

THE MISSIONARY HERALD.

THE MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

THE missions of our American brethren are divisible into two classes :—those carried on among the heathen nations of Asia, and those which have for their object the introduction of evangelical truth among the Catholic and so-called Protestant populations of Europe. In Asia, they occupy spheres of missionary labours in Burmah, Assam and Nellore in Hindustan, Siam and China ; in Europe, Germany, Sweden and France.

In Burmah the missions embrace three distinct races of people,—the Burmans, the Karens, and the Shans, each speaking a separate language and of diverse religious beliefs. Although carried on in most cases at the same stations, the missionaries confine themselves to their special department, and the work of evangelizing the different races is prosecuted separately. The mission among the Burman people was the first attempted by American Baptists. Although originally commenced by the eminent men of Serampore, on Dr. Judson's arrival in Burmah it was at once made over to the American churches, and until recently they were the only evangelists among the Buddhistic population of this semi-civilized empire. The chief stations are six in number. In connection therewith, fifteen Native churches have been formed, containing nearly 700 members. Nine missionaries give themselves to this department : besides their wives, three or four ladies devote their energies to the diffusion of knowledge and the Word of God, of whom Mrs. Ingalls has signalized herself by her self-denial and her devotedness to the work, visiting the people in their jungle homes, and living for months together in the very bosom of Native society.

It is, however, among the Karens that the greatest triumphs of the Gospel have been won in Burmah. Few missions in any age are so remarkable as is the Karen mission, for the rapidity with which the Gospel has

spread among the people, and for the liberality shown by the converts in its maintenance. More than ten years elapsed after his arrival in Burmah before Dr. Judson became acquainted with the existence of these interesting people. The conversion of a Karen slave, employed in the Temple of Rangoon, first brought him into contact with them; and it was by the efforts of this slave that the Gospel was then carried to his countrymen. The Karens, for the most part, lived in villages separate from the Burman population, though subject to the King of Burmah, by whom they were held in bondage of the most bitter kind. They did not, however, accept the Buddhism of their oppressors; but preserved their own ancient and singular traditions—traditions wonderfully like the early narratives of the Old Testament. They were not idolators, though they were held in great fear by the supposed existence of injurious demons. They were sighing for deliverance from the yoke that oppressed them, and this they first found in the Word of God. Subsequently temporal deliverance also was granted them, on the overthrow of the Burman power by the East India Company.

The Karen work of our American brethren is carried on from seven centres, at which eight missionaries usually reside; the minor stations are more than 100 in number. 340 churches have been formed, containing 18,500 members. The number of Native pastors and preachers is 350, of whom 58 only have been ordained. The liberality of these Native Christians is a very striking feature of their history. The returns before us are not complete, but it is understood that quite two-thirds of the cost of the entire Mission is provided by the Converts. To take a few illustrations. The 54 churches connected with the Bassein station, having 5,743 members, last year raised £1,062. The 1,583 members of the Henthada station raised £267. Hence has arisen the rapid multiplication of all the agencies required for instruction and for the wider spread of the Gospel. We should here add that the above account does not include the very flourishing stations, sustained almost entirely by Native contributions, under the care of the Revs. Messrs. Vinton and Luther.

The Shan Mission is of very recent commencement, and numbers at present only 134 converts. Two missionaries are engaged at present in this particular field.

Our space will not allow of any extended notice of the Karen Theological Seminary, containing fifty-eight students preparing for the ministry of the Word; nor of the translations of the Scriptures, and other numerous and useful works which the brethren have accomplished. In all these labours our brethren have displayed the highest ability, and the blessing of God has been very largely vouchsafed.

Four missionaries are engaged in the country of Assam, a portion of the presidency of Bengal, and four labour among the Teloogeois in Southern

India. Till of late the Assam Mission has been a discouraging one; but last year a remarkable work of grace broke out among the Garos, an aboriginal tribe of the district, occupying the hills to the south of the Brahmaputra. The men first converted appear to have heard the Gospel in the first instance from the lips of our own missionary, Mr. Bion. Subsequently they received more information from the Native preachers, till at length one of them began to announce the glad tidings to his countrymen. The missionary, Mr. Bronson, visited them, and, after due examination and inquiry, not fewer than twenty-six were baptized at one time. The work thus commenced continued to grow, and now more than seventy Garos have put on the Lord Jesus.

A similar blessing fell upon the Telooگو Mission. Converts were multiplied, the churches were strengthened, and new stations were opened and supplied with teachers. The members of the churches now number 140; last year they were only forty-six.

The Missionaries in Siam labour both among the Siamese and the Chinese, three having charge of the stations. Here also much good has been done, more Chinese than usual having been added to the Church. In China Proper the Gospel has been preached by six missionaries at Swatow and Ningpo, and in a wide circle around these important cities. Some three hundred converts have been made; but the churches have had to endure much persecution for righteousness' sake. The church, at a place called Tang Lang was planted under the following circumstances:—

“For a long time,” says Mr. Johnson, “we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground, destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, were accosted with the vilest language. But they cling the closer to one another and their Saviour, cheerfully following and trusting in Him. They are now rejoicing in His victory, sitting under their own vine and fig-tree.”

