

THE MISSIONARY HERALD.

THE STATE OF HAYTI.

ALTHOUGH the public papers have informed us that recently another revolution has taken place in Hayti, but few are probably aware of the state of anarchy and confusion into which this unfortunate island has been thrown. For eighteen months past the country has been in a condition of ferment and uproar. The professed object was the deposition of President Geffrard; and now that this has been accomplished, and General Salnave, recently an exile, has been elected President, all is chaos still. A new constitution has been ordained, but whether it will work remains to be seen. It is certainly, in some respects, an improvement on the old one. It gives liberty to the press, and equal protection to all religions. All former constitutions gave especial protection to Romanism. In this respect Protestantism gains some advantage, while both the new President and his minister of public worship are said to be very liberally inclined.

But although the new Government is inaugurated, the whole country, from Cape Haitien to Port au Prince, is said to be in a state of revolution. Some stand by Salnave, others demand the return of Geffrard, who is now in exile, and others are for some new chief. As the army is now constituted it can scarcely be otherwise. Supremely ridiculous as it appears, it is stated by a Haitien Journal, that of the 20,000 men of whom the army is composed, 17,000 are officers of various grades. The policy of every President has been to increase the number of these officers, and they in their turn have striven with each other for the highest offices of State. By the promise of pillage, hordes of lawless robbers can be raised, and with their aid revolutions are constantly attempted. Meanwhile the country is ruined, commerce is destroyed, and the land remains untilled.

As an illustration of the prevailing anarchy and sufferings of the people, we give a letter from our native brother who labours at St. Raphael, where he has succeeded in forming a church, and, by his own exertions, supporting the cause of God. He says under date of July 6th:—

“Yours of the 7th June reached me in the environs of St. Raphael, whence I had to fly to escape almost certain death. For these three weeks past I have been

here, ill, but I am with my wife, who fled here some eight days before me, both of us expecting to be plundered and assassinated. Indeed, I must confess to have never seen such a state of things in Hayti.

"These banditti seek only to injure our well-to-do and honest citizens. In their estimation, one is culpable if one only has in one's house a couple of old chairs, a broken-down table, and a miserable paper dollar or two. These they carry off, firing our dwellings, killing our people, and all this to the cry of 'Long live Geffrard!' Not that they take up arms for him, or organize for a principle to be gained; their one object is plunder and vandalism.

"You will be pained, I know, to learn all that has happened to me. Me they wished to injure more than any one else; not so much the Valerians (people from Valière, some ten miles from St. Raphael), as the St. Raphael people themselves, a favourable opportunity occurring to vent their spleen upon me personally, and through me upon the cause of Christ in the locality.

"They have therefore completely and literally robbed me of all I owned, save the few changes of raiment with which my wife and I escaped. The coffee and cotton I had purchased on speculation, as well as the cattle I had in my fields, they have carried off. The chapel, however, was the principal object of their rage. Urged on by a few women, devotees of the Romish church at St. Raphael, these Valerians burst open the chapel doors, smashed up my nice little new melodeon, tore down the pulpit, and made off with the benches. More than this, they carried away the very doors and windows of the chapel, to use them elsewhere in the construction of their own dwellings. A few poor souls, I hear, as they witnessed these terrible scenes, shed tears of regret, if not of sorrow.

"Blessed Jesus! I have long stretched out my hands towards this rebellious and gainsaying people. Oh! where am I now with my mission to preach the Gospel to my countrymen? I seem to be swallowed up of grief, and should be more at my ease were I already bound upon the sacrificial altar."

In addition to these afflictions, the Concordat, made by the late President with the Pope, has flooded the land with priests, friars, and sisters of charity. In Jacmel, the staff of the Romish church includes a parish priest, a curate, a friar, two or three assistants, three sisters of charity, with a promise of three more. In Port au Prince they swarm around the bishop, and have greatly injured the prosperous Wesleyan Mission established there. At present, little effect has been produced on the labours of Mr. Webley, who has wisely put into circulation a large amount of tracts and Scriptures. The priests have indeed sought his acquaintance, and seem little inclined to controversy or opposition. The novelty of their services may for a time prove attractive, but our Missionary does not anticipate any considerable inroad on the work which God has blessed. His congregations continue good, and much delight is felt by the people in the revival hymns lately introduced, in the translation of the pastor of St. Etienne, in France. He entertains the hope that, in spite of all these adverse influences, the word of God may grow mightily. Only as it prevails will lawlessness cease, and the distractions of the island be cured.

ARRIVAL OF THE REV. A. O. GILLETT AT POONAH.

