

THE MISSIONARY HERALD.

THE BRAHMOS OF BENGAL.

OF the various indirect results of missionary labour in India, not one is more interesting than the rise of the sect known by the designation Brahmōs. The word Brahma means the Supreme God, and by assuming the title of Brahmōs or Brahmists, the adherents of the sect intimate that they are worshippers of one God, as distinguished from the "gods many and lords many" of their countrymen. The sect owes its origin to the teaching of the late Rajah Ram Mohun Roy. During his life, and for some years after, it made but slow progress. But now that Christianity is openly preached, and education has widely spread, and with these influences a knowledge of European science, and correct information on multitudes of points on which the Shastres are grossly wrong, it is not possible for intelligent men to remain content with Hinduism, to believe its monstrous mythology, to endure its social bondage, or to sanction its immoral customs. Hence Brahmōism appears rather as a protest against Hinduism than as an approach to Christianity, by which nevertheless it is powerfully influenced, and from which it is constrained to draw many of its moral features and intellectual truths.

It is somewhat difficult, without very intimate intercourse with native society, to appreciate the value of this movement, or to calculate its bearing on the spread of divine truth in the country. From time to time some of the individuals who have belonged to the sect have left it, and professed Christianity. But the older men have in the main remained faithful to the naturalism which characterized its founders, occasionally varying their philosophical teachings with the doctrines of transcendentalism or rationalism, and endeavouring to stem the progress of the Gospel by adopting the sceptical teachings of Parker, Newman, and Colenso. Another, but smaller portion, has come nearer to Christianity, and given hopes that by further inquiry, and as the result of the devout and prayerful

spirit they have displayed, they may yet accept Christ as their Saviour and Lord.

Information respecting the progress of this remarkable body of men cannot but be interesting, and we propose to avail ourselves of some passages in a small work lately published by Mr. Tinling, in which are given the thoughts and experiences of an intelligent observer. This gentleman, a graduate of Cambridge, recently paid a visit to India, for the purpose of bringing the truths of the Gospel before the Brahmos and other instructed natives, to whom the English tongue is familiar. He visited Bombay, Madras, the North-West Provinces, and Calcutta. It is to the last place we shall confine our attention.

He thus gives his impressions of the tone of mind which the Brahmos evince:—

“What especially disappoints us in Hindu reformers, and even in their one great leader, is a want of certainty in their first principles—a want of truth at the starting point. It has been proved again and again that the oldest form of Hinduism was Pantheistic, and the present members of the Brahmo-Somaj do not, I believe, offer any contradiction to this statement. The men who are now vehemently preaching “The Fatherhood of God and the Brotherhood of Men,” are bowing themselves in the House of Rimmon; for the most notorious among them, while appearing as the champion of liberty and breaker of the chains of caste, is so enthralled himself that he cannot or will not eat with his own wife. To describe the doctrines of Brahmoism is impossible. The followers consider it to be a religion, and talk of it as something not only differing from, but “beyond Christianity;” some, indeed, profess to be seeking and advancing, but the commoner language of Calcutta is that of intellectual pride and hopeless self-satisfaction. The one permanent characteristic of this faith, if for a moment we may allow it the name, is its antagonism to the old idolatry in its belief in one God, while every attempt at defined doctrine, regarding man's human nature, way of acceptance before God, and future life, has been an exposure of darkness and weakness, and an opportunity for disunion and self-contradiction, that testify of the absolute need of revelation more loudly than any voice has done from without.”

Mr. Tinling, on his arrival in Calcutta, soon sought an opportunity of intercourse with the eminent leader of the most advanced section of the Brahmos, Keshub Chunder Sen, whose lecture on “Jesus Christ,” about two years ago, created so great a sensation.”

“We found,” he says, “Baboo Keshub in his library, an English room in an Indian house. Two of his reporters or secretaries, as we supposed, were with him; for Baboo Keshub, though a private gentleman, is editor of a newspaper called the *Mirror*, the organ of his own section of the Brahmo-Somaj. This newspaper editing has been for thirty years a favourite business and amusement of the religious leaders of Calcutta.”

Baboo Keshub had an interesting appearance, seated at his English desk and table with bare legs and Hindu costume; for he is one of those who believe very thoroughly in England, yet do not approve of their countrymen denationalising themselves by adopting the foreign European dress; and in this he seems to us more sensible than the native Christians who are in haste to increase the distance between themselves and their fellow-countrymen by the assumption of a dress which to them is neither useful nor becoming.

"We had but little conversation at this time. I told Baboo Keshub my object in visiting India, and how I wished to meet such men as himself in public; but he was very reticent, and would not be drawn into much conversation. I observed that he had taken a very prominent position as a reformer, and spoke of his praise of Jesus; but Dr. R., who was with us, remarked, 'he has withdrawn all that,' and the Baboo did not deny it. He gave me a copy of his celebrated lecture, and we left him; nor did I see him again till I was far from Calcutta."

This meeting was in Allahabad, whither Baboo Keshub had gone to deliver a lecture. After a service in the Baptist Chapel, which the Baboo attended, the Brahmos assembled in the engine-room of the railway station. Mr. Tinling thus describes the scene and the lecture:—

"Baboo Keshub opened the meeting with prayer—such a prayer as would have satisfied a Unitarian in England. He then commenced his missionary address.

"If I had not already concluded that the present leaders and spokesmen of the educated Hindus had been greatly overrated by those who are interested in them in England, I should have had no doubt of it after this evening. The lecturer commenced with a definition and description of conscience. He said it was the same all over the world: in the Englishman and in the Hindu. It was the king; the judge; the executioner within the man. Dwelling upon this last character of conscience, he described the pains and horrors of remorse as the constant attendant of crimes. 'But,' he said, 'conscience has become vitiated; conscience has been dethroned; now it sometimes even says right is wrong and wrong, is right; or rather,' he added—apparently with a little confusion at the manifest contradiction of what he had said before about the unerring direction of conscience,—'our passions speaking in the name of conscience and as if they were conscience say so.' In the further course of his address he dwelt upon the moral degradation of India, and expressed his desire that it might rise and retake the position of which it was worthy. He used the word *dead* in describing it much in the same way as the Scriptures do of every natural man, and then he called upon his hearers for their own sake, and for the sake of their country, to rise and obey their consciences. His last position was again inconsistent with this, for he told them of themselves they could do nothing—they were powerless; only God could give any help, not the god of idolatry, but the one God after whom he himself was seeking more and more, and to whom he desired to direct them. His last appeal was an urgent call to prayer—to intense, honest, persevering prayer that God would show to them the way of truth. He closed as he began with prayer.

