Mr. J. E. Cardwell, for a Box

of Useful and Ornamental Articles, for Rev. J. Smith, Delhi.

A Friend at Liverpool for Six Jackets.

Juvenile Missionary Society, Cross Street, Islington, by Mr. Thornton for School Desks, Work Boxes, and Bibles, for Rev. A. Saker, Cameroons, W. Africa.

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 MacAndrew, Esq.; in GLASGOW, by John Jackson, Esq.; in CALCUTTA, by the Rev. J. Wenger, Baptist Mission Press. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, Twells, and Co.'s, 54, Lombard Street, to the account of the Treasurer.