Thus is repeated the story of Apostolic times, and the varying triumphs and trials of the Church of the Redeemer.

We have left ourselves no space to speak of the European Missions of our brethren; but these are better known amongst us. From time to time the visits of French and German brethren have kept us informed of the growth of the Lord's Kingdom so near to our own shores. We cannot but rejoice to see the American churches so actively engaged in the Missionary work; and we are glad to find that their means of usefulness are increasing

also. Last year their income was about £38,000, but the expenditure was £44,000, leaving them in debt £6,000. The largest contributions came from Massachusetts, where the receipts average, within a fraction, one dollar (four shillings and twopence) for each member. In this country the average is about three shillings each member.

PROGRESS IN DELHI.

BY THE REV. JAMES SMITH.

Just a line, although it is too hot to write :—

Some parts of our field of labour are showing signs of life, although it is not very energetic life. I baptized five men from Meer Ka Guuge on Sunday last, and some others desire to join the Church. These men have been a good deal tried, and one who should have been baptized even drew back from fear of what he might suffer. No sooner was it known that they intended joining the Christian Church than persecution commenced. The men for whom they made shoes by contract withdrew their work, and refused to have any more dealings with them. I told them they must be prepared for all this and more, and that if they were not willing to suffer and bear the cross, they had better remain as they were. I also refused all help in the matter, and informed them that they must fight their own battle and make their own way amid the storms that a profession of Christianity would inevitably bring upon them. Two of them had other trials to bear. One had a young wife, and she sickened and died. A second lost his mother; and the enemies of Christ taunted them with the powerlessness of their Saviour to help them in times of sickness and death. They said, "Had you offered a goat to Debee your friends would not have died." They all remained firm with one exception, and I felt I could not refuse to baptize them. I have baptized a good many this year, and were it not for the general want of all appearance of spiritual energy I should be encouraged. What are we to do to get the people to appreciate a state of independence? You cannot imagine how we feel cast down and disheartened at this complete failure in our attempts to make the little churches centres of independent action. They do, it is true, talk of Christ and Christianity to their friends, and even carry to distant places, when travelling, some amount of Christian knowledge; but they appear to think that it is the preacher's duty to preach, and they are not preachers.

I administered the Lord's Supper after the baptisms, and upwards of forty communed with us. Here again there is slackness in attending, and want of warmth and zeal.

On Tuesday morning I went to Purana Killa to examine the school, and was much pleased with the promising Bible-class of twelve boys. On Wednesday I went to Shah Dura on the same errand, and here also the Bible-class contains ten intelligent youths. The Mussulmans are very angry and full of opposition. Last week one of them got behind the Native preacher in the chook [market-place] and pulled his ear. I would not have the man punished in any way, and told the people there was a most important difference between the Mahommedan religion and Christian. Mahommed said, "Kill the infidels," and hence the massacre at the mutiny. Christ said, "Forgive your enemies," and hence Christians spared their enemies, even when in their power. Zenanas are open to us by hundreds, and, alas! we have no lady to visit them.

My wife is at Mussoorie, and has only just got rid of her fever and ague. I have also had several attacks, and one Sunday the chapel had to be closed. The

Doctor peremptorily forbade my preaching. I am getting strength again, but you must arrange to get me relief or I shall be breaking down altogether. I am no longer a young man, and have suffered more this season than I like to confess. The heat is frightful. It is a month later than the rains usually come, and no cooling shower yet. It is in vain trying to sleep at night, the bed-clothes are hot as fire, and the punka is of no use. I have witnessed few seasons so trying in India, and am thankful my dear wife and child are at Mussoorie.

LATER NEWS.

I am thankful to say my dear wife has returned from the hills much improved in health, and we are all once more fairly at work. I managed to get away for three Sabbaths, an officer reading a morning service during my absence, the chapel being closed in the evening, and Mr. Middleton officiating for the Native congregation.

During my short residence at Mussoorie I did all I could to strengthen the little interest there, and had the pleasure of forming the brethren into a Church, brother Wittenbaker being chosen pastor, and Captain Rubie deacon. On my way down I had the pleasure of baptizing two more candidates, making four connected with this little Church during the summer. It was a beautiful sight. At the foot of the great mountains a bright stream rolls along, having found its way probably from the eternal snows far beyond. Here we found a beautiful baptistry ready for use, and here the son of one, and daughter of another old Baptist followed the Divine Master into the symbolic watery grave. May they have grace to witness a good confession, and may this little Church in the wilderness become a mighty power for the conversion of souls.

The Lord is evidently stretching forth his hand over Delhi and the neighbourhood.

There is every prospect of a famine. The price of grain is already as high as during the last famine, and unless rain falls in a few days, there can be no sowings for the winter crops. Thousands are already flocking from the Native states in a state of want, and ere long extensive measures for relief must be taken.