"The moment he sat down, and before the audience had time to move, I rose and addressed myself to Baboo Keshub. I told him how his name was familiar to me before I left England, and how I had sought an opportunity of meeting him in Calcutta without success; and I asked permission to reply to the lecture which he had just delivered. After a moment's hesitation he said that he had no objection if the audience had not, and the latter loudly expressed their wish that I should speak.

"The Brahmos listened with the deepest attention throughout my address of about twenty minutes, and the appearance of interest on the faces of their leaders, and particularly that of discomfort in one, made me hope that the truth had told upon some hearts and consciences. Keshub offered no reply; but another Brahmo, the secretary of the Somâj at Allahabad, said he felt himself called upon to speak, as he had convened the present meeting. Instead of dealing with the statements already made, he said that he would draw 'a comparison of the three principal religions of the world—Mahometanism, Hinduism, and Christianity.' An English missionary who was present objected aloud to the speaker as taking up the time of the meeting irrelevantly, but the audience, as I supposed, feeling the desirableness of an indirect answer to take off the edge of Gospel truth, espoused the cause of the speaker, and called upon him to go on.

"After a few words from the Baptist missionary, pithily illustrating the boasted light of nature by the thousands at the adjoining mela who were worshipping the waters of the Jumna and the Ganges, Keshub rose and said, 'My brethren, I see you are getting excited; allow me to offer another prayer.' This prayer, with which he closed the meeting, breathed a spirit of touching sadness. In it he confessed his own ignorance and helplessness, and besought God to show him the light of His revelation and grant him His salvation.

"Such were the principal incidents of my only public meeting with Keshub Chunder Sen—one of the noblest opportunities I had of offering God's salvation by Jesus Christ to the Deists of India."

Space will not allow us at present any further extracts from this interesting journal. It must suffice to say that the impression made on Mr. Tinning's mind was not favourable as to the sincerity and real knowledge of the Brahmos. "The Deists of Calcutta," he says, "are interesting, perplexing, and disappointing. If not strong in mind, they are ingenious; if not logical, they are subtle. Few of them have read the evidence for Christianity; most of them have read much against it. Paley and Butler are almost practically unknown, while to thousands the name of Thomas Paine is a household word." Still the movement is an important one. It cannot avoid Christianity. It is constrained to entertain it, to discuss it; and in the agitation of mind thus produced not a few are led to acknowledge Christ as their Lord and their God.

CONVERTS IN JESSORE.

BY THE REV. W. A. HOBBS.

JUCHEMUDDEEN.

This young man was a Mussulman. He came amongst us towards the close of 1866. He has been tolerably well educated (for his father is a respectable landowner), but is somewhat wanting in that natural energy of character, the possession of which by our converts we so much desire to see. After living amongst us for three months, during which time his outward conduct was consistent, whilst the sincerity of his professions was indicated by repeated refusals to listen to the most flattering offers from his relatives if he would return to his home and Mahomedanism, he was at length baptized in the river at Magoorah, and added to the Church. Some time after his baptism I induced him to return to his village, hoping that he might be received by his friends and he permitted to dwell amongst them as a Christian; but the persecution he suffered, and the distress to which he was reduced (not the least bitter element in it being the defection of his wife, who returned to Mussulmanism), completely broke him down, and in great trouble he returned to Magoorah. After a brief stay he again started off for his village, to induce his wife to join him—with what success I have not yet heard.

DRUPOTTE.

This woman, also a convert from Mahomedanism, was brought in towards the close of last year by the Bible Women, and was alluded to as a new nominal Christian in last year's report. She was baptized at the same time as Jucchee-

muddeen, and like him subsequently went back to her village, where she was strongly urged by her relatives to keep secret the fact of her baptism, and renounce all connection with the Christian faith. For several months we lost sight of her, for she did not long stay in her own village; but at last she returned to Magoorah, vowing that she would never venture to live away from Christians again, it being impossible for a lone person to dwell amongst those of an opposite religion and yet retain faith and piety unimpaired. She is now in service, doing well, and respected by us all.

BHAGEVDHOREE MA.

This woman was a Hindoo, and belonged to the musician caste. Her attention was first drawn to Christianity some years ago, by her son-in-law embracing and professing its doctrines. In process of time she, too, saw its excellencies, and began to submit her mind to its teachings; but whether from half-heartedness on her own part, or from the faulty manner in which she was instructed, for she lived in a village ten miles from Jessore, the light of truth dawned very slowly in her mind. Soon after her removal to Jessore, she expressed a wish to be baptized; but on examination, her knowledge of some of the cardinal doctrines of our holy faith was so imperfect, that it was thought advisable for the present to decline her application. This seems to have set her thinking more deeply upon what true and God-acceptable religion consists in: and when again in June last she was re-catechised, her answers were so perfectly satisfactory that she was welcomed to the Church, after baptism. She is a quiet, good woman, and will, I trust, honour her Saviour in her life.

OOMACHARAN

Is the younger son of a former Native preacher, and brother to the young preacher Mathoor, who is now supported by the Stoke Green Church, Ipswich. He is a quick, intelligent youth, and came to Magoorah some months since, that he might the more readily make progress in English. His intercourse with us seems to have been blessed to the good of his soul, so that when, recently, he asked to be baptized and received amongst us, the Church, believing in his love to the Redeemer, gave him a hearty welcome. Madhob, the newly-elected pastor at Magoorah, baptized him in the magistrate's tank on December 1st. As he is a youth of considerable promise, I have advised him to enter the Theological Class at Serampore, which suggestion falling in with his own inclination, he has just applied to Brother Pearce for admission, which I hope will be accorded to him. If the Lord restrain his youthful passions, and he walk humbly with his God, I have great hopes that he may eventually become a Gospel workman of whom the Mission will not be ashamed.