It will be in the memory of our readers that Mr. Gillett, of the Metropolitan College, accepted, towards the close of last year, an invitation from our late highly-esteemed missionary, the Rev. H. P. Cassidy, to go to his help in the work of the Lord. While on the way, Mr. Cassidy was called to his rest. From Mr. Gillett's letters to the Rev. C. H. Spurgeon, and from others addressed to the Committee, we extract the following interesting passages, and entreat for our young brother, whose prospects have been so unexpectedly and painfully clouded, the sympathy and prayers of the churches.

Of his voyage he thus writes:—

"We are making quite a long passage, being twenty weeks to-morrow since we left the East India Docks, Blackwall. The weather has been very pleasant during most of the voyage, but we have been retarded very much by calms; we were tossing about in the Channel for about a fortnight, and we were considered to be in danger, but the Lord graciously brought us through, and has protected us hitherto, and I trust He will kindly bring us to our port in peace; and then give me grace to live and labour for Him. The captain of the ship is exceedingly kind, and allows us to hold services on board; a Mr. Poole (who is going out to Bombay to be engaged in mission work) and myself officiate at these meetings. I have had a great deal of preaching since I have been in this ship, and the more I preach the more I like it. I am pleased to say that we are not labouring in vain; the Lord has begun to bless the word, and to Him be all the praise.

"One day the captain of a whaling vessel paid us a visit with part of his crew, which afforded us an opportunity of distributing tracts amongst them; may we not hope that the silent messenger will be blessed? We have had one death on board during the voyage, in the case of our poor joiner, who was working his way out to India; he was a true Christian young man, and he was going out to that far distant land with the love of Christ in his heart, and with a desire to win souls for His glory, but the Lord saw fit to take him from us; verily we must say—

‘God moves in a mysterious way,
His wonders to perform.’

He was taken ill and died in about a week; he went home on the 1st of January. Ah! that was a happy New Year's day for him. I preached his funeral sermon from—‘Blessed are the dead which die in the Lord,’ &c. The Sunday before he died, I went into his room to see him. I had been preaching in the saloon in the morning, and he was in one of the cabins above; when I asked him if he was able to hear my discourse, he replied, ‘Oh, yes, and I was praying that the words might be blessed to those poor fellows’ (meaning the sailors).

"I have made some progress in the Hindustanee language; I shall be very glad when I can preach in that tongue."

"I arrived at Bombay in health and safety, on Wednesday, May 8th, after a voyage of twenty-two weeks, and the sad intelligence of Mr. Cassidy's death was conveyed to me by the Rev. G. Bowen, Tract Dépôt, on the first morning after my arrival. Of course my prospects are suddenly clouded, and I know not which way to go, but may the Lord guide me aright."

After a few days spent in Christian intercourse with the friends of Mr. Cassidy, by whom he was most kindly entertained, at their advice, and that of the Administrator-General, Mr. Gillett proceeded to Poonah, where he at once com-

menced preaching in the chapel built by Mr. Cassidy. On the 22nd June, he writes:—

“I have been preaching there three times a week since my arrival at Poonah, and the meetings are now *very encouraging indeed*; the people seem to take a delight in coming to chapel.

“A soldier, who has been a professing Christian for some time, and who, I hear, is making himself useful, has applied to me for Baptism.

“Other professing Christians are wishing to have private interviews with me; I believe they are desirous of baptism. Two others came this morning to see me; one of whom I believe is really converted to God, and the other professes to be seeking Christ. As soon as they entered my room, one of them said they had come, being desirous to speak with me on the ‘most important of all subjects; I accordingly had conversation with them, and then we all engaged in prayer.’ My earnest desire and prayer to God is, that He will give me *many* souls.

“I am learning the Mahratti language, and am quite interested in it; a native preacher gives me three lessons a week.”

Mr. Gillett speaks with gratitude of the kind reception he has met with. In the important sphere he has chosen he will need the help of friends, as he hopes to be able to tread in the steps of his predecessor, who rarely drew on the funds of the Society.

DELHI.

This large Mission continues to enjoy much of the Divine blessing, under the ministrations of the brethren Smith and Parsons, who are well supported by their native assistants. The letters of Mr. Smith, though brief, contain interesting notices of the extent and success of the work; and we propose to give a few extracts from the latest of them. Writing in January last, Mr. Smith says:—