The Mahomedans are in an unusual state of excitement, and continue their daily preaching near the Jumna or Muzjid. My own impression is that the movement is more political than religious. I think it is probably in some distant way connected with the petty war on the frontier. Plotting against a Christian Government is the normal state of Mahomedans. They can do nothing, and yet they seldom settle down contented under any Government but their own.

We opposed them for some time with their own weapon, the Koran, and they promised to arrange for a controversy to be conducted in an orderly way in some building, but it came to nothing.

I am thankful to say our Native brethren are manifesting more self-help than I remember. They have formed a punchait to manage all their own affairs. They raise a sum of money monthly for their own secular purposes, besides subscribing to the Church fund. In the centre of the city they are going to build for themselves a meeting-house, to answer also for a school-room. Their subscription list for that purpose contains a large portion of the amount required, and no doubt they will accomplish their design. The Christian punchait has already drawn most of our members from their old heathen punchaits, and promises to be invaluable in consolidating their power and uniting them together both for religious and secular action.

At Purana Killa and Pahar Gunge the churches have taken the buildings into their own hands, and repair and look after them themselves. We are thus saved from much interference.

All the schools have taken their own petty expenses on themselves, and relieve us considerably.

All these things will, I trust, show you that in every way practical we are seeking to throw the people on their own resources, and that our anxiety on this subject is quite equal to your own.

The Central School, under Mr. Middleton, is progressing wonderfully. The average attendance is about one hundred, and the progress both in English and vernacular languages is most creditable.

They are much in want of maps and apparatus, and will be very thankful to any friend who would help in this matter.

I hope our labours among the soldiers are bearing some fruit. Two have died lately giving evidence of a change of heart, and last week another, under deep conviction, sought for private conversation, and gives evidence of genuine conversion to God.

I cannot tell you how we long and pray for some sign of God's presence with us. It is the most difficult thing in the world to go on year after year without what sometimes appears to be barren labour. Among the heathen there is so little of apparent deep conviction of sin and rejoicing in pardon through Christ, that we are apt to conclude we are labouring in vain.

The Lord make us more faithful and prayerful.

GOPAL'S FAMILY.

BY THE REV. W. A. HOBBS.

IN relation to my work here I have not much to report beyond that it is going on hopefully. You will be pleased to hear that our faith has been rewarded in a particular instance. Perhaps you remember that when I supplied you with details relating to the conversion of four members of Gopal's family (which account you had inserted in the *HERALD*) I stated that his father and mother were yet heathens, but I had confidence that God would bring them into His fold also. Sir, he has done it, blessed be His holy name. The father, Jagath Chandro, was dipped in the river a fortnight ago, and the aged mother stands accepted, and will (D.V.) be baptized a week hence. With the exception of an elder sister, who is an ascetic, the whole family are now brought to the Shepherd and Bishop of souls. We should not despair even of the ascetic if we could but be brought into contact with her, but she bemoans her family as those who are dead, and will hold no intercourse with them.

DIVINE BLESSING IN CEYLON.

It will, we are sure, be a pleasure to our readers to peruse the following extracts, with which we have been favoured, from a letter addressed by Mrs. Waldo to a private friend. Although our intelligence is usually drawn from the letters of our missionary brethren, it must not be supposed that their wives are not doing their share of missionary work. In most cases they are the most efficient helpers that our brethren have in their "work of faith and labour of love."

"Just now there is cause for considerable encouragement in connection with the Kandy district. Three have been baptized in Kandy, and four more will shortly follow, besides several inquirers. The new converts show much zeal and love, and there is something pervading the services, which makes those present feel that the Spirit of God is present. Mr. Pigott, who preached in Kandy last Sunday, said he had not heard such singing since he was in Dublin.

"A new chapel was opened in Gampola last month, of my husband's designing; when we get a good photograph of it I will send you one; those who have seen

it seem to think it is a beautiful little place. The opening services were delightful. In the morning the services were held in Singhalese, and seven persons were baptized; and it was such a solemn and affecting season, that all who were present were melted into tears. In the afternoon the service was held in English, and Mr. Dunlop preached. His sermon on this occasion was most impressive, the little chapel was crowded, and Mr. Waldock had the opportunity of conversing with some persons the next day, who appeared deeply impressed, so that we hope to see fruits from these services in days to come. The congregations have greatly improved since the chapel was opened, and the native minister, who has laboured long with little apparent result, is greatly encouraged.

"Mr. Waldock has been holding a Bible-class in Kandy for more than a year now, which I think has been very useful; indeed, I trace all the good we see doing now to it.

"In connection with one of the lessons, a discussion came up on worldly amusements, which was kept up for some weeks, and in fact created quite a commotion in the little town. Some were led to see they could not love the world and Christ at the same time, and so were brought to a stand, which led them eventually, after a hard struggle, to choose Christ. One case of decided conversion led others to think, and so the work has spread; it has included in it some thoughtless young planters, one the son of a clergyman.

"A missionary here has many incidental opportunities of usefulness especially up country. If he has tact, he is sure to be well received by the planters, and may have the opportunity of preaching the Gospel to those who do not go to church for months together.

IN COLOMBO.