CHILDREN ADDED TO THE LORD.

BY THE REV. J. LAWRENCE, OF MONGHYR.

FOR many months symptoms of deep seriousness appeared amongst some of the older children of our Native Christians. A class was formed for their special benefit, and for some weeks I met them regularly to catechise and instruct them in the most important truths of the Gospel. At length it was agreed that seven of the members should be proposed to the Church. They were accepted, and on the 4th July they openly professed their faith in the Redeemer by being baptized in the name of the Father, Son, and Holy Ghost. In May, a young Native woman was baptized, but did not join the Church then, as she left the station soon after her baptism, but in July she returned to Monghyr, and was admitted to the

fellowship of the Church; thus eight new communicants were united with us at the Lord's table for the first time, on the first Sunday in July. All are Native females. The young woman baptized in May is the same who, as a girl, was rescued by Mr. Toogood, the magistrate, from a house of ill-fame in the bazaar. For some years she gave my late dear wife much trouble, by her high and imperious temper; but at length it pleased God to change her heart, and to make her a new creature in Christ Jesus. She then became mild and gentle as a lamb, and manifested much grateful feeling to her benefactress, who she acknowledged had been the means, in the hands of God, of saving both her body and soul from destruction.

THE MUSSULMANI.

One of the seven had been a Mussulmani, and the kept mistress of an European. She was subsequently married to him, and left a widow. God, in His good providence, brought her into the midst of our Native Christians, where she had ample opportunities of becoming acquainted with Christianity. But for some years no saving impression was made on her heart; it was not until about a year ago, when she was engaged to watch beside the sick couch of my late beloved wife, that she began to feel really concerned for the salvation of her soul. From that time she sought the Saviour, and at length found rest in Him.

THE BANIYA'S WIFE.

Another of the seven is the wife of a Hindoo baniya, of the oil-men's caste. Her husband broke caste by professing himself a Christian about three years ago, and made a considerable stir in the bazar at the time. But he afterwards became insane, and his profession became a dishonour to us rather than otherwise. After some hesitation, his wife joined him, and lost caste; but in his insanity he treated her so ill, that she fled to us for protection, as all Hindoos refused to help her. She was an ignorant heathen woman, but she was simple and teachable in spirit, and the grace of God has changed her into a truly sincere, humble believer in Jesus. Here the *last* has become *first*. The husband is still in darkness, but the wife has found joy and peace in believing on the Saviour. The other five are the daughters of our Native brethren—two are the daughters of Sudin, our senior Native preacher, and two are the daughters of our late native preacher Bandhu, and one is the daughter of our Native deacon, Purson. Thus God has been pleased graciously to fulfil His promise, and to pour out His spirit upon the offspring of His people, and has called their seed to serve Him. Much instruction has been given to these young people, and many the prayers offered on their behalf. Oh, that they may continue to grow in knowledge and grace, and to adorn the doctrine of God their Saviour by the holiness of their lives!

ALL ONE IN CHRIST.

One young lady, the daughter of an European, not fourteen years of age, was baptized by me in March, and her sister, who is a year or two older, would have been baptized had not illness at the time prevented. Both of these young persons gave the most intelligent and satisfactory account of the faith which influenced them, and the hope which inspired them. They have not joined the Church at Monghyr, as they left the station at the end of March. But I am happy to say they still continue to follow the Lord, and to maintain a consistent Christian life. There are four other young Natives who have applied for baptism, of three of whom we hope well, and trust it will not be long ere they are admitted to the privileges of Church fellowship. Long have we seemed to till for nought, but this year the Lord has been graciously pleased to permit us to gather the fruit of many years. To Him be all the praise. May we, His servants, be more than ever devoted to His glory.

A PASTOR'S WORK IN JAMAICA.

BY THE REV. B. MILLARD, OF ST. ANN'S BAY.

FROM a conversation had with some fellow-labourers, and from two or three incidents, it has occurred to me that it may not be uninteresting nor unprofitable to review our missionary labours during the past year—not with the view of securing any commendations to any one, but more to render praise to the great Head of the Church for the blessings He has bestowed, and for any good He has granted to His people.

2. It is a source of gratitude that though my family has been visited by sickness, and death has removed a beloved child from our circle on earth, yet our heavenly Father has permitted me to enjoy a good measure of health, and I have been able to attend to 256 public services during the year, when opportunity was had to present Christ and Him crucified to perishing sinners.

3. We have also been called to promote the *general interests of the Mission* away from our own district. On looking at my record, I see that 48 days have been devoted to the general interests of the cause of Christ. This is a serious portion of time to be absent from one's own people; but this, under existing circumstances, is needful. Another consideration is the time additionally consumed in travelling. I see, during the twelve months, I had to journey over 1750 miles, which consumed, at the fewest, 314 hours—a heavy tax this, but unavoidable if we are to attend to the welfare of other churches—and this is a question which, I apprehend, does not admit of much doubt.

PASTORAL INTERCOURSE.

4. But what intercourse has the pastor had with his people? Is there any *private personal interview* between the missionary and his people? Some may suppose that they seldom see each other in *private*. A reference to my book shows that during 1867 I had 410 visits from the members of my congregations and others, each one extending from ten minutes up to three hours, and on all manner of subjects—some on personal religion, others on a great number of questions, such as disputes between husbands and wives, advice about children, advice about children, land, law, sickness, rents, injuries (supposed or real), produce, taxes, and a host of other matters. The memoranda would supply us with many lessons, and, at times, with some amusement. In addition to this, the pastor has paid 234 visits to his people at their houses in times of sickness, and on other occasions; and over 57 days, of 12 hours, have been devoted to other times of intercourse with his flock, when they have come to the vestry—chiefly on Saturdays and Fridays—on matters chiefly pertaining to more practical Church matters. From this you will see how far the pastor sees, converses with, visits and knows his people, and in some measure what influence is brought to bear on them for their spiritual and temporal good.

CATECHETICAL INSTRUCTION.