“The native work is going on steadily in Delhi, and I think a more general knowledge of the truth exists than the most sanguine amongst us are prepared for. I have just been making a general visitation of all our out-stations, as well as city districts. What surprised me was the large and ever-increasing number whom our Scripture Readers have got to read the Bible. In almost every cluster of houses I visited, some two, three, or more would pull out their Hindi Testaments and read some portion out of them. Purana Killa and Pahar Gunge are both getting on remarkably well. Shahdra is low, and we must send a man in order to a revival of interest in the truths of the Bible. The people require so much enlightenment, and are usually so poor and ignorant, that to leave them without a teacher will not do. We have a large number of candidates for baptism; but, in accordance with the general wish apparently of the committee, we have been keeping them back for more instruction. I confess to you this is not exactly my own opinion, nor am I quite easy in acting it out. Still there is one difficulty I cannot solve, and that is the Sabbath. It is easy, when native Christians live on your premises, and are some way dependent upon you, to get the Sabbath observed; but when they form a part of a community, the whole of whom work on the Sabbath, it is hard to tell what course to adopt. Our people are labourers, and cannot work alone. Now all works are still carried on on Sunday; and if a man is absent on that day, his place is filled up and he is thrown out of employment. I feel it most important that our people should, in temporal matters, be independent of the Mission; and yet how to free them from Sabbath labour and not render them dependent at the same time, is most difficult to decide. Our

church differs from any other native church in these provinces, and I am anxious it should continue to differ in one respect, and that is, the independence of its members. The Sabbath congregations are, on the whole, good. Last Sunday I counted 80: still, more ought to attend, and I am not satisfied that they do not."

Again, on the 7th May, he says:—

"Our 11 Town Missionaries have each a school for three hours daily, and I have been visiting them every morning—sometimes three and four districts before breakfast. It is quite cheering to see so many men reading the Bible who were, before, ignorant; and hence our converts and inquirers are becoming more intelligent and more regular in their attendance at the house of God. Our work is carried on with the utmost regularity—preaching in the bazaar every evening, and afterwards at one, and on some nights two, meetings. I never felt more hopeful as to our future prospects, and our native agents never worked so perseveringly. I am beginning to feel the importance of our native agency more than I did. Where not one in a hundred can read, we must teach; and at present we are getting crowds of young people about us, who attend chapel and are free from caste, and promise to be of the utmost value, especially in the future. You would be delighted to see our congregation coming from all parts of the town of Delhi, perfectly independent as to their worldly affairs, and yet tolerably regular at service on Sundays, and always present at the evening prayer-meetings near their houses. I am confident we have secured one most important step in advance in thus freeing ourselves from Christian villages and the provision of employment for native Christians. I baptized a very intelligent young Mahomedan last week; and three more, a Brahmin and two Mussulmans, are apparently convinced of the truth of Christianity. Besides, numbers regularly attend our services who have never yet mentioned Baptism. I wish you could visit us. I am sure you would encourage us much in the work in Delhi. Mahomedan controversy is becoming daily intensified. We are met almost every night by men who have systematically studied the Word of God. The other day, when I was speaking against fatalism, one of them referred me at once to Pharaoh, 'and for this same purpose have I raised thee up that I might show in thee my great power,' asking, triumphantly, if that was not fatalism? This close inquiry must result in good, and will doubtless aid in the spread of the truth. The Mahomedans evidently feel that they are engaged in a death struggle, and hence it is not surprising if they catch at a straw. My work is much increased by the presence of a Highland Regiment, nearly the whole attending our chapel. I expect Government will allow 100 rupees a month while this regiment remains. If they do, I shall take it and use it as you like. I may send it to the Baptist Mission Press to pay the 2,000 rupees debt on our chapel, or have it carried direct to the credit of the Home Committee, or carry it to the local funds. Which?

"I scarcely ever miss bazaar-preaching and prayer-meeting in the evening. My dear wife has already begun to venture into Zenanas without an interpreter, and she is daily engaged in mission work in her schools."

In a letter dated the following month, Mr. Smith urgently presses on the Committee the need of another Missionary for Delhi. We trust our readers will weigh very seriously the following striking appeal:—

"I feel that I should do wrong not at once to importune the Committee to give me a fellow-labourer. The work at Delhi is becoming daily more important, and I am thankful to say we are holding our own against the outburst of Ritualism that threatened to extinguish us. Our English services draw by far the best part of the English-speaking population, and our native congregations and schools are rapidly increasing. There is everything to encourage