"Since we have come here I have begun a Singhalese day-school, which I have hopes will succeed. I tried to get one in Kandy, but we lived a long way from the town, and I could not get them to come, though had we remained I should have tried again. The children have all a great desire to learn English, and this serves as a bribe to get them to come. One is glad to get them to come from any motive, that we may have an opportunity of giving them religious instruction, and people in England can hardly understand how totally uncultivated their minds are, especially the women, so that it is most difficult to get them to grasp the most simple idea. I am therefore inclined to attach great importance to *religious* education. Of course we know that education cannot change the heart, but I think it may do much to prepare the mind for the reception of God's Truth

ENGLISH PREACHING.

"People in England are apt to think, when they hear a missionary is preaching in English, that he is neglecting his own proper work. As far as Ceylon is concerned, this is a total mistake; all the educated class speak English, and strange to say, prefer it to their own language, so that when you hear of a missionary holding an English service, you must not fancy he is preaching to English people.

"At our Sunday night's service in Kandy, we had no English people in regular attendance except a few soldiers; but there were many Singhalese who would not have thought of taking the trouble to attend a service in their own language who come to an English service. I am rather anxious this should be understood, because I think there is a good deal of nonsense talked and thought on this subject. My husband is able to preach and speak in Singhalese, certainly from all we hear quite as well as any of the Baptist Missionaries who have come here, excepting Mr. Carter, who is allowed on all hands to be a master of the language.

"The congregations at the Pettah Chapel here are very good, and there are some signs of an awakening. The service last Sunday afternoon was very solemn and we have found one who was impressed, and we hope, converted. Mrs. Pigott and I have began female prayer-meetings, which we trust will be a great blessing to us and those around us."

THE INTALLY GIRLS' SCHOOL.

The following interesting account of the school has been received from Mrs. Robert Robinson, in whose charge it has been left since the departure of Mrs. Kerry for England. Writing November 22nd, 1867, she says :—

“When I first took charge of the school I had only twenty-five children. Some of Mrs. Kerry's other girls, who might have returned to school after the holidays, preferred remaining at their village homes, and a great number, who were mere babes, under the age of five, were not brought by their relatives, since they had heard I refused to admit any child under six years. This will account for the small number at the beginning of the year. There has been a steady increase since.

“At present the school consists of forty boarders, all grown girls and able to learn, and four day scholars. I might go on admitting a large number more, but I fear to do so, lest the means for providing for so many should be lacking, not to speak of the risk of injury to their health from crowding the school-house.

“In spite of many difficulties and drawbacks the work among these children has been pleasant and encouraging to me. From day to day I have marked a steady progress in knowledge and in good conduct, and I have reason to hope that the good seed sown thus early will in due time spring up and influence their lives. Two of the most intelligent girls were baptized this year by Mr. Wenger in the tank near the house.

“With regard to their health I have had no anxiety. There has not been a single case of severe illness all this year.

“My native teachers are hard-working and efficient. They have the welfare of the school at heart, and are unremitting in their efforts just now to prepare the girls for an examination next month.”

HAYTI.

The following extracts, from a communication dated October 6th, recently received from Mr. Webley will show the state of affairs in Jacmel at the time of his writing.

“We are glad to see that our friends are not out of heart, and that they are cheered by the expressions of sympathy from friends in England, and the assurance that they are remembered at a throne of grace.

“This morning our poor general Hector died, and this will, through the confidence we had in him, spread consternation and discouragement throughout the revolutionary forces. The joy on Salnave's side will of course be corresponding. Who will win is yet a problem.

“In the meantime a provisional government, at least for the south, with General Dominique as president, has been organized; he is a black man, but educated, and it is said, of fine character. This measure may give confidence and rally the masses of the south. At the same time it will irritate Salnave, who will do his best and his worst to hold on.

“Personally, our position is much the same as it has been for months past. We are still expecting the picquets to attempt to enter the town. We hear, too, that we are to be bombarded by sea and land. If so we may expect the town to be set on fire, the arsenal to be blown up, and many of our friends to be killed. Day and night, and all the while, we are thus looking for any event. Poor Mrs. Baumann, too, if alive, must be in a sad position, without supplies from the Cape, perhaps without money, and shut up with the Cacos at Grande Riviere. The God who has supplied all our need can also comfort and support her. We have

no hope but in Him. Metellus is a ruined man, and thousands of others must be shut up in the Cape.

"The little chapel at St. Raphael, I hear, was turned into a stable for Salnave's horses, when his army was at the place. Half of St. Raphael was burned down, and the other half pillaged. What has become of our people there we have no means of knowing. We are also told that Salnave's army burnt seven churches of the Cacos, as well as all their dwellings and properties that he could get at. Retaliation is the order of the day. The revolution has become a fratricidal war. What will be the end, or when it will come, we know not. Evidently, that end is not yet.

"If Christians in England are set to praying for Hayti, those who live will see grand results eventually come out of this war. To know this ourselves, gives additional strength to our confidence in God, and helps me, for once, to feel that all will come out well and for God's glory at last."