5. But it may be asked what other strictly religious instruction *in classes* do the congregations receive? Is instruction imparted otherwise than in the pulpit and in private interviews? Any one acquainted with the work would inform you that, in addition to formal pulpit duties, as often as possible in the afternoons, from half-past one to three, the whole congregation is formed into classes to read and learn portions of God's Word, and go through a regular catechetical exercise in plain language, and as familiar a style as possible. This service is, I believe, doing much good, though it is at times heavy work; yet it is interesting to see 600 or 700 people at one place, and 300 or 400 at another, gathered as

family, and with Bibles in hand, answering questions and receiving counsel from one whom they regard as their father. We have also *Leaders' Bible-classes*, when on a week-day—Friday at Ocho Rios, Saturday at St. Ann's Bay—and only once a month, these good labourers are met to receive Bible instruction. At the two stations we have 69 leaders (male and female). These come in daily contact with the people. They are the pastor's right hand. Much therefore depends on their Scriptural views, and I am pleased to see how attentive they are. A remark by one will show the influence of these classes. "Minister," said he, "formerly when we told the people anything we used to say 'Brethren, minister says, or the Church rule says, so-and-so.' Now, by God's blessing, we are able to say, 'the Bible says.'" I have met these leaders' classes 23 times in 1867. We have also *Inquirers' Bible-classes*. My rule is that every inquirer must, when practicable, meet once a month, in the week, to receive Bible instruction and pay church subscriptions. Last year I met those at St. Ann's Bay and Ocho Rios 29 times, and took the Sunday School Union lessons as our task. The young people learn and repeat passages of Scripture and hymns, and generally they do this satisfactorily. Then we have our *Juvenile Bible-class*, for children from four years and upwards. These lambs are met (56 at present) once a month, learn verses of the Bible, and receive Catechetical instruction. This class I commenced only about September, and wish, if time allows, to extend to the country districts. Mrs. Millard has a *Maternal Class*, which consists of 47 mothers, who meet her regularly, and I am sure this is a power for good. Many mothers have been greatly benefited by the instructions and counsels imparted. This class I regard with much interest, and as of first importance. My dear wife has also a *Young People's Class*, consisting of 40 of the eldest daughters of the members of the Church. It is a pleasing sight to see these young people, most with their Bibles in their hands, respectfully listening to Mrs. Millard. When we know that these young girls will in a few years become the wives and mothers in the district, I do not think we can over-estimate the importance of bringing them under Bible influence. Then one of our daughters is keeping a small *Training-school* for elder girls, who receive also domestic training from Mrs. Millard; and another of our daughters has an *Old Women's Bible-class* and a *Singing-class*; and thus we strive in one way and another to do good.

VISITS TO THE AGED AND SICK.

6. But there is a great number of *old and sick members* who cannot come to the House of God, and these need our care. To meet their case, we divide the district in this neighbourhood into four circuits, and, whenever practicable, I once a quarter, in each circuit, call all the old, infirm, disabled members together. We then have a prayer-meeting and the ordinance of the Lord's Supper. Oh! you would pity some of the poor people with sores and diseases, some lame, others blind, some very old. They at times find it hard work to kneel down when praying, but will try, when able to kneel, though with much inconvenience. Their prayers are at times touching appeals to Him whose name is love; and generally they are pleased to have the opportunity to "remember Him" who died for them. In one district I have only three old and sick, seven miles from St. Ann's Bay; in a second district 9; in a third 23; in a fourth 11. Surely these good old people—worthy members, most of them—demand a pastor's attention.

VILLAGE WORK.

7. Whenever possible during the week, when the moon is out, we have *village services*. There are eight villages which the pastor visits, and generally these are well attended. The service is informal, conversational, plain; and many wild, wicked men and women are thus at times led to hear the truth. I am, however, obliged to admit that I am beginning to feel these services. To be in a heated,

sometimes crowded, class-house, perspiring profusely, and as we in tropical climates can only understand, and then to take a ride at nine or half-past nine several miles in the night air, tells upon one. Some people may laugh to see the thick rug wrapper round the night traveller, but this is needful.

CHURCH DISCIPLINE.

8. But with all this we find that discipline has to be exercised, and much time is consumed in keeping the churches pure. Last year we had to attend to 33 leaders' meetings, and as many as 89 cases came before us. Some of these were painful, others pleasing cases. Some evidenced the strictness of the leaders to have matters looked into; but without these meetings, you know, the Church could never be kept pure.

9. To keep each other up to our work, we have also *Leaders' Quarter-days*, when once a quarter, on a Wednesday at St. Ann's Bay, and Friday at Ocho Rios, all the leaders are to meet to review the labour of the quarter, to consult how they stand with one another, and to discuss what they have to do during the next quarter. The returns show that the deacons and leaders are actively engaged in assisting their pastor, who has to prevent any from going to sleep, and stirring up others. Well, I may state that these men and women (and many of the latter work well) have during the past year held 2772 class and prayer meetings in the villages. They have also paid 846 visits to families specially to counsel, advise, and encourage, and to pray with them. They have also paid 510 visits to the old and sick people in their districts. When it is remembered that every one of the leaders is among the labouring people, you will, I am sure, feel thankful, that they render to their pastor, to the Church, and to their Master, such valuable aid. I thank the Lord for them. At times I have to reprove, and stir up, but mostly I have to commend these brethren.

SABBATH SCHOOLS.

10. Our *Sabbath-school teachers*, too, are not inactive. We have two Sunday-schools with 516 scholars (exclusive of 69 adults) and 53 teachers. These latter meet once a quarter to report and consult, and I find that in addition to their Sunday work, they have had 16 district meetings on week-day evenings. They have visited 125 parents and 153 scholars at home, to press on them the need of personal religion. Our teachers need to be more active in this department of labour, and some of them need very close looking after; but generally they manifest a good spirit when the pastor speaks to them.

MEMBERS.

11. Thus, you see, we are striving to do and help others do something in God's cause. Oh, that we could report hundreds converted! But, alas! we cannot. We have rather to mourn over much deadness, much worldly mindedness. Our hope, however, is in the Lord, and to Him we will look for His blessing. I find that during last year we baptized 19, of whom 16 were Sunday scholars; we restored 17. On the other hand, 13 have been removed by death, and 17 have been excluded, giving a nett increase of 7. Our members number 689, and inquirers 82; of the latter 41 have been added the past year, and all save two are young, and able, save three, to read the Scriptures. We have four day-schools, with 178 children on the books and 79 average daily attendance. Mrs. Millard has formed a *Dorcas Society*, which numbers 47 members (mostly in humble life), who have collected £7 11s. 4½d., and made 94 garments for the destitute. Our missionary collections have not yet come in, so that I cannot say as yet how we shall stand.