us: the Mission never was so promising; and, although our baptisms are few, that is not because men are backward or unwilling to join the church, but because we are anxious to have our church members more enlightened and firm ere we admit them to Baptism. Our Town Mission stations are working admirably. Each man has got a school of adults and children, and acts besides as a Scripture Reader, visiting, and holding meetings. These are not ordinary schools, but among either nominally Christian children or such as have no caste ties. I cannot tell you what good our thirteen schools are doing, combined, as they are, with preaching and teaching from house to house. It is quite a different thing from the large schools among high-caste boys, whose parents dread nothing so much as their becoming Christians. The parents of our boys themselves read the Bible, and are proud when their children can do so. Our object is openly proclaimed to be the spread of Christianity, and many children are sent to us for this express purpose. They also attend services on Lord's days in the chapel, and meetings in their own neighbourhoods. We are thus imparting Christian knowledge in every way we can—by schools, nightly meetings for instruction, and continual preaching in the streets. The Mahommedans are very much excited just now, and nightly come to our preaching—stands for controversy. We have been weekly answering their questions for years. Lately I have turned the tables on them, and told them that it is now our turn to question them; and hence we demand proofs of the Inspiration of the Koran and the Divine character of Mahommed's mission. This course has quite startled the people, especially as I have closed all controversy with them until our reasonable demands are complied with. One or two especial meetings have been appointed to receive their proofs, but they have failed to come, and are manifesting much uneasiness at the awkward position they find themselves in. The crowds do not at all decrease in the bazaar, and every night we preach the plain Gospel to hundreds in the public streets. Now, it is absolutely necessary to send me help. This is my fourth hot season alone in Delhi; and, with all the duties of an English pastorate, added to missionary work of no ordinary kind, I feel that there are limits to my strength, and limits, too, I am obliged to disregard, or permit the cause to suffer."

THE NATIVE MISSIONARY.

We give the following letter as written by our estimable native brother, Gogon Chunder Dutt. He labours at Khoolnea, in the district of Jessore, Bengal, and, as will be seen, with sure evidence of the Divine blessing:—

"Honoured Sir,—I have just returned from Begumpore. A man named Mokim became Christian, with his wife, at Korya Kally, near Begumpore. It is about three weeks ago Mokim had come to me with a letter of our brother Warish, pastor of Begumpore church, and stated that just after his profession of Christianity publicly, his sons rose against him, and took away all his things, and reduced him penniless. I promised to visit their village (which is about thirty-five miles from Khoolnea), and addressed him to bear his trials like a true Christian, and quoted some passages from the Bible regarding the blessedness of those who suffer for Jesus Christ our Lord. He listened to what I said, and went home with contented mind. According to my promise, I visited Mokim's village after a week, and found that, after his return from Khoolnea to his own village, his friends, relatives, zemindar, and all the villagers attacked his house, and beat him so severely that for two days he could not rise from his bed. After his return from Khoolnea, all his villagers came to him, and said, 'Mokim, give up your Christianity; then we all will become your friends, or would turn your enemies.' Mokim kindly replied them that 'I cannot forsake my true friend Jesus Christ for your sake.' When his friends and villagers found their entreaties—

and threatenings without effect, the following day they all together attacked his house, and beat him cruelly. Police has taken up his case, and I will tell you the result, perhaps, in my next. Mokim is very firm in his faith, and I hope he will prove himself a sincere believer. May the Lord be with him. There are two other families in Mokim's village who thought of joining us with Mokim; but the present disturbance prevented them to come among us. There are many hopeful villages around Begumpore church. I could constantly visit this part of our Jessore Mission. Then, I trust in God, I would see the fruit of our labour soon.

"Lately I have established a debating club here. All the educated men of this place become its members. Our Bible women are getting on well with their work. My salaam for the present. Pray for me and for the Mission."

A MISSIONARY'S REMONSTRANCE.

BY THE REV. B. BION, OF DACCA.

"What is all this outcry of many in England for? Have we faith and patience to labour on with joy in this present heat, and shall the friends at home despair of India? Instead of pouring fire of zeal and perseverance into our hearts, they pour cold water over us to extinguish, if possible, the little flame which burns on amidst difficulties and hard toiling.

"If at any time, it is now, that our hearts leap for joy in the prospect of the coming harvest. And should we give in now, we should be the most faithless cowards. India Missions at a standstill! Let the internal commotion among the people refute that falsehood.

"Mr. L. has daily from twenty to forty educated youths at our chapel, who listen with unabated interest to his lectures. Allen, Supper, and myself preach daily in three different localities to hundreds of attentive Hindoos. Supper is carrying on house visiting among the upper and wealthier classes, which one day will testify to his zeal and ability in handling them. Mrs. L., my wife, Miss Robinson, Mrs. Allen, and two native Christian women, have got access to more native gentlemen's houses than they can visit. Six female missionaries are instructing the women and girls of the higher classes in reading and needlework, and conversing with them of the way of salvation. This you call a standstill forsooth! I have been travelling in January, February, and March to Comillah and Mymensing, and taken up the latter place with two preachers, and intend to travel about from next month, preaching the Word of Life everywhere and the *regions beyond*; and this people can call 'stationary!'

"I have already baptized five converts; Allen five more in Dacca, and some ten candidates are awaiting the ordinance, and shall be baptized by me before you can send me a letter.