The last mail, which arrived on the 14th ult., brings more recent tidings. Our friends may have noticed in the papers the attack on Jeremie, in which Salnave was repulsed with great loss. Since then Jacmel has been assaulted, and the conflict was going on at the time Mr. Webley was writing. So far but little damage had been done, and it was not at all expected that the attempt to take the town would be successful.

A report had reached Jacmel that Mrs. Baumann had died as well as her husband, but Mr. Webley did not deem it reliable, but if she be still alive, her position must be most distressing and perilous.

We trust our friends will not forget the earnest request which our friends make for an interest in our prayers for their protection in this time of danger.

LIGHT STRUGGLING WITH DARKNESS.

BY THE REV. R. SMITH, OF CAMEROONS.

The rains are now upon us; but, notwithstanding, last week I held some interesting services at the Slave Towns and Lower Wuri. Many of the people listened with much attention, and asked that they might be taught the same "good words" daily, because they soon forget them, and we visited them so seldom. It does seem almost impossible for those living in the country to break away from their country superstitions and become sincere Christians, men and women. If any are convinced of the truths of Christianity, and desire to embrace it, nearly the whole of the people rise up against them. A teacher located near them is most essential to strengthen and protect them.

For several Sabbaths past we have been very much disturbed in our public services by the firing of guns, drunkenness, and sad confusion, in consequence of the frequent deaths that are taking place around us. Last Lord's-day week a man of influence died, and a great dance was got up in honour thereof! What with the violent beating of drums, firing of guns and cannon, singing and shouting, and the majority of men and women being much influenced by drinking spirits, the scene and confusion was sad in the extreme; and all this within a quarter of a mile of our meeting-house.

We have been rejoicing in the success of the Gospel in Dido's Town. It is not three years since we erected a small school-house there; children have been educated; a man and his wife have been baptized; seven enquirers are in the class, and several promising ones are round about Zion. But the wicked one has stirred up the hearts of the people to mar this good work. Unfortunately for the poor people who desire to serve the Saviour, each of the converts and promising ones are slaves, and are therefore subject to every caprice of their masters. At the beginning of last week three of the men had their garments torn from them,

their wives and the other females were confined in a house, their little property taken away, and their huts broken up. Mr. Fuller and I had an interview with the chief; he talked a good deal of foolishness to one of our teachers. From our conversation with him it was evident that he was jealous of his people going into his neighbour's town to worship; and also feared that he might ultimately lose the services of his slaves. He was willing to sell us the men, he said, but not the women. We told him we did not wish for them; we only wanted their hearts. But he thought he had a right to control them in every respect—body, soul, and spirit. The slave population is also very jealous, because they see first one and then another of their party forsaking them and their superstitions, and thereby bringing their "country's customs" into danger. The chief has compelled several of our people to drink some country drink, which they swear by when they take an oath, saying they will not go into the neighbouring town to worship; but at the same time saying they would not give up serving God. Three of them, two members and one inquirer, refused to take the oath; therefore the woman is confined in chains, and the men are excluded from their homes. The chief also threatens to give the man's wife to another person. I do pray and believe that good will result from this persecution. The poor people will have to suffer for some time. But worthy is the Lamb! We will stand by them, and pray that their faith may not fail. I understand that the first converts suffered similar persecution. I mean those at Acqua Town.

REMOVAL OF THE CALABAR INSTITUTION.*

We mentioned a short time ago what was rumoured of the intention of the Baptist Missionary Society, with respect to the proposed removal to this city [Kingston] of the institution at Calabar for the training of young men for the ministry, and the normal institution for the training of schoolmasters. We may state that such removal is now definitely settled. The managing committee met in this city during the past week, and inspected the premises of the Baptist Missionary Society in East Queen Street, and arranged as to the repairs and necessary erections for settling the above-named institutions at that place; and it is expected that by the month of December they will be enabled to commence operations there. We may state also that the worthy and excellent principal of the Calabar Institution, the Rev. D. J. East, has been called to, and has accepted, the pastorate of the Church at East Queen Street.

The principles upon which the institutions under the superintendence of Mr. East have been conducted for some time past, embrace the recognition, and practical working out of the industrial principle. This will not be lost sight of on their location here; but everything will be done to make manifest the dignity of manual labour. The students, besides the intellectual training that will be imparted to them to qualify them for that department of their lie's labour, will have the opportunity of acquiring the knowledge also of certain trades and handicrafts, thus preventing them on going into the country districts from being the helpless creatures that country schoolmasters and ministers are apt to be when any work is to be performed at their stations, in any of such departments.

There will be a day-school attached to the normal department, and this principle being introduced into it, as well as in the higher institutions, will be an example potent for good here, where numbers of young people of both sexes prefer to live on the streets, picking up their daily bread how they can—and generally by means that are bad and vicious in the extreme—rather than

* From *The Morning Journal of Jamaica*.

“labour, working with their hands;” a resort which, somehow or other, they have conceived the idea, is the lowest and very last that should be made. We hope ere long, to see a more healthy tone pervading the community on this subject. We know that the Inspector of Schools is alive to its importance, and we have no doubt his Excellency the Governor will enforce the introduction of the industrial element into the Government schools.