12. Now I have given you a few *facts*, without much note or comment. Glad should we be to have been able to present a more encouraging report, but "he that goeth forth bearing precious seed," &c. On this promise we rely. Our hope and help are in the Lord. May He bless His own work and word.

JOURNEYS OF ELIACINE CAJOUÉ.*

BY THE REV. W. H. WEBLEY, OF JACMEL, HAITI.

A FEW months ago Eliacine's father was taken ill, and appeared to be near his end. His daughter determined to pay him a visit, and make a last effort with him for his soul's salvation, hoping, at the same time, to do some good on some of the plantations that would come in her way. She started, therefore, with a good supply of tracts and Scriptures, intending, if possible, to reach Leogane.

On the road she came up with three persons, to whom, as was her wont, she spoke of religion and delivered her message of life. The parties seemed pleased, accepted some tracts, and might have purchased Scriptures, had money been at command. Her father, too, received her gladly, appreciating her attention. Even hope of his conversion was entertained. This was no sooner engendered than dissipated. With the return of health came the old indifference; yet other good was effected. Four Sabbaths were spent by Eliacine on her father's pen. Morning and evening she assembled the hands for prayer and exposition. From twelve to fifteen persons would be present. On each Sabbath afternoon, also, between the hours of two and four, she had nice little meetings for the study of the Scriptures. Eighteen or twenty people would join in the exercises, evidently approving what was thus done for their spiritual benefit.

EFFECTS PRODUCED.

The Parable of the Sower, on one of these occasions, brought tears to many eyes. In fact, some of these mountaineers are very sincere. Ignorance keeps them back. They are the dupes of priests in town, and of Obeah men in the country. As few, too, can read, they take all for gospel that the emissaries of Rome deal out to them. On the second Sabbath an old man was present, who had never read the Bible. "It would make him tremble too much; he should never get over it; besides, people who pried into the secrets of the Bible soon became mad." Eliacine told him that the trembling would be good enough, provided it came from God's Spirit. As to the madness, it remained for the priests to explain why so many Catholics, who had never seen the Scriptures, had gone mad, whilst that among the Protestants there were no mad people at all. The Bible, she told him, would be the means of his soul's salvation, if he would read it. On promising to read a New Testament, Eliacine made him a present of one. On leaving, her father and all hands expressed what appeared to be real regret at her departure. She had been with them nearly a month, toiling night and day, and praying for the salvation of their souls. She left them for the heights above Léogane. Here she had other members of her family. These were sick, many in body, and all in soul. The object of her visit to them was thus twofold. As her horse climbed the mountain, she, a lonely woman, and almost amidst savages, so much are the people here given to Wanga (Obeah), offered her Scriptures at every plantation gate or door. None bought.

* This interesting woman was the first convert of the Haitian Mission, and for some years past has been engaged as a Bible reader among her countrywomen.

THE HARVEST IS GREAT.

Few had money. What they do with their cash is a marvel, for they never seem to have any on hand. Presently she gained the top of the Sugar-loaf (Pain de Sucre) mountain, noted for its views of seas and towns north and south of our peninsula. Grand and Petit Goave are seen on the north, and Baint on the south. As she looked down, she says, she wept at the thought that here were thousands of houses to which the Gospel would never be carried, and thousands of souls who would never know of life's way. Yet, as she descended, she began her visits from property to property, exhorting the people to repentance, and trying to induce them to purchase the priceless Pearl. Twelve plantations were thus visited; four days were given to the work; four Scriptures were sold, three given away. As she could easily gain Cabaret from this point, she spent a Sabbath with the Wesleyan Church there. This has twenty-five members. Only fifteen were present at the services. An unhappy division has occurred amongst them, their leader having become an Episcopalian. Their rural chapel is wattled and plastered, the whole covered in with Guinea grass. Here the people seemed greatly in love with the Word. Eliacine was soon surrounded, and questioned on all sorts of religious questions or difficulties. One woman sought to be immersed. She was referred to her pastor, Mr. Bird, who had engaged to immerse any of his converts who might request it. With these good people Eliacine remained long enough to pay eighteen house-to-house visits, holding a reunion for prayer and exhortation in each family.

Eternity must disclose the result.

SEED SOWN.

Before continuing for Leogane, our sister returned home. In a few days she was off again. It turned out that little was to be done at Leogane. The place is wholly given up to idolatry and devilry. Revolutionary projects, too, were on the tapis. All was uproar. As well might Love's message have been proclaimed in "Vanity Fair." Fire and sword, and pillage were uppermost in the majority of minds. This is one of the first outposts of the Wesleyans, and one of the last places as to results, as yet.

Later her visit to Baint was interesting. For these trips she had her own horse. A little economy had enabled her to procure this. As usual, and as soon as she arrived, she went from house to house, giving or selling tracts, and offering Scriptures for sale. The tracts were read and re-read. Some said such teaching could hardly be from the pen of man. Something about it went straight to the heart. As she went into the church she found seven altars there. At first she deemed it prudent not to divulge the secret of her being a Protestant. Only a few were aware of the circumstance, and these were young men from Jacmel, who had gone to reside at Baint. Amongst these was one in particular, who had helped to keep up our services here, after the death of Francies, reading portions of Monod's and Vinet's sermons, under the guidance of the then Miss Harris. He is now an infidel. Some of the devotees of the place seemed especially pleased with the prayers and teaching of Eliacine. All was so new and fresh; all, too, responded to the inner want. Yet all would have been spoiled, had the secret of her Protestantism transpired. One of these, close by the Calvary, was an interesting case. The woman even bought a Testament. More than once Eliacine read and prayed with her. Our sister is still at Baint, with a box of Scriptures just sent to her by sea, and a stock of tracts and religious publications. At some future day I may report further on her visit.

A MISSIONARY JOURNEY IN AFRICA.*

BY THE REV. ROBERT SMITH, OF CAMEROONS.