"There is a letter before me from Mr. Bronson, in Assam, which give the lie in burning words back to those at home who pronounce our mission 'stationary.' You have heard me narrate the conversation of two Garrows, a hill tribe north east, and reaching up to Assam. These two Garrows heard the Gospel from me in Gowalpara, twenty days from here, when on a preaching tour. They were baptized by Mr. Bronson in Gowhatti, and then sent, according to their own wish, back to their wild mountain homes. Before I arrived here seven more had been baptized; and last month Mr. Bronson baptized thirty-seven in one day, and

calls on me to help him. This is going on at the northern border of the Garrow hills. The southern range borders on the district of Mymensing, and from there I intend, with God's help and blessing, to work, by two of Mr. Bronson's converts, the southern part of the Garrow hills, so that in time the sound of the Gospel shall echo through those wild hills, and the whole tribe be gathered into the barn of God. I shall not rest till this plan is carried out. I have been several times at a market at the foot of their hills, and next July I hope to go there again, and look out for some eligible spot to put two preachers there.

"So you see that though some people at home are ready to despair of success, we in the midst of the battle-field are full of hope and joy, because the hand of the Lord is with us."

NATIVE CONVERTS WORKING FOR CHRIST.

Since his return to Calcutta, the Rev. R. Robinson has been much occupied with the Intally school, endeavouring to increase its efficiency, and especially to make it useful to the native Christian community. He has also visited the churches to the south of Calcutta, and reports the result of his visit as follows:—

"I have been down visiting among the southern churches, and am in a position to understand something of the state of affairs there. There is more true and wholesome Christian feeling among the people than I had thought to find. For example, it is a mistake to suppose that Bengali Christians, owing to their natural apathy, are content to be Christians themselves, and think that the duty of Christianizing their heathen neighbours should be left to paid agents, kept for the purpose. How much they do in the shape of unpaid effort in the cause of the Gospel is not known in England, because it is not always known to the missionaries themselves; but I believe that the number of those who come to a knowledge of the truth through such effort is very nearly as great as the number of converts made by the paid agency. I was very much pleased in course of my visit to find how much was being done in a quiet way to extend the knowledge of Christ. When I urged such love-labour upon the people, telling them that it was as much their duty as that of the preachers to preach Christ, they told me how it was a common thing for them on going to a market or to the bazaar, to say 'two or four words,' to translate a Bengali phrase, about the Saviour. And that they have told me truth is attested by the fact that I met with people, now Christians, who owed their first teaching to some poor, hard-working agricultural labourer, who had gone with a basket on his arm to buy some fish from the market.

"The preachers submit monthly reports to me, in which they record, day by day, the work they do, the heathen villages and the markets visited, &c. ; and I have arranged to meet them all in conference once every quarter to discuss all matters arising out of their evangelistic labours. I baptized twelve people during my last visit, and since then six have been baptized at Tambulda, a station not far from the Mutlah. At a place called Rajarampore, where we have no church as yet, there are six men who have applied for baptism. When these are baptized I hope to form them into a church by themselves, without any native preacher to preside over them. They must begin by standing on their own feet; they must learn to exhort one another and propagate their new faith as well as they can. Tambulda is a very promising field, if it could be properly worked; but I have no competent man who is free to go there, and by his countenance and influence give courage to many who, from all accounts, are otherwise willing to embrace Christianity."

THE LAST OF THE HINDUS.

IN our last issue we gave some particulars of the religious opinions of the late Rajah Rhadakant Deb, of Calcutta. To the day of his death he clung to the idolatries of his country ; and, that he might die as it became a true Hindu, he caused himself to be taken to Bindrabun, on the river Jumna, a city in the N. W. Provinces, famous for its worship of Krishna, to which god the Rajah was especially devoted. From a native newspaper we learn the particulars of his last hours ; and we give the narrative here for the purpose of informing our readers how a Hindu dies, and that they may see the dark cloud that overshadows his dying moments. The *Tulsi* plant referred to is a small shrub, held in high religious estimation by the Hindus, and is much used in their sacred rites. For the following translation we are indebted to *The Friday Review*, a weekly newspaper published in Calcutta :—