A BAPTISM AT GUINGAMP, NORMANDY.

BY THE REV. V. BOUHON.

It has been our privilege to administer believer's baptism here on the Lord's-day, 4th October. The candidate was a servant in our house, a native of this town, and aged 18, eldest daughter of our first Breton convert at this station. Ever since our first acquaintance with her family, which happened in 1864, she regularly frequented the Sunday-school and other religious services, making steady progress in Scripture knowledge. She gave us so much satisfaction, that on being asked for a Protestant servant of trust, for a Morlaix family, we recommended her, and she went from us, a sister of her's supplying her place. Had not her mother been taken away by death in June, 1867, she would have remained a member of the Morlaix congregation; but her father had need of her services specially, as there were three young children to look after, so she sacrificed her worldly prospects in order to watch over her widowed father's house. For one so young her duties were heavy, but it was evident that divine grace was working in her to will and to do according to God's mind. Again then she met with us, bringing to the Sabbath-school and to public worship her young brother and sisters, the father seldom attending.

The divine life is first developed in the soul, then it appears in the conduct of the believer; it was so in this case.

In the month of August she desired to confess her Saviour in Baptism, and to enter fully in Christian fellowship with us.

On several occasions we met together to converse and pray over this matter. Her answers being satisfactory, we at once determined to accede to her request. The father's permission was obtained, as she is still a minor. This was deemed prudent, and she would have been baptized in Morlaix, had not her father remarked that her religion was likely to take bread out of his mouth. Lest, therefore, he should have a ground for his accusation in her spending money on a journey to Morlaix, which she was at first willing to do, we determined to baptize her here, notwithstanding the inconvenience, for we have no regular baptistry, and the police forbid using the river on the plea of “decency.”

It is written that “all things shall work together for good to them that love God,” and so we experienced in this case. Brother Granata and I procured a “baignoire,” such an one as our Paris brethren are obliged to employ; he filled it sufficiently when once placed in our meeting-room, and all things were ready for the administration of the ordinance, to take place at 6 o'clock the next morning.

I was the more glad as our teacher, Mdlle. Lestrade, who has been exercised in her conscience on this subject, much desired being present. We rose early the next morning and remained together for the baptismal service nearly an hour.

After prayer I read to the friends assembled the account of “Nicodemus taught by Christ on the necessity of a new birth,” (John iii. v. 1—21) and addressed myself more specially to the candidate. We then sang two verses of a baptismal hymn, well-known in Hayti, the 37th of the Jaemel selection; and our new

sister was immersed in the name of the Father, of the Son, and of the Holy Ghost. Again I spoke to the witnesses of this ever solemn rite, and urged upon believers and others to walk in the path of humble obedience to Christ. The other verses of the hymn were sung, and our brother Granata offered prayer. The benediction closed this truly blessed scene.

After the Sabbath-school, we again met for worship and breaking of bread, then we welcomed to the Lord's table the newly-baptized convert, our Italian brother (about to depart), and several friends who desired to sit with us to commemorate our Lord's death until He come again.

It was a day not to be forgotten. In this house, which was built purposely to lodge the emissaries of Rome, two hundred and fifty years ago, and which they have redeemed by purchase, now AGAIN to teach in it the doctrines of the man of sin, a few Christians were met to observe faithfully and in peace, but in secret as it were, those ordinances left by the Redeemer himself to his Church. If we receive grace to become the living temples of the Holy Ghost, after all it is a small thing, *a poor victory* for our enemies to lodge again in our own dwelling, thus hindering the service of God in it. We look unto Him to show us where we are to go now. It may be, that other landlords will let to me; but I do not expect it in the least, so far as this town is concerned.

THE SOCIAL AND MORAL CONDITION OF ST. ANN'S BAY, JAMAICA.

A recent letter from the Rev. B. Millard supplies some interesting facts as to the condition of the people in the large parish where he resides. From these facts we can draw tolerably safe conclusions as to the state and character of the peasantry. They are better than the mere opinions of even careful observers; and we think they speak strongly for the salutary effect of Christian teaching, both in the schools and the pulpit. We congratulate our devoted, untiring friend on the success which has attended his protracted and assiduous labours.

After describing the state of the Church, the schools, and the attendance at Bible classes, and the efforts of his daughter among the mothers and daughters residing in the district, he observes:—

“The population of St. Ann's Bay is 36,319. There are four districts where Courts of Petty Sessions are held, viz.:—St. Ann's Bay, twice a month; Brown's Town, twice a month; Ocho Rios, once a month; Moneague, once a month. The cases tried at these Courts are petty offences. I find that during the six months 200 summonses on sundry charges and 86 warrants were issued. The records show that only 167 convictions were found on summonses and warrants, which give one conviction for some petty offence to every 217 of the inhabitants. This, I think, under all circumstances, is very favourable. About a fourth, or 41 convictions, were for petty larceny of all descriptions, such as a ring, a fowl, a cane, ground provisions. Now this, I think, is also very favourable, giving one to every 885 inhabitants, and a striking denial to the statement of the *Standard* newspaper some time ago, that three out of every four persons

were thieves. True, many thefts are committed which do not come before Court; but the records, I venture to think, speak favourably.