I SEEM moved to write you a letter under rather novel circumstances. I am out with my missionary brother, Mr. Fuller, on a preaching tour. I would that you could take a bird's-eye view of our position, but you cannot, so I will try and describe it. We are in our travelling boat, or, as the natives call it, our walking house, and I am not surprised at that, seeing that we live and sleep in it during our journey. It requires some care and forethought to provide for ourselves and crew for several days, and with me there is a little anxiety at night, lest the natives should pilfer, or a huge hippopotamus should rudely introduce his unwelcome legs through the bottom of our boat. The beautiful moon is shining down upon us in all her tropical glory, but the evening song of the many immense frogs on the beach is anything but enchanting; I would fire my rifle to frighten them away, but doubtless they would return with increased confusion. The scenery in this part of the country is very beautiful. Standing on a high hill, and looking away to the opposite hills, on the slopes and in the valley are numbers of African villages, in some instances almost buried among the numerous plantain-trees, while many large trees and immense bush fill up the background. Above our heads fly numbers of parrots and strange-looking birds. While I review the same, the following lines come into my mind :—

"We see our God's great goodness, where'er we turn our eyes;
'Tis shining all around us, in earth and air and skies."

But, alas! how sad is the condition of the people who inhabit this vast and undeveloped continent; a country which, if cultivated, might pour immense riches into England. It was from this part of the country that many of the slaves were procured that supplied the Cameroons market; and who can tell when the brutalizing effect of that accursed system will be removed from the people? We preach the gospel of peace to the people, and they seem to hear it with gladness for the time being, but, alas! how soon it seems to pass away!

NATIVE QUARRELS.

This tribe has been quarrelling with its neighbour for several years; each party having lost several of their promising sons; they refuse to be friendly again until their sons are paid for, either in slaves or English goods; and this is the state of society throughout much of this part of Western Africa. After a service in the town this afternoon, Mr. Fuller and I had a long conversation with the chief and people, about making peace with his neighbour. We told him we intended going on through the country to see the other chief. At first he said he couldn't allow us to do so, he would first make his enemy come and ask for food, or something equivalent to it. After reasoning with the man and his company for some time, he gave his consent. So, God willing, we are off through the bush in the early morning to see and reason with the other party. May the Good Master whom we serve bless our mission of peace and declaration of the Gospel to them; and may we be protected from evil around us, and the scorching sun above.

A RIVER SCENE.

I think there is nothing very special to record respecting our journey. We slept in our boat off one of the slave towns last night. In the morning, while our food was being prepared, Mr. Fuller addressed some men from the boat, which re-

* This communication is very nearly a copy of a letter written by Mr. Smith to the young people of Westbourne Grove Chapel.

minded me very much of a New Testament narrative, and from the questions and answers of the people, I could tell that they knew the way of eternal life, but, like too many in Christian England, refuse to lay hold of it. We travelled up a creek some ten miles in length, and every now and again passed some small towns and villages, where we promised to call on our return. It was amusing to see men paddling their own canoes—canoes that were scarcely large enough for little boys, yet they were balanced with much precision, and travelled swiftly. Those who had not been favoured with a sight of a white face or our strange-looking boat before, escaped into the bush, leaving their canoes in the water. In several places we saw poor women and girls sunk over their knees in thick black mud, seeking after fish for their evening's meal. Poor creatures, how unwomanlike they appeared. When will they be elevated by the mighty influence of the ever-powerful Gospel?

OPPOSITION.

5th. What a day of adventures this has been! Yes, and of mercy, too. God's goodness has been very great. It is impossible to convey to you the scenes we have witnessed to-day. I have been much grieved and vexed with the people. But let me try and give you an idea of our circumstances. After partaking of our cup of coffee, we started on our journey (that I spoke of yesterday); we left about 6 a.m., said good morning to the chief, and then made for the village in the valley, from which we were to enter a small ravine. Along the way we heard much confusion and noise, and ere long, to our astonishment, saw a number of armed slaves and boys with sticks, swords, and other weapons of warfare. They were blocking up the narrow pathway, while some advanced towards us yelling, and in a fighting attitude. We knew directly they were trying to frighten us, and to get us to run back. The head man had evidently deceived us, or else was afraid to tell us on the previous evening, and had ordered the foolish demonstration to frighten us, or else his people were stronger than he. Instead of turning back, we went directly to them, and remonstrated with them for their folly and unwillingness to have the long-standing palaver settled. We thought it wise to return direct to our boat, and leave without bidding adieu, that they might learn better manners when we visited them again.

We returned to another large town, some three miles distant. After ascending a steep hill, we came upon the town, and had an interview with the chief and a number of the people. We told them our business, and asked permission to travel through the country and visit the above-named chief. The man, African-like, wanted to know what we would *pay* him. We told him we wouldn't pay him anything, but if we pleased we might give him a small present on our return. So, after much palavering, he consented, and gave us a guide; therefore we hoped to accomplish our object, and preach in the villages by the way. As we journeyed through the town, immense numbers of men, women, and children came out to see so great a curiosity as a living white man. Some shouted and laughed, while numbers ran on before and stood on a little rising of the ground until we had passed, then they would run on again and have another good look, and if I made the least sign or movement they would go tumbling over each other. We journeyed on some two miles in the heat of the day, when, to our surprise and great annoyance, two messengers came from the chief demanding our return—I believe to see what he could extort from us. We were compelled to comply, and, as a punishment, we passed by his palaver house, and went direct to our boat and left him to see his folly, and to be more respectful when we returned. To you, dear friends in England, this may seem rather singular behaviour, but not so here. Were we to give way to their demands and foolish fancies, they would take everything from us. The aim of nearly all is to try and intimidate, and beg for all they see. You will also perceive what difficulties we have to contend against in endeavouring to preach the Gospel in the interior of the country.

THE RECEPTION.