“ Everybody knows that Sir Rajah Radha Kanta Deva Bahadoor had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, ‘How are you, sir, to-day? Wouldn’t it be as well to take some medicine?’ The Rajah Bahadoor replied : ‘Medicine cures disease, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it.’ After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favourite servant,—‘Nobin, I am feeling weak, give me some milk to drink.’ The servant brought some milk, the Rajah Bahadoor drank it, and went to the sitting-room, with the rosary in hand. After a little, he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin : ‘To-day I shall leave off my body. It is not, therefore, advisable for me to remain here on the second story. Send for the priest.’ We may state here that the Rajah Bahadoor, on going to Bindrabun, had selected a learned Brahmin of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal cremation, which the Rajah had himself collected from a diligent perusal of many Shástras. On the priest being brought before him, the Rajah Bahadoor questioned him as to his knowledge of funereal obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin : ‘You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamályá* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *koomkoom*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest. See to it that the funeral pile is longer than my body ; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. [We may state here that the Rajah Bahadoor had himself collected a large quantity of *Tulsi* wood for the purpose.] You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are, moreover, to take four long bamboos and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bamboos over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered to the priest. See to it that the

fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun so deep in the ground, that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the eleventh day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmins of Bindrabun. After which you may turn your face towards your native land.'"

"The devout Rajah Bahadoor having said all this, was preparing to go down stairs, when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Rajah, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death, his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta."

THE MISSION WORK IN TRINIDAD.

BY THE REV. J. LAW.

"The cause of Christ in Trinidad continues slowly, but steadily, to advance. In the country, considerable numbers have lately been added to our churches. In Port of Spain, we have had baptismal services during every month of this year, and now there are two persons waiting to put on Christ by Baptism. One of the persons lately received was formerly a member of the Church of Rome. The reading of God's Word, and the teaching of the Holy Spirit, were the influences by which she was led to receive the Lord Jesus Christ as her Prophet, Priest, and King—as her all in all.

"We have just had our annual Bible Meeting, which was of a most interesting character. The Honourable William George Knox, Chief Justice, was in the chair, and gave us a very touching speech. We had plenty of speeches and very good addresses. The collection was about £7.

"During the year the issues from the Depository have reached about 1,200 copies of the Word of God, in all the languages spoken in the Island. Some of our friends are very zealous—none more so than one of our members, a real African man, and an active Christian, especially in selling the Scriptures to all he can induce to purchase them. This man is a most faithful servant of the church. About forty years ago, of his own free will, he left the wilds of Africa and became a soldier, to improve his condition. He was twenty-three years a soldier, and during this time his captain told me there was not "*a single mark*" against him. He attained the highest position that was open to him.

He is now in the employment of the Government. His spare time he devotes to the circulation of the sacred Scriptures. Another of our friends, who is engaged at the Pitch Lake, is actively engaged in the same blessed work.

“As to my labours, I visit the people in Port of Spain and in the country around as much as possible, preaching to all I can reach the glorious Gospel of the blessed God. God will give the increase. He has done so already, and will do so more and more.”

THE RELIEF OF THE DISTRESSED IN THE BAHAMAS.

BY THE REV. JNO. DAVEY.

There is still great distress in the colony, arising from the destruction of property by the hurricane. The people feel it more because of the prosperity they enjoyed during the blockade-running. Many of the poor lost everything they possessed, and have not yet obtained decent clothing to come to God's house as they formerly did. I should be very thankful for a box of clothing for women. What we received through Colgate and Co. has been of great service; and, as you requested me to supply the teachers in Mr. Littlewood's district, I drew the £20 which you named, as it will all be needed to supply the wants of the destitute. We are distributing corn and flour to 85 persons weekly, and every now and then cases of distress are coming to light; so that the number will, no doubt, be greatly augmented before the supply is gone. I am told that some have died from want, because they would not make known their distress. I anticipate a year of trial. Sickness and death are very prevalent. We have already lost eight members by death since the year commenced. Labour will, in all probability, be scarce this summer, and, as a consequence, there will be very great poverty. But “Sufficient unto the day is the evil thereof.”

[A VISIT TO CAICOS ISLAND, TURK'S ISLANDS, BAHAMAS.

BY THE REV. S. KERR.

I first visited Blue Hills, the most distant settlement, where I spent four days, and felt glad to be found again imparting the bread of life to my fellow-men in that portion of the vineyard. Here I found forty-three members and four inquirers, two of whom I baptized for the dead upon a personal profession of their faith. Much disorder had arisen in the church in consequence of not having had a missionary visit for some time. I made known the object of my visit, and but for the late visitation, our friends would have been able to meet the calls of the Mission. They, however, promised to raise £4 per annum, hoping, in better times, to raise a larger amount. They are now endeavouring to build huts for their families. The chapel is not yet in course of erection; the people are obliged to worship in the house of one of our friends who kindly offered it for the purpose.