"You know how impulsive our people are, and how they give way to temper and bad language. I see that 39 convictions were obtained for abusive language, and 57 for assault, or 96 out of 36,319 inhabitants. When we know what gunpowder spirits the most of our peasantry are—how tongue and hands are ready to move, I am surprised how few convictions are had on these heads.

"The question of *trespass* is one which, in such a state of things as in Jamaica, is likely to come often before the Courts; yet I find that during the six months only 25 convictions were recorded. But I have 670 members, 155 inquirers, and 557 scholars under my immediate pastoral charge, and all chiefly of the class liable to the offences cognizable in the petty Courts. Now, how many members, inquirers, or scholars have during the six months been brought before the Petty Sessions? Only one, for *trespass*. I see that five persons who formerly were members, but four of whom have been excluded for many years, and one about one year, were brought up—three for not supporting their wives, one for assault, and one for bad language; but not one member who is at present in good standing has been tried before any of the Courts. This I am thankful for. I think other ministers will be able to give the same record; and this should be rightly read and interpreted by friends at home."

HOME PROCEEDINGS.

THE meetings during the past month, as is usual at this season of the year, have not been numerous. The Revds. A. C. Gray, of Luton, has visited Boxmoor, J. Parsons, Haverfordwest, Pembroke, Tenby, Narberth, and other places in the district; Fred. Trestrail, and J. Stott, Trinity Chapel, Edgeware Road, and Acton, with Mr. Rowbotham who also addressed the children in the Sunday Schools; Dr. Underhill, Battle, Hastings, and Rye; and Rev. S. Green, Cardiff, &c.

In sending up a remittance from Foxton, the pastor, Mr. Carryer, mentions some incidents, and throws out a suggestion or two, which are so interesting and useful that we think their insertion here may do good. The hints, if acted upon generally, will tend greatly to extend the Society's operations at home, and awaken very deep interest in the minds of the members of our smaller Churches in the rural districts, who do not now enjoy the advantage of a public meeting as we could wish.

"Not being able to hold our Missionary Meeting in connection with the Leicester Auxiliary in September last, we determined to have a meeting later in the year, and make our own arrangements. After singing a hymn, and offering prayer by Mr. Spriggs, a much-esteemed local preacher of the Wesleyan connection, the Rev. W. Clarkson, pastor of the Independent Church, Market Harborough, very kindly gave a most interesting address on China and its Missions. The Rev. James Mursell, of Kettering, spoke more especially on the operations of our Society, showing that its rise, and wonderful progress to its present position, were comprised within the limits of the life-time of some even in the village. By the

kindness of these gentlemen we had a very good meeting, one in which much information was imparted, calculated to arouse an interest in such labours for the interests of Christ's kingdom. . . . If the pastors of our Churches would inform themselves somewhat carefully upon some distant field of missionary labour, so as to present, in an address, a physical and historical picture of it, doubtless many more village missionary meetings might be held during the year, alike to the profit of the minister, his people, and the funds of the Society."

The suggestion contained in this last paragraph is admirable. If acted upon, our missionary meetings would be far more useful, and the speeches would be more interesting. Instead of being so general as to lose much of their point, they would be vivid, forcible, and striking. Information is wanted, not so much exhortation on the duty of Christians to support the Society, or discussions on its principles; and where this is imparted, as far as experience goes, meetings are enjoyed, and those present are profited. Brethren, pastors of our Churches, who have been, and are still ready to advocate the Society's interests, accept the hint so kindly given. Our young friends do not know its early history. Any detail respecting it awakens their interest at once; and our younger pastors would find the study of it profitable to themselves; and the knowledge thus gained, as well as the acquaintance with our recent operations, will render them acceptable and powerful pleaders at public meetings.

It may save some trouble and much correspondence if we now inform our friends that the only missionary of the Society at home, whose services are available for deputation work, is the Rev. George Kerry, and he is already engaged for the latter half of January. It will be seen from this how little power we have to supply the numerous demands made in February and March. Will the officers of our Auxiliaries, therefore, do their best to obtain the services of neighbouring ministers. By a judicious management as to a change of pulpits, not only will good work be done, but much expense saved. We press this matter very earnestly on our brethren whose meetings are fixed for these months.

FINANCES.

The receipts, up to the present time, have not equalled those of the corresponding period of the past year. We respectfully urge all local treasurers and secretaries to remit what they may have, *on account*, as speedily as possible.

ARRIVAL OF THE "SHANNON" AT CALCUTTA.

The last mail brought the welcome tidings of the safe arrival of the *Shannon*, November 13th after a remarkably fine and rapid passage of only ninety days. Mr. and Mrs. Rodway suffered much during the voyage from sickness, but were all well at date of their letters, and getting somewhat settled. He will at once enter on his duties as master of the Benevolent Institution, which, under his hand, we hope will become both useful and prosperous.