We travelled on to the next village, hoping for a better reception. After ascending the hill, we asked for the head man, when a young man called him by means of a drum, and a man appeared, who we supposed was the head man. After shaking hands and conversing with him, we told him that we wished to preach to the people. A company was gathered, and we had nearly finished, when I saw a man approaching with a knife in his hand. Not suspecting anything, I continued, but in a moment he pushed the people on one side, and forced his knife at one of our young men who was by my side, and who instantly fell back to avoid it, when the fellow brought it within a few inches of my chest. I was so taken by surprise, that I didn't know what to do for the moment. I was about to seize my heavy walking-stick, which lay at my feet with my umbrella, when the man instantly seized both stick and umbrella, and walked away with them. It was the coolest piece of impertinence I have seen for some time. My brother Fuller and I were afraid to follow, lest our tempers should get beyond our control. We gave them ten minutes to return the things, which they wisely did. Jealousy was at the bottom of this daring behaviour. The man was jealous because we had not gone to his street to hold our meeting, and this was his way of showing his power and displeasure. Poor people! my heart pities them. They put eternal life far from them. After leaving this village, we called and preached at a number of villages, where the people paid much attention to our message. One small village we entered, we found the houses all closed, and the grass growing in the streets; the only sign of life was two goats, which looked astounded at our intrusion. The reason of the deadness of the scene was—a few months since the chief of the village died, and all removed but the aged mother and two slaves, who remain behind to mourn for the departed. Night and morning this poor creature pours forth her bitter lamentations, having no sweet Gospel consolations to cheer and comfort her.

We were very thankful to return home in peace and safety. God is very good unto us, in caring for us at home and abroad.

I would that we had young men that we could leave at some of these large towns as schoolmasters and native preachers; they would be the foundations of small stations, which we want all over the country. But, alas! we haven't the men. Therefore we must still pray to the Lord of the harvest for more labourers.

HOME PROCEEDINGS.

THE demands on the Mission House for deputations are becoming difficult to meet. The brethren who are home from the foreign field, are nearly fully engaged for the coming three months. We are glad to notice that, in almost every letter, there is the request—"Send us a missionary." But we cannot multiply them at will; and our friends who have to make the arrangements for public meetings will have to summon some of our well-known pastors to their aid.

Mr. Thomson has visited Montrose, Aberdeen, the Elgin district, Inverness, Grantown, Tullymet, Lockgilthead, Millport; and at Dunoon, he will have the advantage of Mr. Birrell's presence and assistance. Dr. Underhill has advocated the Society's interests at Penge, and Mr. Trestrail and Mr. Hume at St. Albans. A very interesting meeting has been held at Great Leighs, Essex; the Treasurer in the chair, and attended by Mr. W. G. Lewis and Mr. J. T. Wigner; and at Chipstead, Sir Morton Peto presiding, Mr. J. A. Spurgeon, Mr. Trafford, and Mr. Baynes affording information as to the Society's present condition and prospects.

We shall be obliged if our brethren who have made arrangements for public meetings, irrespective of any communication with the secretaries, will kindly forward such reports to them as may appear to them expedient, for notice in the *HERALD*.

Some time since, a zealous friend in the north addressed a letter to the *Freeman*, on the subject of getting young men in our churches to take up the Mission, and to endeavour to obtain, or to subscribe, a guinea per annum to its funds. We

were disappointed, and we fear he was too, that no response was made to his appeal. But the matter has not been allowed to sleep; and we are glad to find that the committee of the Young Men's Auxiliary are taking the matter up. Whether they will confine their efforts to the young men in our London congregations, or extend their efforts to the country as well, we do not yet know. But, whatever way be their decision, we heartily wish them success in this new and promising effort.

Mr. Trafford's sermon is in the press, and will shortly be published. We trust it will have an extensive sale, and that its striking statements will be duly pondered by our friends.

CONTRIBUTIONS

From June 1st, to July 18th, 1868.

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 SUBSCRIPTION.		Princes Risborough Sun- day School	3 19 0	Long Buckby	20 3 8
Hookway, Mrs. E., Clevedon	2 0 0	CAMBS.		Northampton, College Street	144 9 6
DONATIONS.		Cambs, on account	96 15 9	Do, Far Cotton School	2 2 6
Bacon, Mr. J. P., for Rev. J. Smith, Delhi	10 0 0	Caxton, for W & O	0 14 0	Do, Nelson Street Infant Class	0 5 5
For Bible Woman, Emma, under Mrs. Hobbs, Jes- sore, by E. D. B.	9 0 0	DEVON.		Do, Princes Street	23 7 6
Dent, Mrs., Milton, near Northampton, by Rev. F. Traill, for debt ...	10 0 0	Plymouth	2 0 0	Pattishall	13 0 0
Gurney, Miss, for "Ruth," in Mrs. Heinig's School, Benares	3 10 0	Do. for African Orphans	5 6 3	Ringshead	8 14 0
Matheson, Mr. R. W., Dublin	1 0 0	ESSEX.		Do. for N P	0 12 2
Students at Regent's Park College	4 0 0	Great Leighs	9 7 3	Roads	9 10 8
LONDON AND MIDDLESEX.		Plaistow, Union Church	3 16 2	Rushden	19 0 0
Camberwell, Denmark Place Chapel— Sunday-school, for N P, under Rev. J. Sale, Calcutta	20 0 0	Thorpe-le-Soken	2 8 4	Spratton	2 5 4
Do. for support of child in School, Ceylon ...	6 0 0	HAMPSHIRE.		Weston by Weedon	13 11 6
Do. Mansion House Chapel	6 5 4	Crookham	1 13 8	396 7 10	
Camden Road Sun. Schl.	9 3 1	Southampton, for N P, Ram Canto	4 10 0	Less expenses	
Chelsea	7 11 0	HERTS.		£394 18 1	
Kennington, Charles St.	5 5 3	St. Albans, for support of Benjamin Launton, Cameroons	5 0 0	SHERPESHIRE.	
Maze Pond	6 8 3	KENT.		Market Drayton	3 17 9
Romney Street, West- minster	2 10 0	Bexley Heath	1 13 6	SOMERSETSHIRE.	
Shepherd's Bush, Oak- lands Chapel	4 3 3	Broadstairs	0 19 5	Beckington	9 6 0
Spencer Place, Sunday School	5 0 0	Woolwich, Queen Street	5 14 6	Burton	2 15 0
Stockwell, Sunday School	2 11 7	LANCASHIRE.		Frome, Badcox Lane ...	21 15 0
Upper Holloway, Sunday School	4 15 7	Liverpool, Pembroke Juvenile Society, for Rev. W. Dendy's Mal- don School, Jamaica ...	10 0 0	Do. Lock's Lane	3 8 7
Vernon Chapel	9 11 10	Do. Richmond Chapel Juvenile Society	7 6 0	Do. Sheppard's Barton	54 6 6
Walworth Road	51 2 2	NORTHAMPTONSHIRE.		Do. for support of Jane Bunn, in Mrs. Hobbs' School, Magoorah ...	6 0 0
BKDS.		Blisworth	13 0 4	Do. for support of John Sheppard, in Rev. A. Saker's School, Cameroons	6 0 0
Biggleswade	5 5 0	Do. for China	0 10 0	Wells Sunday School	4 16 7
BOOKS.		Bradden	1 11 6	SURREY.	
Chesham	11 5 0	Braunston	2 0 0	Upper Norwood	3 3 0
Great Brickhill	3 0 0	Broughton	0 13 ..	SUSSEX.	
		Burton Latimer	6 10 5	Hastings and St. Leon- ards Ladies' Auxiliary	3 8 6
		Desborough	1 1 7	WARWICKSHIRE.	
		Hackleton	13 3 1	Birmingham	1 10 2
		Haypole	7 13 10	WILTS.	
		Hartwell	10 0 0	Shrewton	3 14 0
		Kettering	78 14 4	Trowbridge, on account	27 0 0
		Little Drington	4 7 1	Westbury, Providence Chapel	5 1 4
				Whitbourne	1 17 4