I next proceeded to Kew, with a view of travelling by land, while the craft had conveyed my traps to Lorimers. No sooner had the people at Kew heard the news of my arrival than they assembled together—it was truly a day of rejoicing

to them. I found these poor people much disarranged and scattered since the hurricane; they pitched small camps in the bush, not large enough to contain three or four persons, but in which several families are obliged to take shelter; this, I am impressed, cannot fail to result in immorality. The Government sent a partial supply of provision and clothing, and the Relief Committee decided not to send any further supplies until they transfer lime, wood, and coal to Grand Turk for disposal; this might have suited, were they in possession of boats for conveyance; but, deprived of all possible means of subsistence as they are, I think it a hard proposition. They worship in a private house, the only one remaining after the hurricane, the chapel having been totally destroyed. I preached the Word of life, and four hopeful converts were added to the church by baptism, after which I administered the ordinance of the Lord's Supper.

Some of the most thrilling accounts of distress were brought before my notice, a few of which I shall mention. A family of seven, who had suffered from hunger for two days, scattered themselves through the fields and woods in search of any remaining vegetable, but returned without success. Hearing of my arrival, the mother sent a meagre, half-naked girl, about twelve years of age, to obtain but the smallest morsel to save their lives. Another family of nine had cooked the last handful of ground corn which the mother found buried among the dried leaves of fallen trees to save the lives of her perishing children, and had just committed them to the hand of God, when the news reached her of my arrival. She lifted heart and hands to God in thankfulness that they were not entirely forgotten when brought almost to death. An old man was so weak from three days' fasting that he fell, after walking over eight miles to obtain a morsel; he was since found dead beneath the ruins of his house. A family of sixteen, most of whom were small children, had so suffered from hunger that the mother was forced to gather a few green paupans, which she cooked without salt, to preserve their lives. I gave a little medicine from my portmanteau, which met a cordial welcome after suffering from dysentery. The mother informed me that, accompanied by another, she had travelled twenty miles, with a child in her arms, to get a little provision from a vessel, and was glad to feast on a raw potato which she found on her way.

I might mention similar incidents, had I time to do so; but what I have already stated will suffice to show the distressed condition of many of these poor people.

I next came to Mount Peto, where I found our dear friends collected for worship beneath the ruins of the chapel. This being the Sabbath, I collected the children—and could our dear friends in England have seen these half-starved, meagrely-clad little creatures coming to receive instruction, they would have shed tears; and with what earnestness and attention they listened to the instruction given! After preaching and administering the ordinance, I proceeded to Bombarra, where our brethren anxiously waited my arrival at the chapel. This is the only chapel that remained uninjured. Here also, as at other settlements, I preached the Word; and, after stating the object of my visit, started for Lorimers. The church at Lorimers was much divided and scattered since the hurricane, not having had a visit for a long time. These poor people are without homes; they live in camps made of branches of trees and palmetto leaves tied together, and they are miserably protected from cold and damp. The Government supplies of food and clothing have since been exhausted; they must be thrown upon the charity of those who will not close their bowels of compassion against them. After service, an old disciple came up to me, and, grasping my hand, said, "How refreshing, sir, is this; I have not had such a sweet morsel for a long time." Here I spent a week. I called the deacons and leaders together, and inquired into the state of the church. Some disorder had arisen, which gave much pain, but was soon decided, each one confessing his fault and lamenting over it. There are seventy-eight members and sixteen inquirers at this settlement, one of whom, a hopeful convert, put on Christ

by baptism. I made known the object of my visit, and each readily assented to do all they can as soon as Providence be pleased to smile upon them. The *promises* throughout the island amount to £12.

I next visited Cockburn Harbour. Here the people are in little better circumstances, and much improved in a temporal point of view, but in a state of spiritual apathy. The church here, like other places of the Caicos, had been much divided. I pursued the same course as at other churches—decided all differences—preached the Word of life, when two hopeful converts were baptized, and two persons restored to the church who had been excluded for seven years, and now returned under deep penitence for sin. During my visit, several came to join the inquirers' class, and follow the Lord Jesus.

MORANT BAY, JAMAICA.

From a letter received from the Rev. W. Teall, who has taken up the evangelistic work in this far-famed district with great zeal and discretion, we extract the following brief account of the prospects of the Mission. We especially commend this important movement to the sympathy of our friends:—

“My work prospers; I have large accessions of people almost weekly—expect to baptize an interesting band in August. Oh! that I had one good hard-working native brother to take the pastorate here, that I might stretch myself further a-field and take hold of the people of the whole region. The people already organized will support one young native pastor, and will, I hope, soon be in a position to support two. Nothing done yet with respect to the chapels; our local committee is cramped with want of funds. I am expecting good father Dendy and brother Henderson as a deputation to confer with me as to sites, chapels, schools, &c., shortly; they ought to have been here last month.”

DECEASE OF THE REV. JOHN JACKSON.