REV. Q. W. THOMPSON.

By a note dated Nov. 23, posted at Funchal, we learn that Mr. and Mrs. Thompson were so far safe. The name-board of the ship seems to have been lost, and lest alarm might be created if it were picked up by another vessel, he writes to allay it. His thoughtful concern will prevent any anxiety as to their safety.

The first few days of the voyage were boisterous, and they in common with the other passengers suffered accordingly, but the subsequent ones were fine, "and to-morrow morning, the 30th, we hope to be at Madeira. Already the air is mild, and we are enjoying summer breezes. Very soon it will be difficult to realize that we have only just left winter." Before our readers see these lines, they will have reached Cameroons.

NORFOLK.		SHROPSHIRE.		WORCESTERSHIRE.	
Attleborough	1 0 0	Shrewsbury, St. John's Hill	8 16 6	Bromsgrove	8 6 2
NORTHAMPTONSHIRE.		SOMERSETSHIRE.		YORKSHIRE.	
Brayfield-on-the-Green ..	4 7 6	Bridgwater	47 13 0	Barnsley, on account ...	10 0 0
Cooknoe	3 2 0	Chard	25 2 9	Bradford, Sion Chapel ...	1 0 0
Denton	6 0 18	Hatch	3 3 0	Leeds, Blenheim Chapel	29 0 0
Earls Barton	7 7 4	Taunton	13 0 0	Do., for Mr. Thompson, West Africa.....	11 0 0
	19 17 8			Rawdon	10 13 8
Less Expenses.....	0 15 10	Mining District Auxiliary by Rev. R. Nightingale, Secretary.....	7 14 6	Sheffield, Townhead St....	20 0 0
	19 1 10			Steep Lane	4 4 6
NORTHUMBERLAND.		STAFFORDSHIRE.		SOUTH WALES.	
Newcastle-on-Tyne, Bewick-street.....	3 3 0			CARMARTHENSHIRE.	
		SUFFOLK.		Carmarthen, Tabernacle	41 14 3
OXFORDSHIRE.				MONMOUTHSHIRE.	
Charlbury	3 2 1	Rattlesden	2 14 0	Abersycelan	10 4 0
Coate	28 6 10	SUSSEX.		RADNORSHIRE.	
Do., Aston	1 4 6	Rye	1 5 3	Dolan	2 11 1
Do., Bampton.....	0 7 0	WESTMORELAND.		Cefnpaul	0 10 0
Do., Brize Norton	0 8 7	Asby	0 13 3	Maesychelem	1 0 0
Do., Buckland.....	1 3 11	Brough	0 19 3		1 10 0
Do., Ducklington	1 4 3	Crosby Garrett	2 11 0	Less Expenses.....	0 0 3
Do., Hardwick	0 6 1	Musgrave.....	0 6 6		1 9 9
Do., Lew	0 14 7	Winton.....	1 4 2		
Do., Standlake	2 4 0	WILTSHIRE.			
		Caine, Castle-street	12 10 0		

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

IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

By Lady Peto, Treasurer.

Regent's Park Chapel Auxiliary—

Subscriptions.

Angus, Rev. J., D.D.....	0 10 0
Angus, Mrs.....	1 1 0
Burchett, Mr.	0 10 0
Chance, Mr.	0 10 0
Coxter, Mrs.....	1 1 0
Friend, A	0 10 0
Griffin, Mrs.....	0 10 0
Lectc, Mrs.....	1 1 0
Lush, Lady	1 1 0
Moore, Mr.....	0 10 0
Ridgway, Mrs.....	0 10 0
Ridley, Mr.....	1 1 0
Thomas, Mrs.....	0 10 0
Wade, Mrs.....	0 10 6
Way, Mr.....	0 10 0
Under 10s.....	3 16 0
	14 1 6

Donations.

Faulding, Mrs.....	0 10 0
James, Mr.....	0 10 0
Under 10s.....	1 6 9
	16 8 3
By Mrs. A. Angus Croll.	
Lord Alfred S. Churchill	0 10 0
Mrs. Ball, Hawley Road Missionary Working Party, for Calcutta	27 0 0
Mrs. Martin, Nottingham, Subs. & Don.	6 14 6
South Parade Chapel, Leeds, by Mrs. Hull	40 0 0
Bloomsbury Chapel, on account, by Mrs. Brock	16 12 6
Mare Street, Hackney, by Mrs. Cox, on account	23 7 0
From Westbourne Grove Chapel, by Miss Dunbar, on account.....	6 14 6
Mrs. Alding, by Mrs. Allen	1 1 0
Mrs. Tresidder (Annual)	1 1 0
By Mrs. Waylin Chelce	0 3 0

A box of articles for Calcutta, from the Ladies of Westbourne Grove Chapel, value £30.

JAMAICA SPECIAL FUND.

Liverpool—Mr. Jacob G. Brown, 2 years, Subscription for *Minister of Morant Bay Chapel* (1868 and 1869)..... £21 0 0

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.