Worcestershire.		£ s. d.	Llanthwy		£ s. d.	Bacon, Mr. J. P.		£ s. d.		
Pershore	5	0	0	Newport, Charles Street	8	3	0	10	0	0
Westmancote	4	0	0	SCOTLAND.		Clair		1	0	0
NORTH WALES.			Montrose	18	12	2	Benham, Mr. Jas.	2	0	0
CARNARVONSHIRE.			Paisley	1	1	0	Buttsworth, Mr. W. A.	0	10	0
Roshirwaen, Bethesda ...			IRELAND.		Cobb, Mr. F. W., Margate		5	0	0	
			Portlennone	1	0	0	Hill, Miss M. A., Hull, for	5	0	0
			FOREIGN.		Chapels		25	0	0	
			CHANNEL ISLANDS.		Proctor, Mr. Jas. Whitby		25	0	0	
SOUTH WALES.			St. Heliers	1	10	0	Rochdale, West Street, by	5	0	0
MONMOUTHSHIRE.			JAMAICA SPECIAL FUND.		Messrs. Kelsall and		Kemp	5	0	0
Abertillery, English			Allen, Mr. J. S.	1	0	0	Smith, Mr. W. L., St.	10	0	0
Church			Allen, Mrs. J. S.	0	10	0	Alban's	10	0	0
					Stevenson, Mrs. Blackheath		1	0	0	
					Woolley, Mr. G. B. Hackney		5	0	0	

FOREIGN LETTERS RECEIVED.

AFRICA—		PARIS, Vines, Mrs., June 8.
AMBOISES BAY, Pinnock, F., May 25.		MORLAIN, Jenkins, J., July 3.
CAMEROONS, Fuller, J. J., May 28; Smith, R.,		ROTTERDAM, Stuart, M. C., June 24.
May 26, 29, June 11; Saker, A., May 25,		STOCKHOLM, Harris, Mrs., July 6.
June 10.		WEST INDIES—
INDIA—		BAHAMAS, INAGUA, Littlewood, W., June 5.
AGRA, Gregson, J., May 16.		NASSAU, Davey, J., June 27.
CALCUTTA, Lewis, C. B., May 21, June 4, 5,		TRINIDAD, Law, J., June 8.
11; Robinson, J., May 20.		JAMAICA—
Dacca, Bion, R., May 16, June 8; M'Kenna,		BROWN'S TOWN, Clark, J., June 7.
June 23.		KETTERING, Fray, Ellis, June 22.
DINAPORE, Brice, Mrs., June 8.		KINGSTON, Manning, G. G., June 6.
JESSORE, Ellis, R. J., June 10.		RIO BUENO, East, D. J., June 22; Roberts, J.
RHOTUCE, Williams, J., May 15.		S., June 6.
SERAMPORE, Anderson, A. H., June 4.		ST. ANN'S BAY, Millard, B., June 4, 16.
EUROPE—		SPANISH TOWN, Phillippo, J. M., June 8, 20.
FRANCE, Paris, Robineau, M., June 18, July		MONTEGO BAY, Dendy, W., June 22.
16.		

ACKNOWLEDGMENTS.

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

Cross Street, Islington, Juvenile Auxiliary, per Mr. W. H. Thornton, for a box of clothing for Rev. E. Fray, Jamaica.	Baptist Tract Society, per Mr. E. J. Oliver, for a parcel of tracts for Rev. J. J. Porter, Jamaica.
Mrs. H. E. Wilkinson, Upper Norwood, for a box of books for Calabar Institution, Jamaica.	Mr. Sturge, Birmingham, for a school-bell for Rev. J. Maxwell, Jamaica.
	Stockwell Sunday-school, per Mrs. Perrin, for a parcel of clothing for Mrs. Fray, Jamaica.

THE LADIES' ASSOCIATION FOR THE SUPPORT OF ZENANA WORK AND BIBLE WOMEN IN INDIA.

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

Treasurer, LADY PETO. Hon. Secretary, MRS. A. A. CROLL.

We are requested by the Committee of the above Association to insert the following:—

Cambridge—	Bristol—Buckingham Chapel—
Ladies' Association, by Mrs. Shippey.	Ladies' Association, by Mrs. Penney.
Contribution	Additional contributions
9	1
17	0
0	
Mr. Charles Foster	By Mrs. A. A. Croll—
1	"A Friend," Hampstead
1	Mrs. J. W. M'Laren
0	0
10	0
18	0
0	1
	0
	6

Mrs. A. A. Croll begs to acknowledge, with thanks, the receipt of a parcel of useful clothing for Delhi, from the Ladies of Union Chapel, Manchester, per Miss Norris, Secretary (value £8 6s. 2d.)

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Joseph Tritton, Esq., 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. C. B. Lewis, 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.