After our last *HERALD* had gone to press, we learnt with very great regret the death of the Rev. John Jackson, at McGregor, Iowa, United States. Mr. Jackson was pastor of the church at Falmouth, in Cornwall, which office he surrendered in the year 1852, to become the pastor of the two English churches at Agra, in Northern India. Here he laboured to the close of 1856, when he left India, and found an interesting field of labour at Milwaukie, in the State of Iowa, North America. Subsequent to the mutiny his heart again turned to India, and in 1864 he accepted an invitation from many members of his church at Agra to take the oversight of them at Allahabad, whither many of them had removed, on the adoption of Allahabad as the seat of government for the North-Western Provinces. Here he renewed his labours with great efficiency and success. They were of short duration. Disease seized him, and he was obliged to leave the work he loved. He reached this country in February last, in a most painful, emaciated, and dangerous state. After a few weeks stay, in which his health somewhat improved, he started for America to rejoin his wife and son, who had gone thither the year before. Feeling better, he was able to accept the pastorate of the first Baptist church at McGregor; but after a few weeks' effort his constitution completely broke down, and he was borne to the country above. He was much beloved by all who knew him, and he died gently, calmly, peacefully, with unflinching faith in the love and grace of the Master whom he served.

DEPARTURE OF MISSIONARIES.

As announced in our last issue, the service for the ordination of the Rev. Joseph Thomas took place in Bristol on the evening of the 6th August. The Rev. Dr. Gotch gave the charge to the youthful missionary, and the Revs. F. Trestrail, T. Wheeler, with other ministers, took part in the service.

The Valedictory service at Salters' Hall chapel was of a most interesting character. By a large congregation, the missionary brethren, the Revs. C. B. Lewis, John Gregson, and T. Martin, with their wives and children, were commended to the care and blessing of God. The Rev. J. H. Hinton addressed the missionaries. The other parts of the service were taken by Dr. Underhill, the Revs. C. Bailhache, E. White, Dr. Hoby, and others. The brief addresses of the Missionaries, especially the reference to the toils and trials of their partners in the missionary work, was very warmly responded to. It was a season of hallowed enjoyment, and our brethren depart with the warmest affection and prayers of many to whom their visit has been one of instruction and profit.

The Missionaries, with their families, embarked on board the "Shannon," on Monday the 12th ultimo, and sailed the same afternoon. The day was a very brilliant one. At two o'clock the noble vessel left her moorings, amidst the tenderest farewells of the numerous friends who had accompanied the departing families to the ship. All leave behind them dear children; except Mr. Thomas, who, however, had to leave the dying bed of a dear sister to go on his voyage to the scene of his chosen toil. Since his departure, the beloved child has reached the heavenly shore. Our dear friend, the widow of our late highly valued missionary, the Rev. J. Thomas, has thus been called to bear a double portion of sorrow. It will be her consolation that she surrenders her two children to the service of the Lord; the one in the choir of heaven, the other on the plains of that land to which her husband 'gave his life. It would have been his greatest joy to welcome his son's entrance on the same career of usefulness.

 THE SOCIETY'S SEVENTY-FIFTH ANNIVERSARY.

From various letters that have come to hand, we are happy to learn that it is the intention of our friends in many parts of the country to commemorate the formation of the Society, on Lord's day, the 13th October, by sermons adapted to the occasion, and a collection towards the debt of the Society. We trust that the commemoration will be universal among our churches.

 HOME PROCEEDINGS.

The harvest month is not one in which Missionary meetings are generally held. Nevertheless our friends in Worcestershire have held their usual services, and the meetings in the East Riding of Yorkshire have been begun. Our Missionary brethren, the Revs. G. Kerry and R. Smith, attended the former, and the Rev. D. J. East, with the Rev. J. Allen, of Oxford, has entered on the latter series; Mr. East has also visited Coseley and other places in Staffordshire for the Mission.

The vacancy in the Committee, occasioned by the resignation of Mr. W. Olney, has been filled up by the Rev. Charles H. Spurgeon, in response to the unanimous invitation of the Committee.

CONTRIBUTIONS

From July 19th, 1867, to August 17th, 1867.

W & O denotes that the Contribution is for Widows and Orphans; N P for Native Preachers; T for Translations; S for Schools.

£ s. d.	£ s. d.	£ s. d.
ANNUAL SUBSCRIPTIONS.		
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Mrs. Lewis also most gratefully acknowledges Boxes of Fancy Articles for sale on behalf of the Zenana Mission, from

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Thos. Harvey, Esq., Leeds, for Medicines, for Calabar Institution, and a Parcel of Books for Rev. J. Clarke, Mount Hermon, Jamaica.				Friends at Norland Chapel, Notting Hill, for Case of Clothing, for Rev. W. Claydon.			
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